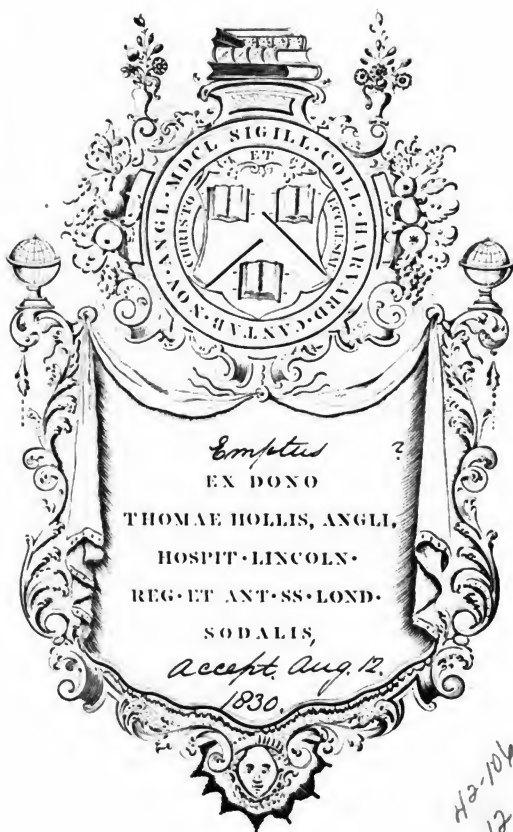


THE PRIVILEGES OF THE UNIVERSITY OF CAMBRIDGE: TOGETHER...

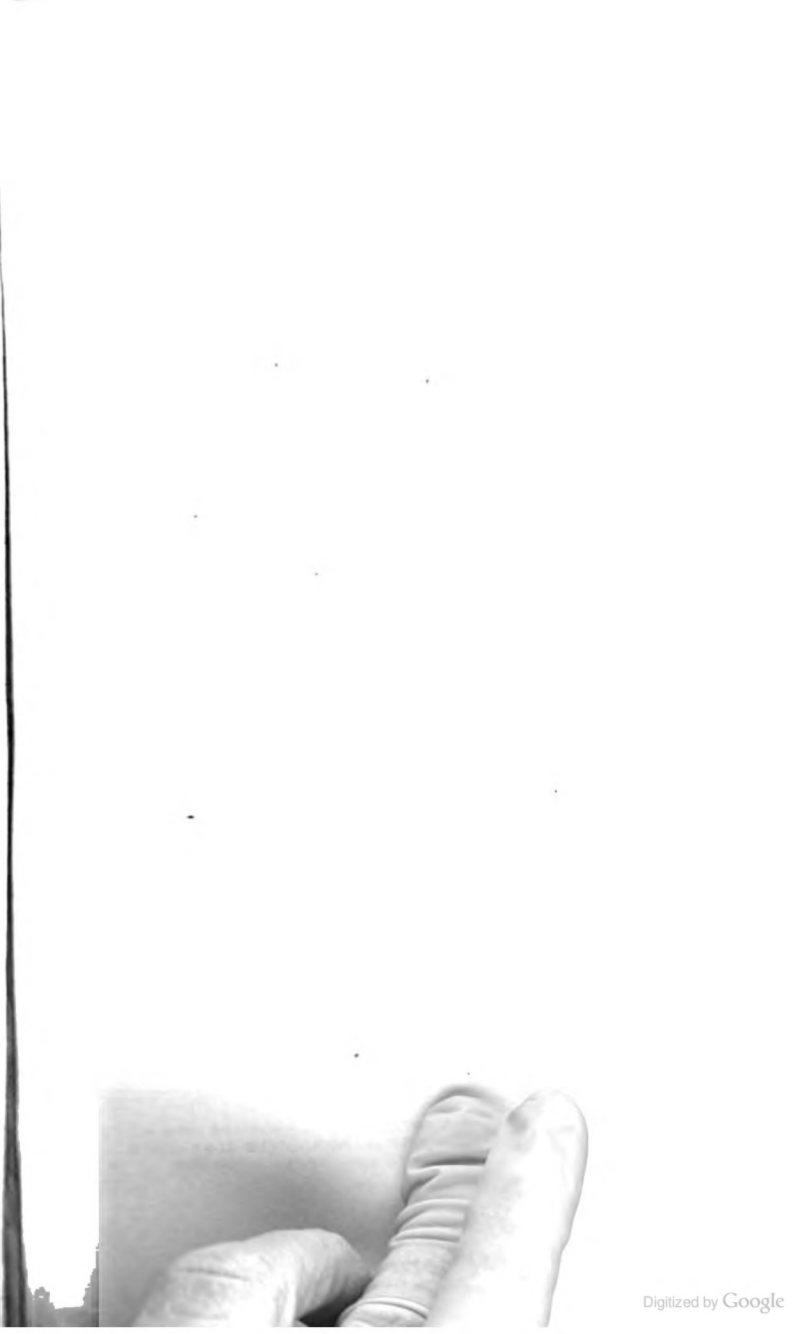
George Dyer



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THE
PRIVILEGES
OF THE
UNIVERSITY OF CAMBRIDGE;
TOGETHER WITH
Additional Observations
ON ITS
HISTORY, ANTIQUITIES, LITERATURE, AND
BIOGRAPHY.

BY **GEORGE DYER,**
AUTHOR OF THE HISTORY OF THE UNIVERSITY AND COLLEGES OF CAMBRIDGE,
IN TWO VOLUMES.

IN TWO VOLUMES.

VOL. II.

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DISSERTATIO GENERALIS,

SIVE

EPISTOLA LITERARIA,

VIRIS ACADEMICIS,

PRÆSERTIM AD CANTABRIGIAM COMMORANTIBUS,

HUMILLIME OBLATA.

RES ab antiquis petitæ quasdam proprietates sibi vindicant; nec earum gravitati convenit, hodiernis contaminari disciplinis; nempe Dedicationibus, ut vocantur, quæ simul adulationibus solent tumescere, lucrique spe sæpius insolescunt. Præterea, nec præsens argumentum talia patitur, nec ipsa occasio requirit. Compellat vos non clarus cujusdam operis Conditor, vel unus e Cyclicorum numero, sed Editor tantum: nec vos estis tales, qui verborum blanditiis irretiri velitis, vel, quasi visco, capi possitis.

Sint Rhetoricæ sua privilegia;—verbis aures alligere, figurarum fulgore percellere, simulque principes et magnates dulcisonis orationibus morari. Sua habeat etiam Dialectica;—subtiliorum usu distinctionum se circumvallare, artificiosos syllogismos e longinquo petere; victoriæque potius quam veritatis avida, sophistarum apud Platonem more, τοῦ ἥττω λόγον τὸν μείζω ποιεῖν. Sint etiam sua Poesi;—deliciis abundare, fabulis luxuriari, et admiratio-

nem ab omnibus reportare : quippe Musæ *, moris est antiqui, quicquid sibi velint, possunt.

Sint denique Historiæ suæ partes, at magis claræ, magis sobriæ, magisque auctoritatis plenæ. Sit illa materiâ non levis, sententiâ gravis, verbis non nimis abundans, aut prodiga, sed, ut quæ cursum viatori, digito quasi, monstraret, exemplis potius, memoriâque dignis referta, quam falsis aut frivolis ornamentis. Illius sit, præterita revocare, ac ante oculos ponere ; nec ei denegandum sit, si modo cum modestiâ, delectare, sed inprimis, ex sua ipsius professione narrandi, prodesse ; immo, cum miscet humana divinis †, (quippe suas etiam fabulas in rerum primordiis habet antiquitas) illius sit, verborum vim et quasi medullam eruere ; verum quærere, quantumque fas sit, invenire ; sustentando simul explicare ; publicoque potius, quam privato, commodo, sapientum fidei, quam vulgi credulitati, et posterorum fructui, quam patronorum vanitati, consulere. Hæc præ se ferat, hæc perficiat Historia : hæ sint leges ejus supremæ ; ne dum rerum gestarum, morum priscorum, philosophiæ, virtutis, et religionis indagatricem se velit ostendere, fucosa, vel nimis ventosa, et tantum non profana esse videatur.

Quod ad nostros spectat conatus, illi sunt, fate-

* Μουσας Ολυμπιαδες, κουραι Διος αιγιοχοιο,
 Ιδμεν ψευδεα πολλα λεγειν ετυμοισιν ομοια,
 Ιδμεν δ', ευτ' εβελωμεν, αληθεα μυθησασθαι.

HESED. THEOG.

† Livii Hist. sub init.

DISSERTATIO GENERALIS.

mur, satis leves, vix, et ne vix, Historiolarum Fragmenta. Quod vero ad vos, Academici, quamplurimum gaudemus, quicquid sint, ea vobis humiliter oblaturi: vos, oramus, ne temere, vel pro nihilo accipiat; sed, qua benevolentia et liberalitate vestrorum confratrum labores fovere soliti estis, et quas olim vestrum nonnulli erga nos gesserunt, iisdem nunc eos protegatis: et quo magis eos deprimat aut diminuât nostra obscuritas, eo magis vestri nominis splendor sustentare vel amplificare possit.

Visum est, ut *παρρησιαστικῶς* nostram sententiam vobis offeramus, plurima non deesse argumenta, quibus inducti hæc Privilegia vestræ fidei commendaremus; non, ut qui Cantabrigiæ gremio quondam enutriti, et nunc tandem redeuntes, nimis confidenter aut arroganter matrem illam antiquam exquiremus, arriperemus, amaremus; nec ut qui ipsam nos nostraque pro suis dulcissimis invicem amplexuram esse expectaremus;—ut olim aures suis lactavit blanditiis Græcarum Literarum ille quondam Professor Græcus, Barnesius*:—nos melius ipsi novimus; et in memoriam revocantes opiniones nostras, nec novas nec faustas, moresque vix academicos, ut qui ab adolescentiâ usque ad senectutem a Centro Universitatis in circuitu quasi per regiones oberavimus; hæc quidem recognoscentes, vix propius

* ——— *τεκος δε με ποτνια Γραντη*

Οιδε καλιν' πατρας δε ὁμως νυν ὑμμε καλησω,

Ομμασιν ὑμετεροισι τοδε βρεφος ἦδν προβαλλων.

HOMERI OPER. EPIL.

audeamus accedere, quam Poeta noster Cantabrigiensis, Couleius *.

Sed quid dicemus? Cum Genius (nescio quis) nobis in aurem susurravit, hæc vobis esse submittenda, jam nobiscum dubitavimus, et reputavimus, quam longissime nos prohibere a talibus vitæ nostræ rationes; et quidem, nil nisi perfectum ingenio et doctrina vobis dari oportere. Tamen is idem, quisquis fuit, (adeo huic rei obsistebamus) snasit, oravit, immo quasi *ἐκ τριῶνδε* respondere visus est; “in promptu esse argumenta, et nihil prohibere; videlicet, nihil hæc sapere nostra; nihil nostrarum de nobismet querelarum promere; nihil vós ad theologicas vel literarias altercationes provocare; nihil denique apud vos honorum aucupari vel expectare; ad vos omnia referre; ad vos vestra redire; et, quæ peterent ad vos eo, quo par est, cultu appropinquare, eadem vos illiberaliter aut inhumaniter non dimissuros fore.”

Et quidem esse hoc opusculum nec vestris nominibus indignum, nec vestris officiis non idoneum, nec vestris studiis alienum, res ipsa docet; *lancem saturam*, (nil clarius) at simul non levia, aut inutilia (de *land caprinâ*, ut aiunt) exhibentem, sed varii nominis fructibus refertam. Antiquitatem illa mirè redolet, nunc primum omnibus patefacta: majorum nostrorum disciplinas oculis subjicit, Cantabrigiæ nostræ arcana depromit, doctis viris penitus explo-

* Hei mihi, quid fato, Genitrix, accedis iniquo?

Sit Sors, sed ne sis Ipsa. Noverca mihi.

*Elegia Dedicatoria ad Illustrissimam
Academiâ Cantabrigiensem.*

rata, graviter castigata, in cujusque usum disposita, et, denique, quicquid ipsa sit, et quicquid de quibusdam Universitatis legibus, et institutis, ibi promulgatis, vobis ipsis judicantibus, dicendum sit, omnia eorundem testimonio confirmanda et cognoscenda.

Viris Cantabrigiensibus hoc opus utile fore, præsertim ad Cantabrigiam commorantibus, et etiam non commorantibus, ut quod animum refricet, quis dubitabit? Quidni enim? Præterita in memoriam revocat; præsentia sub oculis ponit; minùs nota investigaturis opem feret; iis præsertim Historiam Cantabrigiensem curiosius aut attentius aliquo tempore exploraturis voluptatem et fructum adeo suppeditabit, ut nihil supra: ex hoc enim fonte Historia Cantabrigiensis tota defluit; quem si prætereatis, ubi meliora vel certiora invenietis? Immo, eo præterito, veritas abierit, sique cisternas exquiretis, et in eas incideretis, erunt vacuæ, vel *ruptæ*, quæ liquoris nil poterunt retinere, fraudes nimirum monasticæ, fabulæque historiolarum.

Hoc volumen titulo designatum est, *Privilegia Universitatis Cantab.* quippe ad jura ejus et leges pertinens: at quidem non male audiret, *Annales*, *Chronica*, *Fasti*, vel si quid magis historicè sonet. Hoc enim idem recte sumendum est pro *Historico Indice* vel *Directorio*, vel *Temporum Cantabrigiensium Rationario*; et per *Chronica*, sat scitis, rectà viâ tenditur ad *Historiam*.

Unde fit, historiam antiquam, tam apud Septentrionales, et Europæos, quam apud Asiaticos, fallaciis adeo crassis, fabularum prodigiis, ubique scaterere? Nonne hinc? quod nimirum futilibus

Genealogicis, et Mythologicis, et Astronomicis seducta, sine Chronicis fidis omnino cæca ruit, et, sub Traditionis impetu, vorticibus quasi inconstantibus et sine legibus excurrrens, circum undique se egit? Hinc Druidibus Superstitiones, et instituta pravissima: ita saltem Cæsar: *Neque fas esse existimant ea literis mandare; quum in reliquis fere rebus publicis, privatisque rationibus, Græcis literis* (quocunque modo accipiendum), *utantur**. Idem de Gallis: *Galli se omnes ab Dite patre prognatos prædicant: idque ab Druidibus PRODITUM dicunt*†. Similiter de aliis eorum prædicandum sit: e Druidicis traditionibus, non fidis monumentis rerum gestarum, pendebant. Eadem primo apud Britannos, quæ postea apud Gallos: magnus iis versuum numerus, quos memoriæ dederant, et quos annalium loco servarant. Hinc Islandici, etsi Runicas quasdam literas noverint, et Chronicorum fragmenta forsitan retinuerint, Chronicis tamen ipsis, quicquid fuerint, fabulis, quæ antecesserint, intermixtis, structuram omnino Giganticam et portentosam pro Historiâ cumulaverunt. Hinc illa prodigia, non naturæ, vel naturæ Creatoris, *qui solus facit magna prodigia*, sed ea quæ ignorantia generavit, credulitas aluit, et dementia suspexit; quæ quo minus comprehendenda, eo magis credita; quo magis mira, eo magis pro veris accepta; portentosa nimirum illa de Odino, et de rerum suarum miraculis, commentitia, cæteræque multiplices narrationes, quas, poeticis artificiis circumlitas,

* De Bell. Gall. L. vi. 13.

† Ibid. c. 16.

Edda Sæmundi * propagavit. Haud aliter de cæteris populis septentrionalibus judicandum sit. Quod ad nostros, ex iis qui de statu veterum Britannorum scripsere, sunt quidam, summâ doctrinâ et judicio præditi, qui existimarunt, a primordiis hujus insulæ usque ad Julii Cæsaris adventum, nihil certi vel ex traditione, vel ex historiâ, vel ex antiquâ famâ, colligendum esse†; pene omnia quæ priora pro fabulis respuenda; adeo ut vix aliquid ausint, nisi quod scriptores Græci et Latini suppeditaverint‡. Hinc apud nostros Saxonas, etsi quædam in Chronico Saxonico fide digna sint, et, ut quæ frustra alibi quærenda, pretiosa§, tamen alia quædam nullius sunt momenti, veritati aliena, et pro sæculi cujusque superstitionibus et ignorantia æstimanda.

* Diversæ sunt opiniones, ut doctis bene notum est, de Sæmundi Edda: alii existimant, ab ipso Sæmundo conditam esse in suâ linguâ Islandicâ; alii, versam esse tantum ab eodem ex characteribus Runicis. Utcunque sit, eruditi omnes consentiunt, Edmundi Carmina, Eddam, mythologiam Islandicorum antiquam recte continere, et nonnulla saltem ex ipsis ejus carminibus magnam sapere vetustatem.

† *Hist. Brit.* a Primordiis ad Norman. Conquisit. a Johanne Milton. Sub initio, sententiam supra memoratam præbet, quam, ut loquitur, maximæ gravitatis viri amplexi sunt.

‡ Ita saltem Ricardus Mon. Westm. *de Situ Britan.* si Vir doctus *Bertramus* qui ut Editor ad *Historiæ Lib. I. & II.* notas addidit, non idem est, ut quidam putant, totius operis Auctor. Utcunque sit. tam *Historia* quam *Notæ* e Græcis et Latinis Scriptoribus totæ pene pendent. De cæteris Ricardi, quæ in Bibliothecis latent, nil moramur. Factus est Ricardus (ut confitentur eruditi) magis credulus, quo minus classicus. Quæ Ricardus de Druidarum disciplina in Britannia narrat, (L. I. c. 4.) pene tota est *Cæsaris*, si modo excipias versus *Lucani*.

§ *Saxon. Chron.* Edit. Gibsoni, Præf.

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Hinc item apud Græcos, quibus tamen omnes artes et scientiæ tanta debent, vastum illud et tortuosum fabularum pondus, quo veritates quædam severiores sunt obrutæ; videlicet figmentorum illa quasi conglobatio, ab Urano usque ad Ulyssem discurrens, Cyclicis et Cyprianis (sic audiunt) poetis contexta, nunc vero, fragmentis quibusdam a Proclo * exceptis, omnino perdita.—Nimirum nullis his populis erant annales, vel quicquid talium haberent, traditione fucatum, oculorum aciem effugit. Historia quasi sylvâ latet, sique veritatem persequi cuperemus, necesse est (ut proverbialiter dictum est) *ἐκ Σηπας διαμαρτανωμεν*.

Quod ad Græcos quidem attinet, Athenienses gloriati sunt, se cæteris in vetustate longe præcellere; et quidem recte: quippe illi, propter regionis tenuitatem, agri sterilitatem, et seditionum atque migrationum infrequentiam, *τὴν χώραν αἰεὶ οἱ αὐτοὶ ᾤκουν* †: sic saltem de se prædicavit populus ille disertus, et inventionibus plenus, immo, si credere liceat, *αὐτοχθων*. Ideoque antiqui Athenienses caput comas aureis cicadis religare soliti sunt ‡—nimirum quo magis vetusti, eo magis fabulosi; quo magis rerum suarum investigatores, eo magis fallaciarum inventores, et nugis anilibus creduli. Verum enimvero, nec Herodotus, Pater (ut aiunt) Historiæ, nec Homerus, Ποσειδῶς, hæc Græco-

* Procli Chrestomathia in Photii Biblioth. Cod. 239.—De Cyclicis, Fabricii Biblioth. Gr. L. II. c. 2. 15.

† *Thucyd. de Bell. Pelopon.* L. II. c. 36.

‡ Id. L. I. c. 6.

rum commentitia confinxerunt et condiderunt, etsi Herodotus talia Homero et Hesiodo ineptissime tribuat * : sed nec ea Homerus correxit, nec, ex Fred. Aug. Wolfii sententiâ, si voluisset, potuisset ; quippe sub Homero, vel legendo, vel scribendo, expeditum literarum usum et promptam facultatem Græci non jam perspexerant : et talia prædicans Josephi fontibus suos hortos Wolfius irrigavit †. Utinam vir clarissimus æque lucidus esset in Latinitate ac in doctrinâ et ingenii acuminè ; ac veremur, ut nonnullæ ejus opiniones de Homero, et sero artis Scriptoriæ progressu et usu apud Græcos, ad ἐτεροδοξίαν quibusdam inclinare videantur, nobis, forsân, ad veritatem appropinquare : si vero in iis quæ vir

* Οὗτοι δὲ εἰσιν (π. Ἡσίοδος καὶ Ὅμηρος) οἱ ποιησαντες θεογονίην Ἑλλήσι, καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες, &c. Hist. L. II. c. 53.

† De titulis et Epigrammatis Orphei, quæ Orphei temporibus olim ablegare non auderet, ut postea ausus est, sic ait : “ Sollicitabant me præter alias causas literarum monumenta, quæ antiquiora Homero vel olim constituisse dicuntur, vel hodie ab eruditis cupide perhibentur. Verum ab eâ viâ plane me averterunt plura vestigia Historica, earumque rerum, quibus istius ætatis cultus continebatur, et ipsorum illorum monumentorum curiosa et subtilis existimatio. Itaque maneo in eâ sententiâ, ut, etiam si omnia ista tempore præcedant Homerum, tamen inde nihil constare de vulgato usu artis putem.”—Immo nihil Wolfium moratur celeberrima inscriptio ex Amyclæis a Fourmontio repertis ; nec illa Thesei stele lapidea ap. Demosth. c. Neær. p. 873. D. nec ipsius Cadmi donarium apud Diod. v. 58. nec ænea Tabula apud Plin. vii. 58, etc. Prolegomena ad Homerum, p. lviii. una cum notâ. Eadera pene sentit, quoad Homerum, Vir cl. R. P. Knight, in Proleg. in *Carmina HomERICA*, pp. 17, 18, 19.

doctus disseruit *de vulgato usu artis* * *scriptoriæ* non penitus erraverit, de cæteris quid concludendum, planum est.

Primo, marmoribus et lignis paucula inscripserunt Græci, at etiam serius hæc, quam vulgo creditur. Inscriptiones omnium antiquissimæ, (de Græcis tantum dicimus) ab Herodoto, Aristotele, Pausaniâ memoratæ, si sequi libeat jam memoratum Wolfium, Homeri ætate sunt posteriores; adeo nihil habuerunt annalium Græci.

In Angliâ, quoad Marmora, duo, inter alia †, habemus venerandæ vetustatis monumenta, quorum unum, Marmor Sandvicense, Cantabrigiensium ‡; alterum, Parium § Chronicon, apud Arun-

* Rectè distinguit Wolfius (et docti omnes distinguunt) inter simplicem et meram literarum Alphabeticarum cognitionem, et vulgatum earum usum in Arte Scriptoriâ. Quocunque tempore literæ primum elucerent, varias difficultates, et moræ occasiones multas, cognitioni earum primitivæ ac facili earundem in scriptis usui intercedere necesse fuit.

† Liceat, forsan, si modo observantiæ gratiâ, memorare Marmor Græcum orbiculare, quod sæpissime, adhuc in adolescentiâ, in ædibus hospitalibus docti nobisque amicissimi, Antonii Askew, vidimus. Hoc idem inter Musei Britannici Marmora et monumenta nunc manet videndum.

‡ Marmor Sandvic. cum Comment. et Notis ed. Joh. Taylor, LL. D. Cantab. 1743.

§ In Parium Chron. variæ, ad Notationes et Commentaria a viris doctis, n. Seldeno, Palmerio, Marshamo, Chishullo, juris publici facta sunt; et, inter quamplurimas alias Inscriptiones, hujusce Parii Chronici exemplar accuratissimum vulgavit Ricardus Chandler in Opere splendidissimo, Marmora Oxoniensia, quod Oxon. prodit a. 1763.

deliana Marmora Oxoniensium; ambo, secundum Inscriptiones, Sigeâ longe posteriora: illud centenario plus hoc forsân vetustum, et quod eidem inscribitur, inscriptionibus jam memoratis ætate longe inferius: illud vero (Marmor nempe Sandvicense) minus ad nostrum propositum pertinet, Computum Atheniensem pro Deli Festo complectens. Arundelianum autem est ex professo Chronicon, a Cecrope nimirum incipiens MCCLII, sed non descriptum donec MCCLI post Cadmum, et, ut dictum est, XLIII post Homerum. Sunt, non nescimus, qui Parium Chronicon non magni æstimant, immo qui pro adulterino et conficto habent: nec, sive genuinum, sive fictitium, nostrum multum interest: ejus fidelitatem certe nullo modo vindicamus. Egregie fabulatur; et simul Chronologo isti, et Mystographorum Coryphæo, Apollodoro, contradicit. Quod ad ipsum Apollodorum, ut Cyclici in versu fabulati sunt, sic ille, ab Urano usque ad Thesea, in pedestri * sermone.

Unde igitur derivatum hoc ipsum, quicquid sit, Chronicon? Ab aliis superioris ævi. Iterum quæritis, unde etiam illa? Respondemus, non ex literis, quas minus noverint; sed, quæ Chronicis omnibus longe antecesserunt, ex traditionibus antiquitatis, et somniis Poetarum: adeo ut Græcia, suæ ipsius Historiæ et communis originis ignara, ingenio tamen subtiliori prædita, tandem et Ægyptiacorum ac orientalium artibus et scientiis imbuta, nihil non effingere posset, nihil non auderet. Hinc illud Plinii de Græcis dictum, "nullum tam impudens

* Apollodori Biblioth. Gr. inter Hist. Poet. Scriptores.

mendacium, quod teste careat;" quod etiam proverbialiter dictum, ut Juvenalis,

Et quicquid Græcia mendax
Audet in Historiâ.

Sat. x. 174.

Græci codices antiquissimi, doctis saltem visi, cogniti, et perspecti, ex judicio sagacissimorum harum rerum investigatorum, tertium sæculum * fortasse (pro certis enim probabilia proferre non licet) haud superant; neque controversia hæc afficit ætatem linguæ Græcæ. De Græcarum literarum origine curiosa est quæstio, longa historia, quam non nostrum esse possit hic investigare: modo hoc conjicere liceat, quod, si admittatur, ex Cadmeïo vel Phœnicio fonte tractas fuisse, (et rem ita se habere, ex clarissimâ illâ et antiquissimâ Sigeâ Inscriptione satis patet †) non exinde sequitur, Græcos annales etiam simili modo fore deducendos: immo fieri non potest. Si enim Græcorum mythologia fuerit ex parte peregrina, annales, si modo habuisse possent, ex necessitate proprii vocari debuint. Interea nos non effugit, esse, præcipue viros Platonicos, qui fabulis ipsis moralem, et theologicam, æque ac naturalem et animale interpretationem, philosophorum more, dare velint ‡,

* Montfaucon. Palæogr. Gr. L. III. c. 1.—Ex hoc numero sunt Codd. Colbert.: et Cæsar. Jul. Augustæ: apud nos Bezae Cod. Cantab.: Bibl. Alex. Brit. Mus.: et Acta Apost. Bodl. Oxon.: omnes (n. nostri) ejusdem fere ætatis; at aliis duobus in vetustate paulum præcedere videatur Cod. Bezae. Ex iis, quæ cl. Marsh bene disseruit, probabile videtur, hunc cod. esse sæc. quinti. Michaelis's Introd. to the N. T. vol. 3. p. 708.

† Chishulli Antiq. Asiat. p. 19. de Alphabeto Gr.

‡ Inter alios, Sallustius Philosophus Platonici, de Græcis, Περὶ Θεῶν καὶ Κόσμου. Cap. 3. Περὶ Μυθῶν, καὶ ὅτι

immo easdem pro divinis accipere gestiant. Nec cum Philosophis litem movemus, nec eos toto cælo errare ex cathedrâ pronuntiabimus: hoc solum nobis concessio, nempe, ubi Mythologiæ maxime abundant, ibi annales non extitisse: et ita se rem habere, ratio Historica certo certius demonstrat. Quidni enim? (Non dico de scriptoribus Mythologicis) etiam Historiographi, cum de rebus antiquis tractant, cum ipsas narrationes illustrare præ se ferunt, immo cum res suorum temporum indicare cupiunt, quicquid agant, vix aliquid nisi ex traditione antiqua, vel sua ipsorum observatione, lectori præbent: at nihil ad fida monumenta provocant, nihil ex serie temporum, χρονολογικως dispositâ, fidem sibi conciliant; nihil ex librorum, suis scriptis antecedentium, auctoritate confirmant. Hæc via Historicis est*; adeo ut, cum de suis scribunt, et quæ sub oculo posita, tamen, (sic quidem ex annalium penuriâ, immo ignorantia soliti procedere) nihil secundum temporum aliquod Rationarium, sed omnia, si non confuse, tamen sine χρονολογικης συμπαθείας, denarrant.

ἴκται, καὶ δια τι. Et Cap. 4. Ὅτι πιντε τὰ εἰδη τῶν μυθῶν καὶ ἑκάστου τὰ ὑποδείγματα. Ægyptios etiam de fabulis et Hieroglyphicis multum philosophari testatur Iamblichus de Myst. Ægypt. Haud multo aliter Ægyptii de Theologiâ suâ Symbolicâ; τὴν φύσιν τοῦ παντός, καὶ τὴν δημιουργίαν τῶν Θεῶν μιμαμένοι, καὶ αὐτοὶ τῶν μυθικῶν ἀποκεκρυμμένων καὶ ἀφανῶν νοήσεων ἑκόντας τινὰς διὰ συμβόλων ἐκφαινοῦσι. Iamblichus de Myst. Ægypt. Ed. Oxon. 1678. Sect. 7. c. 1.

* Quæ supra diximus, tam ex Thucydidis quam ex Herodoti Historiis patent. Qui primus Epochis (n. Olympiadibus) utitur, est Polybius.

Hactenus de Græcis: eadem pene de Romanis dicenda. Quidni? Nonne populis utrisque fuit idem alphabetum, forma, numerus, ductusque literarum idem? Quæ fere omnia, linguæ Græcæ communia, pro exemplo sunt, ejusdem esse familiæ, parentem eandem habuisse*. Hoc cuique literato patebit, comparatione inter Codicis Bezæ† Cantab. characteras et Latinos ejus e latere positos factâ, vel inter Codicum celeberrimorum Virgilii‡ exemplaria (Fac Similia)

* Ut ostendit *Sigea Inscriptio*, omnium Græcarum antiquissima, Phœniciis characteribus juxta positis, apud Cl. Chishull, p. 23, 24. "Tot olim figuras Græca gens Ionica a Phœnicibus accipit; inversoque omnium situ, in meliores paulo transmutavit. Servavit enim, ut videtur, rationem pure Mathematicam, quoad rectilinearum, circularium, et angularium literarum formas. *Æolæ* vero, vaga gens, et solum mutare sueta, ad easdem quaquaversum disseminandas non infeliciter contulerunt: tandem enim, optatissimo eventu, per diversas Græcarum gentium ad diversa Italiæ migrationes, Ionicæ quidem in Latinas et *Æolicæ* in Etruscas literæ, vix ullam passæ mutationem, transiere. Genuinam harum omnium cognationem oculo hic placuit subjicere: sic quidem, ut omissis secundariis, et superfluis quinque literis, primariarum præcipue instituaturs comparatio, quales e Phœnicia in Græcism, e Græcia in Italiam, utrumque ante Trojana tempora, sunt deductæ."

† Dr. Kipling hujus Codicis edidit Fac-Simile, (ut vocant) Cantab. A. 1793.

‡ Virgilii Codex antiquissimus in Biblioth. Mediceo-Laurentiana, a Rufio Turcio Aproniano distinctus et emendatus, Typis mandabatur Florentiæ MDCCLXI: Antiquissimi Virgilii Codicis Fragmenta et Figuræ ex Bibliothecâ Vaticanâ et ad priscas Imaginum Formas a Petro Sancte Bartholi incisæ, Romæ. 1741.—De hoc, et illo, (Vaticano, ac Mediceo) et aliis similibus, nobis pene dicendum velimus quod vir cl. M. V. Giovenazzius de *Fragmento Titi Livii* intra Vaticanum reperto: (n. Lib. 91. Hist.) "Antoninorum eas temporibus, aut, quam serissimum id fuerit, iis, quæ Constantini M. principatum proxime antecesserunt, scriptas

et Medicei-Laurentiani cum Græcis Manuscriptis: quippe omnes antiqui Codices, Græci n. et Latini, literis majoribus saltem exarati, miram inter se cognationem arguunt, et clarius luce, ipsa amborum elementa ex eodem fonte orientali esse hausta, indicant. Accedit, quod ambobus populis eadem fuit Mythologia, ut apparebit *Historiæ Poeticæ Scriptores* * *Græcos antiquos*, et Hesiodi *Θεογονίαν*, cum Latino Metamorphoseων Fabulatore Ovidio cursorie tantum comparanti. Nonne Artes et Scientiæ (hoc testantur Romanarum elegantiarum arbitri) serius apud Latinos, quam apud Græcos, floruerunt †? Immo, quod prius Græcum, nonne idem factum est postea Latinum? Et literarum elementa nonne tardius Romanis innotuerunt? Quid mirum igitur, si quod de illis jam dictum, de his repetendum sit, nempe, ubi ars scriptoria languit, et Mythologiæ abundarunt, ibi annales necessario silere, vel potius tempore jam longo extitisse non posse?

At videamus, ne, dum navem ascendimus, in portu

opinor, fuisse; quam opinionem cur sequar, multæ causæ sunt; cur abjiciam, adhuc nulla." Scholia in Frag. *αὐξάντορον* T. Livii, descriptum et ed. Neapoli MDCCCLXXIII.

* *Hist. Poet. Scriptores Antiqui. Parisiis, MDCLXXV.*

† "Res vetustate nimiam obscuræ, veluti quæ ex magno intervallo, vix cernuntur; tum quod et raræ per eadem tempora literæ fuere, una custodia fidelis memoriæ rerum gestarum; et quod etiam, si quæ in commentariis pontificum, aliisque publicis et privatis erant monumentis, incensâ urbe (n. a Gallis) pleræque interiere." Livius, de Rebus Romanis.

impegerimus. Has res melius fortasse tractaverunt Ægyptii; melius Asiatici. De Chaldæis nimis est incerti; quod ex Beroso, nimis fictitii: de Phœnicibus et aliis Asiaticis longa esset historia. At quidem sunt viri, iidemque rebus antiquis multum versati, qui Græcos et Latinos secuti *, prima cognitionis principia, simul et literarum artisque scriptoriæ primordia, Hieroglyphicarum utpote fructus, majori nisu retulerunt ad Ægyptios: quasi populus ipse (quod Horapollo tribuit Ægyptiacæ regioni) omnia procrearet et animaret †. Affirmant, istos, ob soli peculiaritates, et tempestivas Nili recur-

* Herodotus, Tacitus, Macrobius, cum aliis antiquis scriptoribus.

“Taaustus literas invenit, et scribendi auctor fuit, ad memoriæ subsidium; hunc Ægyptii Thoth vocant. Ex Manethone quoque prodit Georgius Syncellus, eum multa literis arcanis et Hieroglyphicis consignasse, quæ interpretatus sit Mercurius secundus, et in templorum adytis reposuerit.” *Philo Biblius, ut cit. in Notis ad Jamblichum de Myst. Ægypti. Edit. Gale, p. 182.*

† Αἰγυπτὸν δὲ γραφόντες, θυμιατήριον καίονμενον ζωγραφουσι, καὶ ἐπάνω καρδίαν, δηλοῦντες ὅτι ὡς ἡ ζήλοτυπου καρδία δια πάντος πυρρoutai, οὕτως ἡ Αἰγυπτos, ἐκ τῆς θερμότητος, δια πάντος ζωογονεῖ τὰ ἐν αὐτῇ, ἡ παρ’ αὐτῇ ὑπάρχοντα.

Horapollinis Hieroglyph. L. i. S. 22. Edit. de Pauw. 1727.

Νεῖλου δὲ ἀναβάσιν σημαίνοντες, ὃν καλεσι Αἰγυπτίσι νουν, λεόντα γραφουσι—λεόντα δὲ, ἐπεὶ δὴ ὁ ἥλιος εἰς λεόντα γενομένος, πλείονα τὴν ἀναβάσιν τοῦ Νεῖλου ποιεῖται· ὥστε, ἐμμενοντος τοῦ ἡλίου τῷ ζῳδίῳ τούτῳ, τὸ διμοῖρον τοῦ νεοῦ ὕδατος πλημμυρεῖν πολλαχίς.

Horap. L. i. S. 21. De hac re fusius apud Macrobi Saturnalia. L. i. 21.

siones, sedulo se Astronomiæ dedisse, et omnium hominum primos annum comperisse, **dividentes** eum in duodecim menses, ex observatione stellarum Zodiacarum*, et in tricenos dies, quos auxerunt, **adjectis** quotannis quinque diebus intercalaribus. Addunt præterea, ut ex his causis accuratissimi temporum observatores facti sunt, ita etiam fieri fidissimos, longâ calculorum serie, annalium servatores; et, quoad res sacras aut mysticas, non tantum Græcos† mutuatos fuisse ab Ægyptiis Deos, sed etiam Judæos ritus suos et multiplices cærimonias‡; adeo nihil apud hanc gentem per Mythologiæ abundantiam defecisse Chronologiam.

Et quidem talia de Ægyptiis memoriæ tradita: ast e doctis non pauci, et Theologorum, ni fallimur, plures, tam Judæi§ quam Christiani, sententias ab his longe diversas professi sunt; nempe, ut qui omnia ex Judaicis fontibus hauriunt, affirmantes, sicut lingua Phœnicum vetusta fuit eadem ac Hebræorum, ita et literas Hebræorum vetustas easdem esse ac Phœnicias||, et quamplurima ex

* Herodoti Hist. L. II. S. 4. p. 91. Ed. Gale.

† Δωδεκα τε θειων επωνυμιας ελεγον πρωτους Αιγυπτιους νομισαι, και Έλληνας παρα σφισιν αναλαβειν. Ibid.

‡ Hæc sententia, a doctissimis Marshamo in *Canone Chronico*, et Spencero in *Dissertatione de Urim et Thummim* habita, oppugnatur, qualicunque fortunâ, Hermanno Witsio, in *Ægyptiaca*, Lib. III. Amstelodami, 1683.

§ Abrahamus Arias etiam *Hebraicos typos* Jobo ac fere mundi ipsius creationi cœvos putavit. De Rossi de *Hebraicâ Typographiâ*. Parmæ, 1786. Quanto magis literarum cognitio!

|| Grotius de *Verit. Rel. Christ. Lib. I. c. 15.*

Hebræis Ægyptios mutuari, etsi res Hebræorum *, ut pueri virorum, imitati sunt;—de literarum primordiis Mosem apud inquirendum esse, quippe quæ de Monte Sinâ fuerunt promulgatæ †, digitoque Jehovæ Hebræorum in conspectu descriptæ, ex φωτος nimirum αρατου procedentes; Fiat Lux; et fuit Lux; “divinum plane opus et inventum, (Chishulli sunt verba) sapientissimoque illo animi, oris, atque oculorum nostrorum formatore, Deo omnipotente, non indignum ‡.”

* Hermanni Witsii sunt verba, in p. 26 *Ægyptiac. Libr. III.* ubi abunde agit de *Ægyptiacis sacris cum Hebraicis collatis.*

† Waltonus in Prolegom. ad Polyglot. et Montfaucon Palæogr. Gr. Lib. II. C. 1, 2, 3, et sub finem, in Dissert. de Priscis Græcorum et Latinorum literis, contendunt, Phœnicias esse vel Samaritanas (Hebraicas veteres); idem agit etiam Chisull in Sigeâ Inscriptiōe.—In Libro, cui titulus, Voor-Bereidselen Tot de Bybelsche Wysheid, Amstelodami, 1690, inter varias, in ære incisas, tabulas, una Orientales literas, cum Ezræ Hebræo-Assyriis comitatas, exhibet. Alia, ab Ezræ literis incipiens, et sinistrorsum procedens, dat Alphabeta Mosis, Samaritanorum, Azariæ, Abraami, &c. usque ad cœleste, mysticum Alphabetum, Angelis traditum; quæ, una cum sonorum explicationibus, luce cœlo apparente, depingit. Tertia Osirim, Isim, et Horum, multasque Ægyptiorum Hieroglyphicas literas et figuras, repræsentat, juxta positâ Numinis Divini effigie, digito monstrante, *Ego sum Alpha et Omega.* Quarta tria Asiaticorum Alphabeta, luce simul, quæ ex tabulæ parte superiore procedit, repræsentat. Totus hic typographicus et sculptorius apparatus docte satius, at accurate mentem auctoris indicat, literarum originem a divina illa Luce derivandam esse; nimirum quasi a Luce divinâ FIAT emanârît divinum, יהי אור ויהי אור, simili modo ac cum Spiritus Eloheim quoad terram, in ordinem reduxit. תהיו ובהו.

‡ Sig. Inscript. p. 26.

Adde, quod fuerant Hebræis, opinionem secundum multorum eruditorum, ex alterâ illâ statim pendentem, Chronica certissima, fidelissimæque memoriæ testes, Historiæ. Pedem igitur, ut isti arbitrantur, firmum in annalibus figere possunt Hebraicis; et festorum, et *παιδοποιίας* Patriarcharum, *παροισίας* Israelitarum in Ægypto, annorum etiam Judicum, Regum Judæ et Israelis, immo mundi creationis, *αποδείξις* parantes, Sacram Chronologiam dant, (sic Usherus Armachanus, et Petavius Aureliensis) etiam ab initio, pro duce fidissimâ, pro Temporum Regulâ vel Rationario, et, mythologiis amotis, pro veteris Historiæ unicâ et fidelissimâ luce:

————— Veritatem
Dumos inter et aspera
Scopulosis secuti vadis.

Hactenus isti: alii aliter: quippe sunt, nec iidem homunciones ex triviis, garruli, vaniloqui, in rebus antiquariis tirones inepti, sed homines magni nominis*, ab academicis culti, et plurimum colen-

* De Marshamo, et ejus *Canone Chronico*, ita narrat Hermannus Witsius: "In omnium nunc fere eruditorum manibus versatur Nobilissimi Viri *Johannis Marshami*, Angli, Equitis Aurati, *Canon Chronicus*, *Ægyptiacus*, *Ebraicus*, *Græcus*: opus quantivis pretii; quod, uti auctori suo multâ lectione, accuratâ meditatione, plurimisque lucubrationibus stetit, ita lectori per salebrosos obscurissimæ antiquitatis recessus viam non paulo faciliorem expeditioremque effecit.

"Sed, ut in humanis rebus nihil omni ex parte beatum esse solet, ita nec pulcherrimo huic corpori suos deesse nævos videas. Id sibi Nobilissimus auctor suo quodam jure sumsit, ut, relictâ ali-

di, qui reclamant, plurima Hebraica ex Ægyptiaco fonte derivari; immo affirmant*, miram inter Hebræos et Ægyptios extitisse harmoniam, videlicet, in *Dogmatibus rerum credendarum; in Præceptis rerum faciendarum; et in Ritibus*

quoties frequenti regiâque viâ, per devios tramites, veluti animi causâ, exspatiatur." Ægypt. L. I. C. 1.

* "Cætera silentio hoc tempore transmittere liceat: hoc unum nunc notare lubet, quod Hebræorum ritus sacrasque cærimonias, eas etiam quæ Mose antiquiores sunt, quas a Deo non sine typicâ Christi adumbratione institutas esse universus credit Christianismus, ex profanis Ægyptiorum moribus, sæculique usu derivet. Ægyptii, inquit, ut "Πολιτεῖα, ita et Religione, gentes cæteras præcesserunt. Eorum ritus ad alios populos translati: etiam ab Ebræis (non sine emendatione forsân) usurpati sunt." De viro cl. Marshamo dicit Witsius. ÆGYPTIACA. Lib. I. C. 1.

De Spencero nostro, (n. olim St. Benedict. Coll. Cantab. Magistro) docto libri de *Legibus Hebraicis* auctore, sic idem Witsius narrat.

"Eandem sententiam magno nuper animo atque apparatu tuitus est *Johannes Spencerus*, Theologus itidem Anglus, in *Dissertatione de Urim et Thummim*. Ubi ita Vir Doctissimus instituit: Israelitæ, inquit, qui in Ægypto primum hauserunt spiritum, omnes Dei rerumque divinarum notitias, per sacram tantum *Cabbalam* acceptas, oblivioni sensim tradiderunt: et vix ultra lateres et allium Ægypti jam sapientes, in Dominorum suorum mores et ingenium toti transierunt, ritibus eorum ac superstitionibus facile susceptis. Ab istis Ægypti sæculique ritibus qui Hebræorum infantiam e vestigio ablactare studeret, næ ille difficile et pene desperatum opus moveret. Non eo solum nomine, quod consuetudo religiosa tam potente fascino animos incantare solet, sed et quia natura populum illum, præ aliis terræ incolis, ingenio moroso, difficili, et propositi tenacissimo finxisse videtur." Ibid. L. I. C. 1.

quibusdam et cærimoniis; et, quod magis hic loci est, quippe ad Chronologiam spectans, in anni, mensium, et dierum, divisione, tam Hebræis quam Ægyptiis annum habentibus duplicem, civilem et sacrum, similiaque his alia, hinc multum pendencia *. Immo hoc adeo certum, ut nihil certius;

* Non multum dissentire videantur etiam quoad Nomen Numinis Divini, *יהוה*, nomen ineffabile *Tetragrammaton*. Etsi enim Ægyptii, æque ac Chaldæi, Dæmonas tandem, Heroas, ac Cælestia et Terrestria, symbolikῶς forsan, quondam adorarent, tamen, secundum Jamblichum, hæc fuerant antiquitus Ægyptiorum dogmata: *πρὸ τῶν οὕτως οὐτῶν, καὶ τῶν ὕλων ἀρχῶν, εἰς εἰς Θεός—μὲνας ἐκ τοῦ ἑνός, προουσίος καὶ ἀρχὴ τῆς οὐσίας· διὸ καὶ νοητᾶρχης προσαγορεύεται. Αὗται μὲν εἰσιν ἀρχαὶ πρεσβυτάται πάντων, ὥς Ἑρμῆς πρὸ τῶν αἰθεριῶν καὶ ἐμπυριῶν Θεῶν προτάττει, καὶ τῶν ἐπουρανίων.* De Myst. Ægypt. Sect. viii. Cap. 2. Hæc varia eorum Symbola indicant; nempe, Deum Unicum, *ἀγεννητον καὶ ἀθάνατον*, et in silentio colendum esse, ut, inter alia, Symbolum *Sigalionis* Harpocratis, quem designarunt ut *puerum nudum* digito labris impresso, meram simplicitatem et unitatem, et silentium indicantem. Et Jehova esse ipsissimam unitatem affirmant Judæorum eruditissimi Maimonides (*More Nev. P. ii. C. 1.* et alibi) et Abbravanele de *Capite Fidei*, p. 3, 4. Edit. Vorstii: præcipue vero Joseph. contra Appion. L. ii. et Philonem *περὶ Μωσέως Κοσμοῦ*: et quoad nomen *Tetragrammaton ineffabile*, mira quædam tradit Joh. Buxtorf. in Lex. Heb. Chald. sub Verbo *יהוה*. Plutarchus *τὸν θεὸν ἀγεννητον καὶ ἀθάνατον Κνιφ* vocari testificatur apud Ægyptios, *De Iside et Osiride*. Bryant Noster existimavit, (in Mythol. Vol. i.) omnes antiquos Idololatrias prius *unum* Deum, Solem, adorare; et forsan recte.

Docti sunt quidam, (et etiam multi,) qui *τοῖς τριῖν* et *διηλῆ* Personarum *Trinitatem* attribuunt, (etsi sint, qui hoc strenue per-

adeo ut res tandem huc redeat, vel Ægyptios ἰβεραι-
ζεν, vel Hebræos αἰγυπτιαζεν *. Ita ipse Kir-
cherus: et Theologi fidei Orthodoxæ Christiani
hæc ita esse confitentur; nec Judæorum doctissimi
possent denegare, nec vellent.

Sed quomodocunque ab eruditis de his rebus
crederetur, non ex instanti, ex necesse, et ex
argumentorum quasi serie, de Hebræorum Chroni-
cis concludendum est. Quod modo dictum fuit
de Græcis, simili fere ratione de Hebræis sit dicen-
dum; n. si quosdam ritus et cærimonias ab Ægyp-
tiis derivârint, Chronica ipsa ex necesse fuisse sibi
propria: et si Ægyptiaca Chronologia fuerit fal-
lax et mendosa, non exinde secuturum, Hebræo-
rum Annales a veritate esse quam remotissimos.
Non recte hoc affirmaremus. Valeat principium,
et tamen non recte conclusum esset. De his rebus
videant docti.

Sed agite. Si Hebræis habenda esset fides, quid
de cæteris Asiaticis, et de ipsis Ægyptiis, dicen-
dum manet? Illorum Chronica si inter genuina
et fide digna admiseritis, horum pro fictitiis et adul-
terinis ex necesse rejicienda sunt. Ex illâ parte si
res quasi ex rectâ lineâ pendeat, ex hâc, in obli-
quum ruatur, et a veritate penitus declinetur; ambo-

negent; sed de his rebus hic loci non agitur) sunt etiam et multi,
nec minus docti, qui, pro parte Ægyptiorum, Trinitatem, τριμορφον
Θεον, illis vindicant. *Alsted. Encycl. part. Pneumatic. c. 5.*
r. 9. Kircherus, in Prodrum. 1. Copt. sive Ægyptiac. cap. 6.
Cudworth's Intellect. Syst. L. 1. C. 4.

* Propyl. Agonis. Kircheri, c. 11.

bus adeo in contrarium currentibus non fas est in unum coire. Quanta discrimina ab initio in temporum rationariis! Quantæ in progressu discordiæ calculorum! Quanta tam rerum, quam regum, Historiarum amplitudo et longitudo, immensæ et tantum non infinitæ, ultra Mosaicæ supputationis terminos quam longissime transgredientes! Quid dicemus? Si per annos remotissimos literas cognoverint *, (et cognovisse, testantur omnes antiqui,) si Zodiacum intellexerint, si astrorum motus perspexerint, si Chronologiæ materiem quasi et omnem apparatus tenuerint, et si *αποθηκας*, sacrorumque librorum custodes, sacerdotes, appellarint †, (et talia tam Chaldæi et Persæ, quam Indi ac Ægyptii sibi vindicarunt,) quid dicemus?

“Omne ignotum,” dicetis, “pro magnifico.” Et magnam de rebus supra dictis opinionum inconstantiam et contrarietatem ex linguarum vetustissimarum ignorantia exortam esse, quis academicus non intelligit? De veteri Ægyptiacâ ‡ (non de Cop-

* Herod. L. II.

† *Περὶ ὧν ἀπαντῶν οἱ μὲν ἱερεῖς εἶχον ἀναγραφὰς ἐν ταῖς ἱεραῖς βιβλοῖς.* Diod. Sic. Lib. 1. Hoc de Regibus dictum, de rebus aliis, Ægyptiacis, dicendum sit.

‡ De hac re videndus est Cl. Montfauconus Palæog. Græ. L. IV. C. 7. “Character igitur ille *priscus Ægyptiacus* ita obsolevit, ita ignotus mansit, ut, si qua illius vestigia reperiantur, id unum notitiæ adferant, quod videlicet Ægyptii *præter Hieroglyphicam scripturam aliam vulgaris usus habuerint*, jam vetustate penitus oblitteratam.”

ticâ * dicimus) et Babylonicâ † ne vel γεῖν notum est, de Hieroglyphicâ fortasse non multum. Et proculdubio Academicos non effugit, res Ægyptiacas et Chaldaicas ab hominibus de iis disserentibus in contrarias partes distrahi; literas Ægyptiacas, Pyramidibus incisas (ut Herodotus saltem tradit ‡)

* Hæc constitit ex Græcis viginti quatuor, et octo aliis, quæ Græcis non fuerant. In hac linguâ superioris Ægypti, quam Sahidicam seu Thebaidicam vocant, est liber, qui olim Ant. Askew erat proprius, apud Mus. Brit. Lond. *Tomus Secundus Fidelis Sophiæ*. In linguâ igitur *Kopticâ* triginta duo sunt literæ, Montfaucono datæ, a Kircherò concinnatæ. *Palæogr. Gr. p. 312.*

† Linguæ Chaldææ tres extiterant formæ (τυποι): prima Chaldææ, Metropoli Babyloni propria: secunda, (quæ et Dialectus est Chaldææ) Commogenæ, Antiochiæ, ac aliis Syriæ partibus, et Syriaca vocatur: tertia, Judæis usitata post eorum ex Babylone reditum, et in *Targis* suis, quæ vocantur, expressa, de quâ Prideaux *Connect. Vet. et Nov. Test. Part. II, B. 8.* Quæ nos in textu notavimus ad earum Primam Dialectum referenda sunt.

‡ De pyramidum altissimâ sic affirmat; *Σεισημανται δὲ δια γραμματων Αιγυπτιων εν τη πυραμιδι, ὅσα, &c. L. II. p. 138. Ed. Gale.* At quidem cum σημα, τυπος, γραφη, et γραμμα sunt synonyma, nihil prohibet, quo minus hæc γραμματα fuissent ἱερα γραμματα, ἱερογλυφα. Διφασιοῖσι δὲ γραμμασι χρεωται· και τα μὲν αυτων ἱερα, τα δὲ δημοτικα καλεεται. Ib. p. 38. Et γραμμα inter alias significationes *picturam* et signum indicat; idemque fere sonat, quod Hebraice חֶסֶד חֶסֶד, *Signum, Signa, Litera, Literæ*, externum et visibile signum quodcunque vocis prolatae vel proferendæ. Et possibile est, cum Pyramides sacra erant ædificia, γραμματα Αιγυπτιων fuisse ἱερα γραμματα, etsi cl. Greaves sentit, vetustioris linguæ (civilis) Babylonicæ fuisse literas. Horapollò Hieroglyphica Ægyptiaca

vel illic nunquam extitisse, vel penitus evanuisse sæculis posterioribus *; Astronomiam Chaldaicam plus forsán sapuisse Astrologiam, quæ vocatur, et Imposturam †, quam Scientiam: et, si admittatur, Cosmogonias inter veteres, n. Chaldaicam, Ægyptiacam, Persicam, Indicam, Græcam, et Hebraicam, esse quandam convenientiam et harmoniam, tamen Chronologias esse inter se diversas, Hebraicâ quam remotissimas. Nonnullis, qui nuper res historicas orientales magnâ industriâ, qualicunque successu, explorabant, tandem aliquando probabile visum est, magnas Indicorum et aliorum Periodos temporum et Historiarum amplitudines, vix ali-

describens, perpetuò utitur verbo γραφω, unde γραμμα, et observat, Αιγυπτια δε γραμματα δηλουντες, προγραμματια, η πειρας, μελαν, και κυσκινον ζωγραφουσιν. Αιγυπτια μιν γραμματα, δια το τουτοις παντα τα Αιγυπτιοις γραφομενα εκτελεισθαι. L. 1. 38. pp. 51, 52. Ed. de Pauw.

Adde, quod Herodotus non dicit, ut sæpe de aliis dixerat, se has literas vidisse, sed earum sensum ab interprete quodam accepisse. Viris igitur doctis ex verbis supra prolati litem agere de literis Ægyptiacis agere liceat, sed nihil probant.

* Pyramidographia, a Johanne Greaves, A. M. Astron. Profess. apud Oxon. p. 114.

† Ita propemodum doctissimus Brucker Hist. Crit. Philosoph. L. 1. C. 1. Cui tamen, Herodoto, Aristotele, et Josepho renitenti-bus, non omnino assentimur: quippe inter Chaldaicorum Astro-nomiam et Astrologiam distinguendum est, ut rectè clarus noster Stanleius in Hist. Oriental. Philosoph. L. 1. S. 2. sed clarius, et magis in ordine, Latinè posito, una cum notis, Chaldaicis Oraculis subjunctis, erudito editore, Johanne Clerico, Amsteloda-mi, 1690.

quid esse præter Solis et Lunæ et Planetarum Revolutiones *.

At de his abundantius: et quidem nostros limites transgressi forsân, viros academicos veniam oramus. Illos nobis talia revolvantibus, eorum plurimis bene nota, nec tam sui causâ, quam nostræ recordationis et hortamenti dicta, condonaturos speramus. Nimirum irrepererunt nobis in mentem, sensim, at quidem non sine sensu, in naturali quodam, ut putamus, ordine, meditantibus potius, quam subito vel temere effutientibus, vel inutiliter aut ambitiose laborantibus. Stent nobis pro exemplo, quanto magis gentibus antiquissimis fida defuisse *Chronica*, tanto magis eorum historias fabulis ex necesse abundasse; et quo magis authentica, quæ in manu, et probata, eo altius veræ historiæ fundamenta posita fore, eo majori majestate oritura incrementa; eo magis partes ejus singulas fore aptas, et quasi paxillis inter se conjunctas, hortationes tutas, descriptiones (naturalibus ædificiorum ornamentis haud ab-similes) lucidas, et pulchras; eo magis, denique, totam structuram non artificiosam, vel ex aëre pendentem, sed legitime, et quâdam quasi naturæ necessitate, veritate ipsâ fundatrice, stabilitam; et nos,—ut tandem aliquando ad nostra redeamus,—multum jam diuque viam rectam ad *Historiam Cantabrigiensem* meditantes, edoceant, ut edocuerunt, et jam edocebunt, a *Chronicis* in vestris cimeliis con-

* *Monde Primitif Analyse et Compare avec le Monde Moderne*, par M. Court de Gebelin. Livr. Troisieme. §. II. III.; et T. Mauriti *Hist. Hindostan.* B. II. P. 1. Ch. 3.

servatis, eam esse deducendam; et nos, vestræ fidei Privilegia hæc commendaturos, iis saltem Cantabrigiensibus, qui sint, vel dehinc fuerint, de historicis suis curiosiores, ea, quæ in magnum commodum vel delectationem verti possint, fore oblaturus.

At nimirum, nonnullos in limine objecturos audire nobis videmur—spes nostras præsentis operis materiem superare: quippe illæ nimis tentatæ, perensæ, largæ; hæc vero pusilla, usui communi minus apta, ut quæ plus quam satis academica. At non ita quidem, ut speramus. Notulas esse tantum breves, vel Ephemeridas, temporis solum puncta declarantes, non, ut Annales Taciti, vel Cæsaris Ephemeridas (Commentarios) amplam ac plenam narrationem exhibentes, sponte confitemur: talia nihilominus puncta sunt, a quibus omnia historica quasi e centro trahantur, et in rectum vergant, seque quam longissime diffundant; parvi quidem nominis, et formæ perquam pusillæ ac modestæ, utilissimas tamen recordationes, indicia integra, testificationesque clarissimas, atque potentissimas, secum trahentia. Immo sunt, si hæc verba malueritis, clavis, per se parva satis, atque omnino rudis, recte vero et tempestive utenti egregias facultates ac opportunitates maxime idoneas et accuratissimas dirigendi cursus suppeditura.

Neque objicere fas sit, hæc eadem non pretiosa, quia non vetusta, sicut vina, quæ sapiunt cadi potius, quam ætatis. Pro certo enim sunt vetusta, immo nonnulla, de quibus notitia longior in aliud tempus differenda est, vetustiora quam eruditus forsân placeat. In præsentī vero nihil nos move-

ant controversiæ Caii * nostri, vel Twini, et Antonii Woodi† Oxoniensium, de præcoci illa Cantabrigiæ et Oxonii Universitatum antiquitate disputantium. Sufficiat nobis, quod narrat vir doctus M. Crevier de Parisiensi suâ Academiâ: “Il n’est pas possible de fixer par des dates précises les commencemens, soit de l’Université de Paris en général, soit de parties qui la composent, des magistrats, qui la gouvernent, des principaux attributs, qui la caractérisent. Les recherches sur tous ces points ne mènent en aucune façon a une origine claire et déterminée; et les premières mentions, que l’on en rencontre dans les monumens historiques, n’en contiennent point la création et l’établissement, mais en supposent l’existence‡.” Hæc eadem, vel quædam his simillima, de Cantabrigiensi nostrâ dicenda sunt. Prima quidem Charta, quæ pro verâ et genuinâ sumenda est, sub Henricum tertium enitescit. Hæc in Turre Londinensi videnda manet. Si ulla hoc ævo

* De Antiquitate Cantabrigiensis Academiæ Libri duo; in quorum secundo de Oxoniensis quoque Gymnasii disseritur, et Cantabrigiense longe antiquius esse definitur. Londinensi Authore (Caiio). Adjunctâ Assertionem Antiquitatis Oxoniensis Academiæ, ab Oxoniensi quodam, (Twino,) in quâ docere conatur, Oxoniense Gymnasium Cantabrigiensium antiquius esse. Lond. 1568.

† Historia et Antiquitates Universitatis Oxoniensis. Oxonii. 1674. Lib. I.

‡ Histoire de L’Université de Paris depuis son Origine jusqu’en l’année 1600. Par M. Crevier, Professeur Emérite de Rhétorique en L’Université de Paris, au Collège de Beauvais. A Paris. 1761. Tom. Sept. p. 90. *Dissertation sur les Origines de l’Université de Paris.*

prior produci possit, producendam volumus. Sed hæc in transitu, et hic loci satis sint: ab isto enim tempore Chartarum et Privilegiorum Cantabrigiensium cursus fuit clarus ac pellucidus, intra certos limites et ripas circumscriptus; et si hæc non sit extrema ora et determinatio, ea pro certo nullibi definienda est.

De Chartis ipsis et Statutis, sive Regiis sive Academicis, in præsens non licet inire disquisitionem. Ex his alia non præ auro adamabunt, qui nobiscum sentiant; alia, suâ causâ, non magni æstimabunt viri prudentiores, immo non flocci, nisi quod historiæ forsân aliquid suppedimenti præbitura. Quæ jam in usu sunt, et ad mores recentiores referuntur, publica munera obeuntibus quidam auxilii forsân suppeditent; quæque hodie non etiam observentur, et, temporibus moribusque mutatis, omnino negligantur, et in abusum labi sinantur, hominibus tamen curiosioribus, qui dilapsorum fragmenta temporum ament colligere, forsân arrideant. Immo si alia quædam non satis ornatè dicta, et, pro styli officarii more, vix satis classicè, plurima nihilominus, ut expectandum esset, melioris sunt luti, et, a viris doctissimis magis elaborata et perpolita, Latinitatis elegantias adeo spirant, ut vel hominibus naris acutissimi possint esse voluptati et delectamento.

Atque etiam si pauca quædam de nostrâ Cantabrigiæ Historiâ diceremus, plus alio dicturi, venia, ut opinamur, dabitur. Additiones et emendationes ad eam pertinentes huic volumini subjunguntur: et nos quiddam erravisse confitemur: atque

in rebus tam variis nos interdum erravisse quis mirabitur? Jure suo, qui alios corrigere vel adjuvare doctrinâ suâ parati sunt, utuntur; doctisque viris, qui cum aliis, suâ vineâ laborantibus, de quibuslibet eorum erroribus benigne communicent, maxima debetur reverentia. Quod ad alios, qui maligne, vel φιλαυτως, vel φιλοκερδως, aliis oppugnare gestiant, censuris suis sibi placeant; videlicet, homunciones, qui quo minus ingenio, vel doctrinâ, vel industriâ, vel libertatis aut veritatis amore polleant, eo magis se valere garrulitate et petulantia præ se ferre velint. *Jerichuntis expectent, dum barbæ crescant.* De his nihil moramur, ad meliora festinantes.

Fieri enim potest, fore apud vos, Academici, nonnullos, (et fuisse sat scimus,) homines nempe judicii subtilioris, et benevolentiae promptæ, morum optimorum magis studiosos, quam emolumentorum avidos, simulque ingenio eo magis liberali et candido, quo magis in his studiis versatos, immo Universitatis Cantabrigiæ, et generis humani magis, quam sui ipsius amantes, oppugnatores, confitemur, (si oppugnare illis placeat,) honestissimos, qui nobiscum magis seriò agant, nempe animorum suorum conjecturâ collecturi, nos vel operis suscepti amore, vel erga vos reverentiâ nimia, captos, res laude non dignas intempestivius et abundantius fore laudaturos, immo nonnullas, quæ censuram mereantur, admiraturos: plane hæc divinantes, iis comparatis, quæ diximus aliò, (in Historiâ Cantabrigiæ,) satis, ut existimarunt, commendaticia, cum iis quæ PRIVILEGIA Cantabrigiæ promississe sibi videan-

tur. Pauca igitur, ipsis quasi præsentibus, de rebus iisdem proferre cupimus: et, si temporum angustis exerciti, si asperitatibus ac varietatibus rerum agitati, vel si diversis diversorum hominum sentiis deturbati, qui in hoc tramite decurrerunt, in re aliqua contendere, vel quiddam dubitare, videamur, illis, castorum nempe mansuetorumque ingeniorum viris, dijudicandum relinquemus. "Contentiones et oblatrantes disputationes*" nobis minus placent; at quidem, ut inter sylvas Academi verum quærere olim nos delectavit, sic eam nunc tandem invenisse quam maxime delectaret.

Inprimis, nos non effugit, esse ac fuisse, qui omnino condemnarent hæc genera, de quibus nunc agitur, academiarum, nempe, collegiarum, dotatarum, *privilegiatarum*, in Oxoniæ et Cantabrigiæ comitatibus nimis parce, ut illi arguunt, consertarum et contextarum. Verum enimvero tales extiterunt, et tales evasere, si eos recte intellexerimus, non eo quod scientiæ minus illi faverent, sed quod magis amplificatam et latius extensam exoptarent, et quod, præterea, existimarent, Gymnasia hæc privilegiata privato potius quam publico commodo, partiumque studiis, quam liberalibus et optimis artibus, subservire videri; adeoque (ut profiteri solent) ab ignorantiae et rusticitatis amore vel reverentiâ abhorrerent, ut vellent, elegantiores literas ubique honoratas, et collegia per omnes majores Britanniae civitates confirmata stabilitaque videre.

* Francisci de Verulamio Præfat. ad Instaurationem Magnani.

Sint forsan apud vos, qui plane dicant, nos hic monstrum quoddam, temporum abortum, vel, (paulo urbanius) Novam quandam Atlantida, vel Utopiam depinxisse. Sit ita: nostrum non est, (quicquid sentiamus) de his rebus litem nunc agere. Satis sit suggestisse, tales sententias a quibusdam in vestro gremio enutritis olim fuisse sparsas, et etiam in Templo vestro S. Mariæ prolatas*; in temporibus quidem, ut verum fateamur, tumultuosis, ubi pro suo quisque ingenio contendere ruit, et omnigenarum opinionum quasi concertatio oriri solet. Nec revera mirum esset, si per illa tempora fuerint etiam qui artes et scientias rebus publicis detrimento potius quam utilitati judicarent, haud secus atque ille vir, ingenii nimis fastidiosus, qui, tali controversiâ exteram apud Academiam motâ, victoriam et præmia scholastica reportabat†.

At revera fuerunt in temporibus magis tranquillis, etiam in nostris, immo inter eos, quibus vix ullos vestrum amantiores facile invenietis, qui, (haud secus atque illi jam memorati) putaverunt, fundatores nostros reipublicæ Britannicæ melius consulturos fuisse, tam ad bonas literas, et rectam earum institutionem, quàm ad mores et veram religionem, si *Lux et Pocula sacra* harum illustrium Academia-

* A Gulielmo Dell, S. T. P. olim Gonvillii et Caii Coll. Magistro, *Actu vero Uniformitatis*, sub Caroli Restauratione, ejecto a. 1660.—Opera ejus edito fuerunt, a. 1653; nuperrime repetita sunt.

† Discours qui a remporté le Prix de Dijon en l'année 1755. Inter Opera J. J. Rousseau.

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rum longius latiusque, etiam per singulos Angliæ comitatus, fuissent dispersa, quàm, ut nunc sunt, in angulo disposita, et unius loci cancellis circumscripta*.

Sed agite, dicitis. Quid hæc ad nostra?—Et confitemur ipsi, nos nunc contemplaturos esse res fixas et determinatas, non e nubibus pendentes, sed terræ subjectas. Et instare vos audimus, si quædam in his Academiis ab initio fuerint minus recta, (ut res humanæ non subito et quasi raptim ad ordinem exactissimum illabi solent,) si alia caduca, et ruinosas, (ut omnia terrena vocari debent,) si quædam corrupta et degenerata, (et optima interdum in pejus declinant,) si multa nimis vetusta, et rubigine tacta (ut rubiginem quandam suam spargere ubique locorum tempus festinat,) si hæc omnia concesseritis, strenue tamen iidem urgeretis, multa quæ manent laudatione digna esse, et pretiosa, multa majorum nostrorum sapientiâ bonisque consiliis referta, multa recentiorum studiis et scientiæ incrementis provector: si, præterea, iterum forsitan instaretis, *pauca quædam*† minus perfecta, immo quæ reformationem requirant, maneant, remanere paulisper a Deo O. M. sini, ut sciamus, post consilia benignissima jam vanescentia, et conamina optimorum virorum frustrata,

* *Liberalia Instituta*, a Vicesimo Knox, A. M. (S. T. P.) olim S. Johannis apud Oxon. 2^{da}. Vol. 7^{ma}. Edit. p. 148.

† Sic quidem, leviter forsitan nimis, præ Matris suæ Almæ reverentiâ, vir doctus et humanus Samuel Parr, S. T. P. in *Sermone* *Spitali*, Apr. 15, 1800.

tempus ipsum, etiam sub silentio, esse sincerissimum et simul potentissimum reformatorem.

Quod ad Academiarum nunc existentium Instituta spectat, sint, (fieri possit) qui objiciant, Athenas nostras nimis Græcè, nimis Latinè resonare; nimis saltem in peregrinis linguis versari, quam Athenas Britannicas deceat, aut necesse sit. Tales vero, ut conjicimus, impugnatores rarius vestros apud gremiales, aut alumnos, oriri solent, nisi qui sint, (ut speramus, paucissimi,) ventri aut somnolentiæ dediti, quique Græcarum et Latinarum linguarum, aut ullius artium et scientiarum administrandarum rationis ineptissimi sunt arbitri. Cum talibus, qui nec audiant nec videant, criticis, inane esset literariam controversiam movere. Venter non aures habet, nec somnus oculos. De nonnullis vero audivimus, qui, si non ex vobis, de vestris tamen solent judicium ferre, hominibus, si recte res humanas intuiti fuerimus, qui vix, et ne vix quidem, in ullo vitæ suæ spatio has literas edocti, parvi æstiment, quæ minus norint; et vix ea laude digna putent, ex quibus ipsi sperent nihil fructus aut famæ. Cum illis imperitis verba nulla facimus; cum his plura forsàn quam satis, nisi quod potius ducamus vestrùm juvenum æmulationem excitare, quam aliorum φιλαυτιαν delinire.

Quid enim? Dicant fortasse, has linguas, Græcam n. et Latinam, esse (sic vocatas), *mortuas*; nunc dierum minus necessarias; magis quam expediat, artificiosas; contortionibus, transpositionibus, ellipsisibus, multum perplexas; magno studio et

labore acquirendas, non pari voluptate aut utilitate habendas.

At videant, qui talia objiciant, ne nimis festinent. Quî enim pro *mortuâ* Græca lingua habenda est, quæ per celebrem illam Moream, per Insulas Mediterraneas et Ionicas, et per vastas illas regiones Turco-Europæas, adhuc vivit; videnda quidem, vocum quod ad usum grammaticalem et sensum pristinum spectat, quiddam mutata, sed tamen quod ad litterarum characteras et ductus, ejusdem formæ antiquæ, et plurima exhibens verba significationis primitivæ? Accedit quod, ubi, *Ῥωμαϊκή* quæ vocatur, hodierna Græca, popularis est, antiqua nullo modo delitescit*. Quî porro Latinam vocabis *mortuam*, quæ in partibus quibusdam Europæ magis est etiam in vulgari usu, quam apud nos, et cum in linguis Italiæ, Hispaniæ, Lusitaniæ, et Galliæ antiqua Latina tam clare discerni et distingui potest?

Agnosendum est, has linguas ab ordine et processu, quem Europæi secuti sunt, *logico*, quiddam declinare, atque in dispositione vel constructione suâ quandam artis sequi rationem: Et cur non? In hâc ipsâ ratione moribus et ingeniis hominum potius favent, quorum necessitatibus linguæ debent inservire. Genus humanum pro certo non minus est animale, quam intellectuale; atque ipsa hæc, quam vocant, dicendi ratio artificiosa, etsi in quotidianis hominum congressibus minus necessaria, in iis† nihilominus

* Præfat. ad Gloss. Med. et Inf. Græcitat. per C. Du Fresne; et Voyage de Dîmo et Nicolo Stephanopoli en Grece, en a. 1797, 1798. Tom. 2, pp. 18, 19.

† Monde Primitif Analysé et Comparé avec le Monde Moderne,

congressibus, et etiam in omnibus linguis, sæpe apparet; in scriptis vero, sive prosaicis, sive poeticis, imprimis effulget; et sæpenumero non modo est decora et venusta, maximeque utilis, in variis animi facultatibus exercendis, et instruendis, sed multo magis in affectibus aut excitandis, aut sedandis, in hominibus a proposito male ominoso et periculoso dimovendis, vel ad aliquid momenti conatu feliciori et impetu majori provehendis: omnis enim vis et ratio dicendi huc tendit: adeo ut, quæ in hoc argumento ars esse judicetur, nullo modo est naturæ contraria; quippe non impedimentum est, sed quasi fulcrum, et, dum subsidia amica et gratiosa adhibet, naturam ampliorem et capaciore reddat: in electione atque dispositione verborum, æque ac in constructione sententiarum, tanta est vis et facultas *.

Quod ad linguam Latinam spectat, bene disseruit vir publicis muneribus non magis idoneus, quam artibus elegantioribus versatus, et morum probitate præditus, eques ille nobilis, olim e nostris, Gulielmus Temple: "linguas hodiernas, Italicam nimirum, Hispanicam, et Gallicam, esse tantum dialectos nobilis Latinæ imperfectas, primo crudis vocibus et terminationibus gentium barbararum intermixtas, quarum incursibus Imperium Romanum fuit obrutum, una cum ruinis et depravatio-

"Epreuves qu'une double construction existe dans toutes les Langues," &c. Liv. iv. c. vii. p. 528.

* Cicero de Oratore, Lib. 3. Dionysius Halicarn. de Struct. Orat. Sect. iv. Optime de hac re Blair in Lect. ut cit. a R. P. Knight, et ipse Knight in Analytica Disquisitione, &c. p. 125; 3^a edit.

nibus linguæ Latinæ; dum interea lingua ipsa Latina, Græciæ spoliis decorata, populi illustrissimi, qui historiæ recondationi commendatur, meditationibus ac exercitationibus composita est et constituta*.”

Quis etiam non sentit cum Bacono nostro, “utile fore, si universæ Academiæ per totam Europam sparsæ arctiorem conjunctionem et necessitudinem contraherent†?” Et quis non videt, hanc familiaritatem et communicandi viam non nisi per linguam omnibus communem ineundam esse? Quis vestrum nescit, viros doctos, de omnibus artibus et scientiis annos per quamplurimos jam actos inter se communicantes, vel consultantes, hanc viam iniisse, et quasi Mercurium, Deorum internuncium, extitisse linguam Latinam? Quisnam igitur hanc linguam levis pretii putabit? Immo potius quis doctus, vel doctrinæ cupidus, eam non perutilem, pene dixeramus, necessariam, judicabit, ut quæ, fidelis administra, comesque viæ et virtutis, ad varios scientiæ usus se accommodavit?

Neque hic sistendum est: diligenter enim rem perpendenti apparebit, gratias etiam ingentes, magnis beneficiis acceptis, linguis Græcis et Latinis esse referendas. Nam revera non modo per eas, ut per canales, artes et scientiæ, a fontibus orientalibus derivatæ, ad nos defluerunt, sed, iis nisi præcurrentibus, et cursum præmonstrantibus, gentes etiam occidentales, quod ad suam historiam spectat, aridæ forent et siccæ. “Omnia forsân, ad eas per-

* *Miscellanea*, a Gul. Temple, eq. aurato, Part. 2^{da}. in *Tractatu de Antiquâ et Hodiernâ Doctrinâ*, Vol. II. p. 56.

† *De Augment. Scientiarum*, Lib. II.

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tinencia (Gulielmi Temple sunt verba) supra septingentesimum vel octingentesimum annum, illis dimotis, delituissent." De rebus ultra hoc spatium excurrentibus, et præsertim iis, quæ ad nostros Britannos "toto orbe divisos" spectant, omnia nobis minus nota sunt, quo minus ab illis tradita et confirmata*.

Et quidem hæc generalia in promptu sunt omnibus: et de singulis coram Academicos minus expedit disserere. Quid enim opus est multa denarrare de innumeris elegantissimis, de copiâ, de varietate, de sublimitate, linguæ Græcæ? Quid de poetis præstantissimis, quid de philosophis, et mathematicis gravissimis, quid de oratoribus, et historiographis, quid denique de celeberrimis in omni arte et scientia, in omni genere dicendi, per orbem Christianum decantatis, scriptoribus, qui Græciâ in antiquâ floruerunt? Vos soliti estis, Academici, proprio jure usi, juvenes admonendo et cohortando Britannicos de his literis strenue prosequendis prædicare;

"Nocturnâ versate manu, versate diurnâ;" et, quod ad has pertinet disciplinas, tam amœnas et jucundas, quam utiles et honestas, juvenes Cantabrigienses, aureis præmiis, et poculis sacris ad æmulationem et dignitatem propositis, in utriusque linguæ studium incitare:

"Quamobrem pergite, ut facitis, atque in id studium, in quo estis, incumbite, ut et vobis ho-

* Citationum plurimæ Bertrami in "Notis in Descriptionem Britannicæ per Ricardum Cirencestriensem," et in Opere ipso, a Romanis et Græcis scriptoribus sunt excerptæ.

nori, amicis utilitati, et reipublicæ emolumento esse possitis *.”

Sic igitur se res habet. Si nimirum hæ disciplinæ causæ essent, ob quas alia studia, quæ hodierna experientia eliciat et edoceat, quæ usus quotidianus comprobet et requirat, aut quæ vetustatis religio honoret et consecret, victa quasi jacerent, hæc instituta supra memorata in laudem minus vertentur. At quidem ut in novissimis proseguendis fuistis non ultimi, ita in antiquis honestandis esse soletis primi.

De rebus huc pertinentibus, olim hic institutis, alibi diximus†. Et non ita pridem apud Oxonienses veteris nostræ linguæ, Saxonicae, studiosis honores et præmia sunt proposita; munus Professorium apud eos‡ institutum est: et quod illud potuit, fecit. Simili ratione nuperrime vos apud vir doctus, quo vivo nemo magis vos honorabat, Robertus Tyrwhitt, Hebraicis literis munifice§ asstitit; et quod moriens legavit, juvenum animos ad eas proseguendas alliciendo et concitando, firmiter et durabiliter, ut sperandum sit, sustentabit. Quas enim ipse liberalitate donavit pecunias, eas vos non minori judicio administravistis.

Accedat tamen oportet aliud genus argumenti. His enim consiliis sua suppeditebunt theologici. Quippe omnes Christianorum cœtus, quomodo-cunque in partes diversas de fidei suæ dogmatis

* Cicero de Oratore, Lib. I.

† Hist. Cantab. Universit. Vol. I. Ch. xi.

‡ Dotatum a. 1752; sed efficax redditum a. 1795.

§ £4000 legavit. Hebraicæ tres Exhibitiones exinde orientes Senatus Decreto constitutæ sunt a. 1818.

quasi distrahantur, et singuli in singulas controversias inter se divertantur, omnes tamen adeo convenire solent, ut libros, quos *Novum Fædus* vocant, adamant una et venerentur; adeo ut non fieri possit, quin de disciplinâ, quæ huc spectet, universi velint conclamare Christiani:

“Hanc video, sed pulchra colo, quæ cerno per ipsam.”

Et quidem hactenus de rebus Classicis, et de iis, qui non de Collegiis vestris adeo judicent, ut ea prorsus impugnare velint, sed qui potius studiis quibusdam et disciplinis ibi constitutis se quidam forsitan objiciant. Alii de mathematicis forte simili modo vobiscum serio agant.

Ex iis, qui Physicis vestris et Mathematicis sese objiciant, alii sint, qui, n. juvenes, juveniliter se agant, et præ ignorantîâ;—alii, musarum studio, vel artibus *humanioribus*, quæ vocantur, dediti, qui, si non præ cujusdam *εὐθεσιασµε* inconstantîâ et insolentiâ, aut delicatuli ingenii protervitate, at saltem præ mente studiis aliis præoccupatâ—alii, quippe Theologi, præ fidei suæ reverentiâ, præ prudentiâ, ut putant, non intempestivâ, aut præ magis sedulâ se res ad divinas abstrahendi curâ—alii forsitan, et iidem Mathematici, præ philosophiæ, præ Mathematices ipsius amore et observantiâ—De his in ordine, sed breviter.

Qui præ ignorantîâ disciplinis quibuslibet se objiciat hoc tantum declarat, (quod ut pueri inter elementa discimus) *Pica garrit*, n. dentibus et labiis dat sonos, non vero verba clara emittit, aut quæ articulatione discerni possunt. Non vero linguâ, sed ratione, hominem agnoscimus. Sed ut de philosophiâ

dictum est, quod novit, bene novit; ita de ignorantia, quod ignorat, penitus ignorat: et argumentum ab ignorantia nihil requirit nisi ad ignorantiam argumentum.

Porro, qui prae poeticis abundantius, delicatis nimis affectibus, aut mentibus aliis studiis praeoccupatis*, judicant, quid dicunt, nisi, Musas et rura sibi ante omnia placere, aut Logica, Dialectica, Historica, Politica, et si quid alia, se Mathematicis praeferre? Sed, ubi quaestio orta est de cujusdam artis aut scientiae pulchritudine, liberalitate, honestate, et utilitate, asseveratio nihil probat aut improbat: et, ut de gustibus non disputandum, ita nec de his rebus ex generalibus concludendum est.

Quod objiciant nonnulli, pro parte theologiae, percipimus eo minus, quo magis rebus, huc tendentibus, a fundatoribus vestris provisum est. Quid enim? Nonne sunt omnes pene collegiorum magistri, aut custodes, tutores, et socii pene cuncti, theologi? Nonne officia iisdem imposita et exercita, clericalia? Beneficia varia, iis largita, ecclesiastica? Lecturae ordinatae, munera Professoria, preces publicae, ac conciones in templo et collegiorum sacellis habitae, nonne omnia haec, Mathematicae quasi intermixta, spirant omnino Theologiam? Nec nos vehementer movet, (quod a quibusdam dicitur,) Mathematicam ipsam vergere in *ὑπεροδοξίαν* esse solitam; et, ut sub hoc praetextu, alii jam ab olim Aristotelis Philosophiae oppugnaverunt (ut postea Cartesii Principiis,) ita tandem alios simili ratione Newtoni Mathe-

* Ut Grayius noster in Epistolâ ad Westium, in *Vita* per *Ma-*
sopem.

maticæ bellasse * ? Quid enim hæc ad rem ? Dei natura non se subijcit artibus experimentalibus, non cedit scientiis intellectualibus; non aptat se regulis Euclidæis; non *a priori* petitis circumscribenda nec defendenda est propositionibus; et, si qui fuerint apud vos docti, qui inaniter talia conati sint, fuerunt alii, qui graviter iisdem restiterunt †. At quidem ut a talibus argumentis Theologiæ gravitas non est augenda, ita nec ab eorum confidentiâ vel impotentia Mathematicarum pretium aut dignitas est diminuenda: nec magis, ni fallimur, quam Logica, Metaphysica, vel Historia veritati se objicit; immo potius, cogitando, inquirendo, connectendo, et de-

* Baconus non se theologicè opposuit Aristoteli, ut alii quamplurimi.—Philosophia Aristotelis jam ab olim Cantabrigiam penitus occupaverat. Cartesii Mathematica secuta est, et inter Cantabrigienses philosophiam ejus admiratus est Henricus More, Aulæ Clar. Soc. (“divinus ille Philosophus” ut vocatur a Gul. Whiston) cum omnibus pene Cantabrigiensibus. Idem vero H. More a Cartesio in tribus dogmatibus dissensit, et ei graviter, non acriter, oppugnavit. *Epistola H. Mori ad V. C. quæ Apologiam Complectitur pro Cartesio, &c.* Inter Opera. Lond. 1662.—Hutchinsonus, Oxon. et Discipuli ejus se objecerunt, ut bene notum est, Newtono *theologice*. Sic etiam Berkeleius Episc. Clogher: quædam huc spectantia notat Gul. Ionesius, A.M. in Epist. ad Pupillos repetitis a. 1820. Epist. sextâ.

† *Demonstratio de Existentiâ et Attributis Dei*, a S. Clarke, S. T. P. (Cati Coll.) De hac celebri mathematicâ *Demonstratione* argumentis *a priori* petitis fundatâ, quid sentirent multi e Cantabrigiensium eruditiss, Clarkio coævis, apparet in *Disquisitione de Idæis Spatii, Temporis, Immensitatis, &c.* per Edm. Law, S. T. P. (docto admodum Pet. Dom. Mag. et Episc. Carleol.) primum Cantabrigiæ impressa a. 1734. Hæc antea notavimus in Hist. Cantab.

monstrando quam maximè se agens, mentem erigit, ac dirigit, viamque veritati apertiore et promptiore reddit. Hæc est Mathematicorum ratio. Et si quis forte Mathematicus argumentorum vi, superstitionis somnia, metaphysices molimina, vel enthusiasmi deliramenta aliquid moveat, aut deturbet, non ideo ex necesse damno afficeret ipsam illam Religionem, quæ sedeat in intellectu, corrigat mores, et quiescat in corde.

Isti quidem a scopo multum aberraverunt, eo quod Demonstrationem summi *Numinis Existentiæ* ac *Attributorum* ejus in basim mathematicam ponerent; nec minus, eo quod *Naturam* ejus secundum quasdam Algebraicas *Rationes* et *Proportiones* Geometricas explicare ac elucidare vellent. Ita multi judicabant apud vos eruditi: quippe quod, cum hæc via Geometrica et Rationum Compositionis et Resolutionis analogia in scientiis et artibus humanis aut civilibus multum valent, nullo modo tamen ad Dei naturam, quæ hominum sensus superat, attingere possunt. Est enim ea nec Propositionibus Geometricis, quæ sensibus sunt subjiciendæ, cognoscenda, nec Rationibus et Proportionibus resolvenda, nec Quantitatum mensuris circumscribenda nec dividenda.

His rebus seriò perpensis, et penitus perspectis, vir apud vos auctoritate magnâ, viam in demonstrationibus Dei deducendis ab his longe diversam, ut scitis, instituit. Missis argumentis, quæ ex altâ illâ viâ (*a priori* ut vocatur) pendent, ut rei minus idoneis, humiliorem illam, sed, ut putâstis, latio-

rem, tutiorem, et certiore, (*a posteriori* dictam) quam naturæ opera nobis indicant, et humanus intellectus facile cernere potest, summo ingenio prosecutus est*.

Quod obijciunt alii argumentum, nempe vos nimis Mathematicæ occupari, vosmet apud, scilicet mathematicos, ut ab olim, sic nuperrime†, ortum est. Cuncti nimirum doctorum cœtus unâ voce conclamant, “ omnes artes, (*et scientias*) quæ ad humanitatem pertinent, habere quoddam commune vinculum, et quasi cognatione quâdam inter se contineri‡,” se matuó sublevare, et opitulari, singulisque honores proprios deberi. Hæc mythologiæ veterum et Hieroglyphicæ olim adumbrârunt; quatenus Musæ numero novem erant, eædemque sorores, similiter ac Gratia; his chorearum dux et comes Venus§; illis, intellectualis et musicæ harmoniæ Deus, Apollo. Elegantissimum illud de Cupidine et Psyche figmentum eandem

* Gul. Paley, S. T. P. in Dissertationibus de *Naturali Theologiâ*.

† Quid de rebus huc spectantibus censuerit cl. Jebb et alii docti sui temporis videndum sit, in Jebbii Operibus, Vol. 2, p. 259.—Nuperrime C. Wordsworth, S. T. P. Trin. Col. Mag. *petiit*, *Gratiam* proponere de literis aliis, in *Gradibus* capessendis, Mathesi adjungendis.

‡ Cicero, pro *Archiâ Poetâ*, sub initio.

§ Jam Cytherea choros ducit Venus, imminente lunâ,
Junctæque Nymphis Gratia decentes
Alterno terram quatiant pede.

HOR. OD. L. 1. 4.

indicavit harmoniam: similique modo apud Ægyptios septem literæ, duobus digitis inclusæ, Musas*, et cynocephalus, mixti generis animal, literas vel literaturam indicavit: et propterea cynocephalus omnium literarum participi, Mercurio, sacer erat†.

Viri ex Cantabrigiensibus docti, quos modò respeximus, hæc bene senserunt, et, nil obstante Mathematices, quo ipsi flagrabant, ardore, doctrinis cæteris, quæ classicæ ac elegantiores vocari solent, cultum suum et observantiam nolebant recusare; immo exoptabant eas juxta ipsam Mathesim, nec longo intervallo, collocatas videre: atque hoc proposito, ut existimabant multi, laude dignissimo, *Gratiam* apud Senatum offerre, ut notavimus, petebant. Bene quidem intelligebant, præmia non pauca, Benefactorum munificentia, tam privatim in collegiis, quam publicè in Universitate, iis distribui fuisse solita, qui in poeticis, historicis, rhetoricis, et theologicis prolusionibus et exercitationibus a consociis suis victoriam reportarent: et hæc quidem admirabantur; sed expectabant majora; nempe, doctrinis classicis ac aliis utilibus disciplinis, in ipsis publicis examinationibus et in Gradibus capessendis, partes suas sustentare, atque honores sibi proprios accipere, permittendum; his adjungere soliti, aurea illa numismata

* Γραμματα ἑπτα, ἐνὶ δύοις δακτυλοῖς περιεχομένα, Μῦσαι σημαίνεσθαι.
HORAP. Lib. II. 29.

† Ἐτι δὲ καὶ τὸ ζῶον ἐπὶ Ἑρμῇ ἐνεμήθη, τῷ πάντων μεταχόντι γραμμάτων.
ID. Lib. I. 14.

duo, a Cancellario donata, etsi solennia, et honorifica, tamen non ad omnes Graduatos, ac quidem ad ipsos gradus ne vel minimum, referre.

Et isti forsán advocati talibus inter alia ducti fuerant argumentis;—quod, ut apud Oxonienses, multis ineptiis scholasticis tandem exulatis*, permissum fuisset Mathesi juxta Humanitates suas honorari, ita sperandum esset, Classicis, cum disciplinâ quæ cum illis conjungi solet, apud Cantabrigienses simili modo, æqualique sorte, distingui et coronari fore permissum;—et quod, ut illa mores hominum molliunt, et usibus vitæ civilis communibus inserviunt suâ humanitate, non minus, immo, ut quidam putârunt†, magis, quam hæc suâ severitate, et quidem ipsi Mathesi Classica esse tam subsidium, quam ornamentum, ambo, sub almæ matris Universitatis tutelâ, eodem modo foveri, et dextram conjungere dextrâ sini deberent: sic persuasi,

* *Disputationes in Parvulo*, &c. longo jam tempore apud Oxonienses religiose habitæ sunt, at tandem ab ipsis Academicis, nempe viris Rev. R. Newton, Napleton, Amhurst, et Knox, S. T. P. P. pro meritis in derisionem versæ. Omnes hi, (ni forsán excipiamus Knox) *Tutores* erant *residentes* in Academiâ Oxoniensi. Quædam etiam objurgavit vir Rev. H. Kett, B. D. non ita pridem Tutor Trin. Coll. (in *Elementis Generalis Scientiæ*). Quanto autem in melius res literariæ nunc tractentur Oxoniæ, videndum sit in Responsione ad calumnias Recensorum Edinburgensium in Oxoniâ, studiorum, quæ nunc in Academiâ Oxoniensi habentur, rationem denarrante, Cap. vi. Oxon. 1810.

† Vicesimus Knox, S. T. P. in Tractatu nuper edito, 1821, de Scholis Grammaticis, &c.

Musam ipsam, *Humanitatum* divam, (si res classicas narranti fas sit more ludere classico) suam causam coram Senatu orare sibi forsán audire viderentur :

Nolite sinere per vos *Artes Liberales*

Recidere ad paucos ; facite, ut vestra auctoritas

Meæ auctoritati faulrix adjulrixque sit *.

Agite vero—alii fuerunt, ut nunc sunt, apud gremiales etiam vestros, iidemque, vobis ipsis iudici-
bus, viri ingeniosi, et tam de Geometriâ, quam
Algebraicâ, optime meriti, qui, etsi doctrinas illas
ipsas vehementius admirentur, non in omnibus et
singulis nunc usitatam in iis instituendis rationem
possunt sequi: Mathematica systematicæ tradita esse
non objiciunt; immo putant, nihil tradendum esse
magis seriatim, in ordine systematico, quam ma-
thematica ; et etiam tradi oportere secundum sys-
tema summo et communi doctorum iudicio compro-
batum, donec quiddam melius, ab iisdem perceptum
et confirmatum, elucescat: sed metuunt, ne omnia
singulaque per systemata recepta nimis supersti-
tiose colantur, dum speculationes forsán felices
aliorum conceptæ ne vel digito tangantur; non
obliti, quali religione nomen Aristotelis, singulæque
sententiæ istius philosophi, pro modo suo certe mul-
tum colendi, tam apud Cantabrigienses quam Oxoni-
enses, nostros antecessores, olim haberentur †: ipsi
quidem, miscendo censuras admirationibus, Geo-

* Terent. Heautont.

† Mirandum, si non potius ridendum, tale decretum inveni-
endum esse inter Statuta Oxoniensium, " Aristotelem similiter
etiamque Peripateticorum doctrinam pro virili defendere teneantur."

metriam pro optimâ Logicæ artis magistrâ, certissimâque scientiis in prosequendis duce, sumunt, et Algebraicam scientiam esse mire claram elegantissimamque ultro agnoscunt; at simul existimant, tam in prioris quam in posterioris doctrinæ Elementis exponendis plus obscuritatis inesse, quam in libris academicis necesse sit, aut deceat, plus dubii, quam doctrinæ a sensibus et experienciâ deducendæ expediat, aut rebus ipsis constet; et proinde minus deliciarum, quam quod juveniles animos allicere atque captare debeat. Adde, quod horum nonnulli judicent, vestram ipsam mathematicam quædam conari, quæ forsân non sint juris sui; talia videlicet quæ motûs et lucis causam explicare pergant, et alia quæ ad corpora cœlestia spectent. Demonstrationes mathematicas de rebus ab iis pendentibus deamant, et religiose colunt: sed talia, ut illi urgent, vires ejus superant: Euclidem et Newtonem pro *divinis* pene hominibus accipiunt, sed neque adeo divinis, ut errare nesciant; neque isti de alterutro cantillare vellent, quæ poeta de Homero *:

Άγχα μὲν ημαυρωσε, και ἱερα κυκλα σελήνης
et vix ut alius;

Εἰ Θεὸς ἐστὶν Ὅμηρος, ἐν ἀθανάτοισι νεισεῖσθω
Εἰ δ' αὖ μὴ Θεὸς ἐστὶ, νομιζεῖσθω Θεὸς εἶναι †.

Stat. Tit. 2. Sect. 2. Eximiæ quædam censuræ in hoc **statuto** videndæ sint, a viro honesto, R. Newton, Aul. Alb. **Magist** lata, in Vicesimi Knoxii, Liberal. Instit. Vol. 2.

* Leonidas Tarentinus, in Florilegio Græco, L. i. 67. Ed. Ald.

† Ibid. L. v. 17.

Verum enimvero cum de talibus Academicos compellamus, norit volumus lector, nihil nos *præ-*
tice hominum mathematicorum observantiæ, nihil
 ne vel juventutis mathematicæ usui, committere vel
 etiam commendare præ nobis ferre. Suum quisque
 martem, quem obtinuit, defendat; nos nostrum.
 Hoc scilicet duntaxat nobis erat in proposito, mani-
 festum reddere, nos, quicquid alii de puris (quæ
 vocantur) mathematicis, et de iis, qui his studiis
 vehementius dediti, se rebus ab humanis, arti-
 bus illis liberalibus scientiisque utilissimis, se prorsus
 abstrahant, quicquid de talibus ii existiment,
 nos mathematicos, et, pro tenuitate nostra, ipsam
 in summo honore tenere mathematicam, ut quæ
 naturæ opera explicet atque illustret, leges ejus ac
 vires exhibeat atque demonstret; et Physica, ut
 quæ scientias a sensibus et intellectu derivatas
 adjuvent et promoveant; videlicet hoc in memo-
 riâ tenentes, non hic loci esse de mathesi disse-
 rendum, nec cum mathematicis contendendum, sed
 huc usque nobis, dum verba fuerint de literis, om-
 nia, more nostro, historice tantum esse denarranda.

Hactenus de rebus literariis*; et forsân plus

* Scriptores Cantabrigienses, ad quos præcedentiâ referenda
 sunt, et quos in Hist. Cantab. ex parte jam citavimus, sequun-
 tur: Gul. Green, S. T. P. Aulæ Clar. Tutor, in Tractatu de
 Hodiernâ Philosophiâ; Gul. Maseres, A. M. Aulæ Clar. olim
 Socius, nunc venerandus Scaccarii Baro Cursitor, in variis Algè-
 braicis Operibus, a se separatim editis, et conjunctim cum aliis in
 Actis Philosophicis, Vol. 47, et cum Gul. Friend, A. M. quon-

satis videatur, quàm ad ipsam occasionem, nostram modestiam et tenuitatem, aut vestram spem. Proculdubio res ipsa materiem abunde suppeditat: eorum vero laudatio, quæ omnium admirationibus extolli solent, trita foret exercitatio, laus exigua: nec talium recordationem requirat academicorum experientia. Incidimus vero in hoc genus argumenti, non inani conamine, sed certâ quadam spe, ducti, manifestum fore, nos, si formas, et processus quosdam scholasticos minus, quam alii quidam solent, religiose suspicemur, artes tamen liberales et scientias intellectuales debito honore tenere, et justas iis grates persolvere paratos esse. Longiusque, ut verum fateamur, earum admiratione, in iis quæ præcesserunt, lectorem morati sumus, quo minus alia nonnulla, quæ manent, placeant; non omnino nescii, homines extitisse, qui pro veritatis oppugnationibus et artium ingenuarum devastatoribus putent et designent eos, qui de rebus minus certis quiddam dubitent, aut de minus utilibus et jucundis aliquid detrahant, *τα οὐτα* et *τα μὴ οὐτα* inter se plane confundentes.

Res igitur quæ se nunc offerunt nobis breviter

dam Col. Jes. Socio et Tutore: W. Ludlam olim S. Joh. Cantab. Socius, in *Rudimentis Mathematicis*, repetita Lond. 1809; et Gulielmus Frend, jam memoratus, in *Vespertinis per Hyemes Amœnitatibus*, 1820, 1821. Alios etiam, etsi non Cantabrigienses, liceat recognoscere; Hutchinson in *Mosis Principia*, A. 1724; Gul. Jones, A. M. in *Epistolis ad Pupillos*, 1820. et Tho. Beddoes, M. D. in *Observationibus in Naturam Evidentia Demonstrativa*, 1793 aliosq. Oxonienses.

considerandas, sunt illius generis, quod vocatur *politicum* et *æconomicum*, de quibus hic loci plurima verba facere vix expectandum erit, præsertim quum de iis in Libro Privilegiorum Cantabrigiæ subsequenti diffundantur plurima, et quum prudentiæ esset, ut plurimi sentiant, de iis nihil proferre; ne fors in aere piscari, in oceano venari, aut inter fluctus maris tempestuosos volare, cupere videremur. Sed quo fata vocant sequimur; et mens nostra sibi vix constat. Genius enim nescio quis, iterum ut antehac, seu bonus, seu malus, nos provocat, et conscientia sive recta sive male feriata urget.

At quicquid Genius ille moneat, distinguendum est. Caveamus ne pervestigatores cum accusatoribus, apologistas et defensores cum inimicis, et amicas collationes cum censuris malignis aut satyris mordacibus confundamus. Quidni enim? Quis alium rerum plurimis abhinc annis actarum ante se natum accusabit? Liceat posteris acta et instituta priorum sæculorum examinare, inter se comparare, trutinare, et liberam sententiam de iis ferre, si modo cum modestiâ, cum justitiâ, cum benevolentîâ, cum humanitate. Sed, ut suum quisque homo, sive culpæ, sive virtutis, onus ferre debet, ita singulæ ætates. Et, ut hujusce sæculi homines de majoribus suis judicare debeant, ita posterius de nostris. Lex labitur, et non raro post se relinquit Intulenta: præsens vero ætas integra atque innocens sit, et, nisi sordes collectas removere recusaret, eam talium accusare crimen esset.

Nec iidem omnino sumus ignari, quali vinculo homines in eas scholas vel academias soliti fuerint astringi, apud quas ætatem juvenilem egerint, literas bonas excoluerint, honores obtinuerint, socios, amicos, patronos comparaverint. Hos nimirum affectus natura nos docet, experientia confirmat, contemplatio fovet: præsentibus grati animi urget delectatio; absentibus etiam adest; amor pristinus ardet usque ad senectutem: adeo ut, sive casu aliquo tales sedes revisamus, vel quasi e longinquo tantùm contemplemur, piâ quadam soleamus efferri reverentiâ :

Oh ! tu severi Religio loci,
Quocunque gaudes nomine— * Gr.

Sed quorsum tendit hæc omnis oratio? Nempe huc: ut cognoscamus de his animi affectibus, honestis forsân et piis, temere dicendum fore, quod proverbialiter de Cupidine illo poetico, temerario sæpe, inconsulto et *δαρτεριδου*, “ Cæcum amorem esse,” aut quasi *amare et sapere* sit impossibile. Quis vestrâ, academici, non meminerit, Thucydidem, scriptorem istum Belli Peloponnesiaci celebrem, quo modo erga suos Athenienses se gesserit? Orationibus, quas legati Corcyræorum, et Corinthiorum tradebant, et iis Atheniensium et Lacædæmoniorum, inter se comparatis, clarius luce apparebit, mœstissimi istius belli occasionem dedisse ipsos Athenienses, quos gubernandi lubido nimis

* Grayii Ode ad Grande Chartreuse. Epist. 30, inter opp.

invaserat, eosque præ aliis vituperandos esse. Sic visum est Thucydidi: lumenque veritatis, quod in historiâ ejus resplendet, eam reddidit κτήμα ες αἰ, magis fortasse, quam sententiarum ejus profunditas, et verborum eloquentia. Talia vero inter denarandum, nonne idem dilexit Athenienses? Immo, videtur de Athenis se superbiisse, et gloriam quasi præripuisse nomine civis Atheniensis, hoc modo suam exorsus historiam, Θουκυδίδης Ἀθηναῖος ἐγραφε τὸν πόλεμον τῶν Πελοποννησίων; et in admirandâ illâ Periclis funebri oratione*, quâ de rebus Atheniensibus concionantem inducebat Periclem, nihil non ornaté, nihil non liberaliter, nihil non benevole de Athenis in ordine conscribit. E contra Dionysius Halicarnassæus adeo erat tam rhetor, quam historiographus, ut etiam Thucydidem castigaret, utpote Athenienses potius vituperantem, quam admirantem, et ut aures eorundem illecebris verborum minus titillantem, et, exinde historiæ decori non satis consulentem: ac si historiographus non magis esset humani generis, quam cujuslibet civitatis, vel alia quævis ei esset provincia præter veritatem. Fatuam illam et vaniloquam Dionysii censuram Hobbesius† Malmesburiensis jure castigavit, et usque ad necem.

Quod ad academias spectat, quis negaret, Franciscum Baconum, virum extra omnem judicii aleam pene positum, eas multum amâsse? Idem tamen

* Thucyd. de Bel. Pelopon. Lib. II. c. 34. Ed. Baveri.

† De Vitâ et Hist. Thucydidis. Præfat. ad Hobbesii versionem Thucyd.

multos, qui in omnibus sui temporis Europæis Universitatibus extitere, defectus indicavit, multa desideranda proposuit, tam in nostris quam in exteris*. Quis diceret, Erasmus, qui tam nostrates, quam peregrinas Universitates excolebat, et explorabat, qui ingenio suo, eloquentiâ, et doctrinâ “ barbariem magnâ ex parte profligavit †”, quem, ipsum licet peregrinum, socium et professorem Academia Cantabrigiensis adoptavit ad suum honorem, sedes illas literarias non honorasse? Idem tamen Erasmus mala ‡ quædam, iis omnibus adhærentia, serio deploravit, et acriter impugnavit. Et, ut ad nostra tempora propius accedamus,—quis suspicari possit, Tyrwhittum, et Jebbium §, homines summo judicio et humanitate præditos, cum spectatissimâ illâ coronâ academicorum, tunc temporis apud Cantabrigiam commorantium, matrem suam almam venerari, et ipsam quam florentissimam reddere non exoptare? Consimiliter nobiscum de suis Oxonienses agerent, de Lockio, de R. Newtono, et Knoxio, et de aliis quamplurimis. Lockius nimirum, felicibus sui temporis eventibus bene consideratis, coram Gulielmo Rege

* “ Primum igitur, inter tot totius Europæ Collegia, præclarissime fundata, omnia illa certis professionibus destinata esse demiror, nulla liberis atque universalibus artium et scientiarum studiis dedicata.” De Augm. Scient. Lib. II. ubi plura hujusmodi.

† Epist. Grynæi ad Reinhardum a Syckingen. Præf. ad Erasmi Adag. 1629.

‡ Juramenta, de quibus in suo loco. Des. Erasmi Rot. Lingua, sive de Linguae usu et abusu.

§ Inter Opp. Jebbii, Vol. I.

aperte et honeste professus est, “ si vestra majestas universitates non reformes, ibunt omnia retrorsum *.” Nonne omnes isti viri præclari bonas literas adamabant?—Quis vero dubitat?—Immo, ni fallimur, academicorum nomine se gratulabantur, et quanto magis ardebant scientiæ studio, tanto majus inerat iis desiderium, sedes ei consecratas, quam perfectissimas reddere et conspicere. Et quidem multa quæ illi corrigenda voluissent, emendata sunt, aut magis etiam in fastigium evecta. Vos etiam ipsi laborum suorum fructus jam videtis, et gaudetis; iidemque illi animis vestris vivunt, posterorum memoriâ reviviscent, gratulationibus atque laudationibus omnium bonorum efflorescent; ut testes veritatis adstabunt, et pro exemplis; simulque spem bonam excitabunt, homines hujusmodi, si tales annis futuris orirentur, non inter oppugnatores aut inimicos, aut homunciones tumidos et vanoiloquos fore numerandos.

Sed ut ad scopum redeamus—Unicuique vestrum, academici, qui serio perpenderit, vel cuivis alii, cui minus fors placeant, aut nullam partem intersint, leviter modo hæc Privilegia tractanti, apparebit, istarum rerum, quas *politica* vel *æconomica* vocavimus, longam esse historiam, magnas ambages; quas videlicet examinare, trutinare, vel etiam enumerare, vires nostras superaturum: præterea, quid nos sentiamus, nihili est, quid alii sentiant, locuturi.

* Tractat. de Univers. Cantab. per Serj. Miller, p. 198.

Inprimis, igitur, vos non effugit, Hobbesium Malmesburiensem, cum aliis, affirmare solitos esse, Universitates, quæ vocantur, origines suas et totam vim traxisse a sacerdotali paparum auctoritate, primo fundatas—sic isti putârunt,—velut in urbe turres castellatas, pro tutelâ et præsidio Ecclesiæ Romanæ; nonnullosque alios, nempe Catholicos, expectasse, res academicas, quo, sub reformationis prætextu, deflexerant, eo redituras. Ex hoc numero fuit, si recte conjiciamus, noster Harius, hoc modo, ut videtis*, Registrum suum exorsus, “Ad Honorem et Gloriam Dei omnipotentis, Domini nostri Jesu Christi, Salvatoris mundi, ejusdemque gloriosæ et beatissimæ Genetricis, Mariæ Virginis, sanctorumque omnium cælestium, Ego Robertus Hare, Armiger, hoc Opus Privilegiorum aliorumque negotia almæ et immaculatæ universitati concernentia,” &c. Et in libro†, manu exarato, et magnâ curâ, circiter R. Harii tempus, ut ex autographo liquet, conscripto, auctor anonymus, spe plenus, Romanam Fidem et pristinos mores iterum in Angliam reducendos fore, miro conatu et consilio leges atque consuetudines ponit ac describit, quæ, tam in republicâ, quam in academîis, sub ista imaginariâ restitutione, valerent.

Sed revera ne cum illis, n. Hobbesio et suis, in omni parte consentiamus, vetant Universitatum historia vetus‡, primæque nostræ ipsius, una cum privi-

* Ad pag. 1^{am} hujus Libri Privilegiorum.

† Penes nos.

‡ In Elogios dos Reis de Portugal, &c. p. 72, auctor, Anto-

legiis, chartæ, quæ, sive fictitiæ sive genuinæ (de quâ re in præsens non agimus) a regibus potius, quam papis, præ se ferunt primum derivari; et deinde occasiones vel prætextus aliorum privilegiorum accipiendorum dati sunt. Nostra forsân sententia est, Reges et Papas inter se de his rebus communicare, auctoritatis suæ invicem quasi participes fieri, et, pro rei magnitudine, commiscere; Regibus nempe chartas, dotationes, et mortuâ manutendi potestatem dantibus; Papis eas confirmantibus, et bullas, quæ vocantur, ex officio suo sacerdotali concedentibus. Quod ad illos pertineat, qui nimirum existiment, res acedemicas ad partes Catholicas redituras esse, quo minus cum istis concludere possimus, satis se offert argumenti nobis ab initio; et sæpe, si nonnullis rerum tunc temporis status instabilis daret prægrandes expectationes, illæ omnino in aera cito evanuerunt; et tam præsentis ævi spiritus et consilia, quam Britannica, quæ vocatur, Constitutio, sub Gulielmo rege fixa et confirmata,

nio Pereira de Figueiredo, observat de Dionysio I. literarum humaniorum patrono munifico, "foi o primeiro que em Portugal instituio huma illustre universidade, que trasladada de Lisboa para Coimbra, tem fido mãi, e creadora de grandissimos engenhos." Similiter, strenue pro parte Gallorum regum in hac re Crevier: "l'ajoute, que si on s'en tient à l'essentiel, et que sans s'enforcer dans des circonstances de détail, on se contente d'avancer que l'université de Paris est en droit de reconnoître Charlemagne pour son auteur, on ne manquera point de preuves capables de satisfaire un bon esprit." Hist. de l'Université de Paris, Tom. 7^{me}. pp. 92, 93. De originibus Universitatum Britannicarum quædam similia narrantur in Woodii *Hist. et Antiq. Universitatis Oxon.* Lib. 1. et Cuii *De Antiq. Cantab.* Lib. 1.

tale aliquid non modo non probabile, sed vix possibile, nunc reliquit.

Attamen, si fundamenta Universitatum aliquid forte lateant, fastigia cernuntur, mores et consuetudines patent. Liquet enim, hæc Gymnasia sedi Romanæ (tantum valuit majorum nostrorum religio) multum subjecta esse; exinde chartas papales (bullas) datas, libertates et indulgentias dispensatas; et, ut aliæ Universitates Europæ duplici nodo civilis et ecclesiasticæ auctoritatis ligatæ fuerant cathedræ pontificali, sic etiam quodam modo academici Cantabrigiensi curia. Etsi enim lex regia stabat superior, lex civilis valuit, et Romanæ sedis Pontifex constitutiones suas et Decretalia scholasticis imponendi retinuit potestatem*.

Talis rerum academicarum administratio (quod ad legem civilem spectat) multis displicuit; non eo quod non agnoscerent, multa juris civilis principia, rationes, et fundamenta lucida esse, generalibus argumentis innixa, digna quæ magnam partem Juris Gentium constituerent, eleganter etiam sæpius conscripta, immo humana†, et doctrinæ varietate referta‡, studiumque ejus et disciplinam miro

* Bulla Joannis ad Universitatem Cantabrigiensem transmissa, de quibusdam Constitutionibus in Scholis suis legendis, sicut cæteræ Decretales, 18^{mo}. Edw. I. et alibi.

† Certe quod ad pœnas capitales attinet, quæ, secundum juris civilis institutiones, erant paucæ et raræ.

‡ “ Niuno autore de bassi secoli si può trovare che tanto si assomigli agli autori del secolo d'oro quanto i giureconsulti, che fiorirono cento e cinquant'anni dopo Cicerone, si avvicinano all'eleganza e proprietà di quelli che scrissero sotto Augusto:” Discorso

modo gentes Europæ hodiernas excitavisse; sed quod ægre ferrent, formas et processus *juris communis, legis terræ*, quibus Magna Charta et Britannica Constitutio inprimis favent, locum dare, apud curias academicas, formis et processibus juris civilis, quod, in corpus, quo tempore Romani in jugum servitutis jam missi fuerant, redactum, minus favet libertati: etenim, ut tempus inter currendum sæpe numero edax rerum est, quas omnino stare vellemus, sic etiam formæ curiales non raro devorant principia legis præstantissima.

De naturâ et principiis juris civilis ample disernerunt, ut scitis, viri olim e vestris eruditione præclari*, quorum vestigiis hic loci nimis premere non opus est. Satis sit innuere, quod, quo longius formæ et processus juris civilis Romani distent ab iis juris communis Angliæ, eo majus, utrisque æquali lance ponderatis, præconium hi quam isti ab omnibus Britannis promeriti sunt†,

sopra la Vicende della Letteratura; per Denina, ut cit. a David Irving, LL. D. in *Observat. in studium juris Civilis*. Edinb. 1815.

Nec minus ad rem, quod unus e nostris urget; *De Historia juris Civitis et Canonici, cum Comparatione Legum Angliæ*. Oratio, habita in sacello aule Trinitatis die Commemorationis, 1756, ex testamento Thomæ Eden, per Jacobum Marriott, LL. D.

* Edeni, LL. D. (olim Caii et Gony.) *Juris Civilis Elementa*; Oxford, 1744: et J. Taylors, LL. D. (olim S. Joannis) *Juris Civilis Elementa*. Lond. 1786.

† Quod spectat ad formas et processus juris Communis (de quibus loquimur) certe; quod ad leges Angliæ multas, minime; de quibus nimis vera sunt, quæ de capitalibus suppliciis profert Marriot in Oratione supra citata: "Anglorum leges, quæ tan-

et reportaverunt. Hoc demonstrarunt multi academici, præsertim vir honestus, Fortescuius, et non ita pridem, satis eleganter ac historice, Hurdus, olim Cantabrigiensis*. Exinde apparet, Leges Anglicas impurarum juris canonici et Cæsarei mixturarum integras esse servatas, illosque Reges Anglorum antiquos, (nec non Henricum VII. et VIII., Tudores, et omnes Steuartos) qui ad potestatem despoticam se serio inclinarent, Imperiali legi magis favere; immo civilem ipsam legem non constare cum libertatibus, quas pro se vindicare semper soliti fuerunt per constitutionem suam Britanni; adeo ut causam abunde olim habuerint Barones unâ voce conclamandi, “ nolumus leges Angliæ mutari.”

At, ne nimis somniâsse in hoc bicipiti fastigio, (*canonici et civilis juris*) aut saltem gloriari de somniis videamur, hæc duntaxat notamus, quòd secundum legem civilem, “ quod regi placuit legis habuit vigorem †,” dictum Britannis semper minus gratum; quippe “ non sic Angliæ Statuta oriri

tis laudibus efferuntur, calamo stillante sanguine scriptæ fuisse videntur:—cum carceres vix sufficiant reis, vix iudices, vix laquei, et furibus fures qui eos in mortem trahant.”

* Cancellarius Fortescue de Laudibus Legum Angliæ, cap. 20. Dialogi Morales et Politici in Angl. Constitutionem. A Ric. Hurd, Episc. Vigorn. Dial. v. Edit. 1759.

† Ulpianus, in tit. de Constit. Princip. Lib. i. et Institut. tit. de Jure nat. §. sed et quod. Et hinc Græci Juridici, ὅπερ ἀριστὸν τῇ βασιλεὶ Νόμος ἐστίν et quidem in Near. Diatax. 105. cap. 2, Princeps vocatur Νόμος ἐμψυχος, ut cit. in Seldenii not. in Fortescue. Ad cap. 34.

possunt, dum nedum principis voluntate, sed et totius regni assensu*, ipsa conduntur."

His, aliisque hujusmodi bene instructi, fuerunt tam inter vestros, quam inter alios, non e vestris, vel e vobis forte fortuna exeuntes, aut plane ejectos†, qui nonnulla quædam in hoc libro privilegiorum contenta, privilegia, quod ad alios attinet, male privilegiata vocant, et sæpe quod ad vosmet etiam ipsos, *dupa adwpa*. Hæc nos in memoriâ tenentes, et, ut verum fateamur, ab eorum sententia non toto cœlo discrepantes, exoptabamus veritatis quasi medullam eruere, et simul nosmet ipsos reddere certiores, unde talis rerum status oriretur, et a principiis exorsi, res ipsas nostris oculis subjicere, et aliorum, si qui sint, qui nobiscum sentirent.

Nobis talia nobiscum revolvantibus res tandem huc rediisse videtur. Si majores nostri in academiis constituendis magis in principiis legis communis Angliæ, et minus in principiis juris civilis et canonici fundamenta jacuissent, eorum fastigia magis clara essent, atque oculis Britannorum magis grata, quo magis ad reipublicæ suæ formam appropinquassent; impugnantium cavillationibus et querimoniis obnoxia minus fuissent; academico-

* Cancellarius Fortescue de Laudibus Legum Angliæ, cap. 20; neque aliter T. Smith. J. C. Eq. aur. et ab epist. et Consil. Elizabethæ Reginae, olim Regin. Coll. apud nos: "Vigorem habet quicquid hujusmodi (Parliamenti) consensus perfecit—Interesse enim in illo conventu (Parlamento) omnes intelligimur, cujuscunque amplitudinis, status, aut dignitatis, sive princeps sive plebs fuerit." De Republ. Anglorum, Lib. II. Cap. 2.

† Gul. Whiston, Profess. Mathematic. ejectus. Tho. Baker, Soc. ejectus. Piercii Vindic. Fratrum Nonconformistarum; et Calameius de eject. Nonconform. V. 2, p. 77.

rum adulationes aut laudationes vix requisivissent ; prompto universorum Britannorum consensu et alacri suffragio commendanda et admiranda fuissent ; rixæ, (probabile est) dissensiones *, et contentiones ab initio non abundassent ; magistratuum † Cantabrigiæ jura stetissent integra ; academicorum ipsorum libertates fuissent inviolatæ ; conscientiæ suæ, sive studentium, aut graduantium, sive gremialium aut commorantium, vinculis fuissent intactæ ‡ ; omnia, forsan, ut multa dicamus in paucis, magis ad gloriam et felicitatem vestræ academiciæ, multo magis ad reipublicæ fructum et delectationem redundassent.

Ubi plurima offendunt, singulas maculas notare longum esset et fastidiosum ; et, cum omnia pene omnium oculis hoc libro Privilegiorum subjiciuntur, minime necessarium : pro se quisque ferat judicium. Missas igitur facimus chartas § fictitias et bullas (de quibus in alio loco, ut jam diximus), statuta auctoritate principis, senatûs Britannici consilio vel confirmatione non comitata ||, quædam, etiam ab olim

* Vera, ni fallimur, harum dissensionum origo colligenda est in Hist. Cantabrigiæ, Vol. 1, ch. 2.

† Charta privilegiorum primo villæ Cantabrigiæ an. Henrici I. (1201) concessa fuerat, quæ confirmata erat et aucta sub Hen. III. a. 1231, anno 1381 omnes suas chartas amisit villa, et pro recuperatione earundem stricta est annuum reditum regi solvere in perpetuum. *Not. MS. Parristii* in 4^{am} vol. Harii, ut infra, et in Priv. Cantab. passim.

‡ Priv. Cant. Vol. I. p. 347.

§ Priv. Cant. Vol. I. p. 377. *Dissert. in Chartas.*

|| Dat. lato sub signo, sed actu Parliamenti nunquam confirmata, ut plurimæ Chartarum Cantab. erant datæ. Priv. Cantab. Vol. I. p. 158, in Notis.

non approbata, aut observata, et nunc dierum non approbanda et observantiâ prorsus indigna, ut quæ moribus hodiernis sunt contraria, doctorum hujusce sæculi virorum experientiæ atque studiis repugnantia; immo nonnulla quædam, præ temporum inconstantia et mutabilitate, vel verborum et rerum tenebris obvoluta, non obedienda, quia non intelligenda; nedum quidem videnda, nec adeunda: præter hæc ibi mala, (inter alia salutifera certé,) mala privatorum collegiorum hærent statutis, de quibus hic Liber Privilegiorum silet: plura quam satis exempla actibus, constitutionibus, et statutis Universitatis adhærentium idem hic suppeditat: varia hujusce farinæ inter sua statuta viri Oxonienses, varia inter sua Cantabrigienses persenserunt, agnoverunt, deploraverunt*.

Hinc variæ sunt inter varios ortæ controversiæ: etenim dum alii putaverint, quæ tempus antiquaverit, ea palam aboleri debuisse; alii, munia scholastica refici posse, formas publicas, et examina

* Diplomata, Chartæ, et Privilegia Oxon. Cantabrigiensibus simillima videnda sunt in *Alylyffii Hist. Antiqua et Hodierna Oxon.* Vol. II. Appendix. Et quod multi Oxonienses putarunt de Statutis suis, idem R. Newton, S. T. P. aperte olim declaravit, et nuperrime Vicesimus Knox, S. T. P. in Sect. XLIV. Tract. Nec multo aliter vir cl. Thomas Baker, S. Johannis *ejectus socius*, inter MSS sua; Gulielmus Whiston, Profess. Math. Cantab. in *Memoria vitæ suæ et Scriptorum a seipso concinnata*, 3 vol. 1749: Edm. Miller, *Serviens ad Legem*, Hist. Cantab. de Privatis Collegiis, p. 94, 1717, et in Operibus suis Jebbii, (3 vol. 1787.) cum multis aliis.

studentium reformari, atque alii alia; existimabant multi, quædam nimis ecclesiastica fieri, quam quæ conscientiiis academicorum possint favere; simulque magis jus civile spirare, quam quæ Britannis placeant. De posterioribus istis infaustis nosmet fuimus (ut ex supra dictis apparebit) inprimis solliciti.

Et quidem ista posteriora sunt, ut fuerunt, nobis molestissima; sumus enim ex iis, qui nostros non obliti sumus errores, non vero ex iis, qui alios coarguunt, accusant, condemnant. Humano generi natura ipsa dat leges, et necessitati cedendum est; et quantum libertas cum necessitate constare queat, sit, precamur, unicuique academicorum suum privilegium, sua libertas: et, cum sub cujusque *Termini* finem, Vice-Cancellarius, ex officio suo, errantes et quiddam delinquentes absolvendi retineat auctoritatem; cum quædam, sive Regia jussa, sive Senatus consulta, Magistrorum decretis paulum mitigentur; cum valeat juris civile principium, "quod per multos annos non peractum est, fit obsoletum;" cum in collegiis et Universitate, quæ universus ipsarum societatum consensus desuocere sinat, oblivioni tradita sint—cum hæc sint inter Academicorum privilegia, procul a nobis sit ea impugnare. "Mens cujusque et *conscientia* is est quisque."

Hæc vero cursim tantum, et quasi per transennam: quantum vero jus ad civile pertineat, id quam mire spirent Statuta Cantabrigiæ, quæ jam memoravimus, possunt indicare; quæ vero secutura sunt,

clarius demonstrabunt; et cum academiæ nostræ statum exhibebunt hodiernum, ad præsens nostrum propositum magis attinebunt. Hic intelligendum est Reginæ Elizabethæ ad Statuta Universitatis Cantab. exordium,* quod, et in re, et in verbis, quam multum sit in codice Justiniani, adeo ut plane præ se ferat ejusdem esse imitationem, alibi† notavimus. Huc etiam referendæ sunt Literæ Regis Jacobi, quæ, satis imperatorie datæ, demonstrant, (et eo consilio datæ, ut academici scirent,) quantum Rex (ut Jacobi verba in aliâ re usurpemus) in auctoritatis suæ plenitudine possit.

Et hactenus de his. Nos nunc convertimus, et eâ, quâ par est observantiâ, ad Senatum academicum.

Sunt qui solent multum admirari Senatum hunc academicum, qui, cum constat ex duobus domibus Regentium et non-Regentium, habet, ut putant, quoddam simile (junctis Cancellario vel Vice-Cancellario) Senatui Britannico, constanti similiter ex duobus domibus, Nobilium et Communium, cum supremo Rege: et inde est, forsan, quod nonnulli Universitatem nostram nominare solent, Literariam Rempublicam. Et sic Elizabetha.

Interea sint alii, qui academicum hunc Senatum pro dignitate ejus colant, et admirentur, sed, etiam si vellent, omnia quæ ad eum attinent, non possint admirari, quædam non vehementer, alia quæ-

* Priv. Cantab. Vol. I. p. 157.

† Hist. Cantab. Vol. I. p. 91. in Notis.

dam ne vel minimum. Exempli gratiâ : concilium istud vel Caput Quinquevirale, (quod dicitur,) constans ex uno Theologico Doctore, uno Jurisconsulto, uno Medico, uno non-Regente, et altero Regente, unâ cum Vice-Cancellario, nequeunt approbare. Quidnam enim in vindicandis suis privilegiis ii sibi vindicant? Sic currit statutum : “ Horum autem autoritas est in omni Senatu, et Congregatione, de omnibus Petitionibus prius decernere, quam ad reliquum Senatum deferantur: adeo ut illæ tantum Gratiæ solæ approbentur, et Regentibus et non-Regentibus proponantur, in quas singuli eorum consenserint, et non aliæ: et si quicquam in Senatu petatur, aut concedatur, quod non sit prius istorum iudicio et assensu comprobatum, nullum erit omnino et invalidum, nisi his nostris statutis aliter cautum sit*.”

Ex præmissis cernimus, Caput illud esse quodammodo, quod Grammatici vocant, *Verbum*, in quo tota vis orationis est, et sine quo nulla esse potest sententia. Si enim singulorum ex Capite assensus non concedatur, quicquid petatur, actum est de Gratiâ; frustra congregatum est; nihil movendum; nihil agendum. Quis Senator istam auctoritatem honoraret, quæ legislatorum auctoritatem cohibere et suppressere posset? Quis nimiam istam potentiam adamaret, quæ suam libertatem omnino destruere pergeret? Quî senatorum unusquisque hoc concilium quinque virorum laudibus eveheret, cum vel

* Elizabethæ Stat. 41.

unus ex eo universum senatum possit in nihilum redigere, non quidem motum in corpore inceptum retardando, sed, quod magis, incipienti resistendo, et penitus supprimendo? Ne miremur, si sint, et fuerint, in isto virorum doctissimorum et gravissimorum Corpore, qui hoc Caput non naturalem ejus partem existimant, sed potius quam dicunt excrescentiam, tumidam, non pulchram, molestissimam, academici Senatus libertati inimicam, talem nimirum, cui in Senatu Britannico nihil simile aut secundum.

In Britannicæ Reipublicæ Senatu, legislatorum singuli jus sibi proprium vindicant movendi, et proponendi, Billas inducendi; Senatus, congregatim deliberandi, et in commune consulendi: sic decet legislatores, pro bono reipublicæ acturos. Si ex corpore suo Comitatum aliquem constituere vellet, possit. Quare vero constitueret? Nimirum ut is statueret, utrum ipsorum aliquis moveat, an non moveat, utrum ipse deliberet, an non deliberet, utrum ipse aliquid concluderet, an non concluderet? Certe hoc cum gravitate sua minime consentiret. Talis igitur Comitatus quidnam est officium? Rem pendentem tangentia inquirere, quid ipsius singuli pernoverint, proferre, quid ab aliis intellexerint, recensere, sua inter se comparare, et, re penitus exploratâ, totam clarius Senatui subjicere. Quid postea? Senatus ipse judicat. Et si res huc progressa aliter se haberet, Senatus Britannici Privilegia non numeranda essent inter ejus ADMIRANDA.

Et sane hæc sunt male ominosa. Quid enim

dicemus? Immo potius, quid non dixerunt e Senatu non pauci? Quid si Caput hoc universum sit integritate præditum? Nonne erret in judicio? Anne omnis sapientia latet in Capite, nulla valet in Senatu? Quid vero si duntaxat unus ex Capite sit corruptus? Nonne suos assessores deturbet? Nonne omnia, etiam optima, irrita reddat? Anne homines, sibi nimis indulgentes, de aliis consulent? Nonne sui collegii commodum vel gloriam ante partis majoris Senatus proba consilia et justas expectationes ponat? Nonne Principis mandatum, vel primi ejus pro tempore ministri nutum et voluntatem, ante Universitatis honorem, bonarum literarum fructum, aut etiam virtutis et religionis incrementum consulat? Sunt, sat scimus, qui putent, hoc ipsum Caput esse quasi vorticem, quo privilegia universitatis desideratissima possint absorberi.

Nihil opus est hujus potestatis exercendæ exempla in medium coram academicis proferre. Rite apparent in publico Senatus negotio: et dolendum est, et ægre ferendum, sæpius inde oriri obstructiones, quæ viros gravissimos et doctissimos cohibent, quo minus sententias suas Senatui possint offerre, et suffragia pro conscientiiis suis dare, etiam de rebus maximi forsani momenti, vel ad doctrinæ progressionem, vel ad juvenilem institutionem, vel ad virtutis et veræ religionis puritatem. Quibuscunque meditationibus se domi delectaverint, quibuscunque consiliis referti in Senatum prodierint, nihil sunt assecuti, etiamsi bene sciverint, majorem partem Senatus conatibus suis honestis

favisse : et exinde factum est, multos, quæ senserint gravamina, sustentasse ; indignantes quidem virtuti suæ viam non patuisse, nolentes vero operam suam et oleam simul rursus perdere, causæ succubuisse, et silescere.

Et hactenus, breviter satis, de Senatu, et curiis academicis.

Earum rerum, de quibus adhuc quæsitum est, et jam nunc, oratione continuatâ, manet quærendum, nempe *politicarum* et *æconomicarum*, materies est varia, diversis temporibus in academiam nostram congesta, diversisque rationibus et argumentis, si quis eas defenderet vel oppugnaret, sustentanda, aut oppugnanda. Pars plane superioris ævi, dum adhuc udum et quasi molle lutum esset, non fuit satis affabre ficta, vel feliciter expressa, et an futuris annis, quibusve artibus refingenda, præ modestiâ vix ausi sint asserere viri prudentiores ; immo fortasse putent, antiquitati suam quandam deberi reverentiam. Pars alia manifestim sequioris est ævi, quam iidem prudentes simul et liberales non pretii magni, immo potius damni, putent ; pestifera incrementa, profana ornamenta, ruinosa subsidia, omnino digna, quæ, veluti vasa vitiosa et contaminata, aut dii fictiles, etiamsi in templis aureis positi, penitus essent dissolvenda et divellenda, totisque viribus destruenda.

Hæc sane intelligenda volumus istis de subscriptionibus ad dogmata quædam politica, metaphysica, et theologica, de quibus ortæ sunt (ut de

rebus obscurioribus et gravioribus oriri solent) longæ viros inter doctos et pios controversiæ, vagæ dubitationes, atque subtiles quædam opinionum diversitates et distinctiones. Ad eorundem vero veritatem atque auctoritatem, sub juramenti fidem, obligandi sunt vestrorum universi, sive alumni, primum honoris gradum suscepturi, sive altiores in ordine petituri. Et quidem subscriptio bis repetenda est, si graduatus idem in sociorum numerum eligeretur.* Et pro Gradu Baccalaurei in Theologia, vel Doctoris in aliqua Facultate, hæc eadem subscriptio requiritur. Has postremas subscriptiones Literis† a Rege Jacobo ad universitatem debemus missis; prima mandato ore ejus dato, simulque scriptis suâ ipsius manu traditis,‡ referenda est.

Quo nomine tales subscriptiones nos designabimus? Qualem sententiam de iis tulerunt viri gravissimi? Nempe hos conatus *innovationes* appellant. Primam originem traxerunt, (sic proferre solebant, ut meminimus, et, ut apparet ex hisce privilegiis, recte) non a statutis nostrorum fundatorum antiquis, non a legislatoria regni auctoritate, immo vix, et ne vix, a privata voluntate et proprio consilio Senatus academici; sed, ut ex supra dictis apparet, voluntate mere regia, et mandato Jacobi, Angliæ Tyranni—quod vero

* Socii Minores, et Majores. Colleg. Stat. in hoc Libro non continentur.

† A. 1613. Priv. Cant. Vol. I. p. 234.

‡ Ib. p. 347.

vocabulum non in sensu hodierno accipiendum volumus, pro *crudeli*, sed, de more usitato Græcorum antiquorum, pro dominatore; at simul hic loci eo magis retinendum, quod Jacobus, et etiam omnes Steuarti, ut ante Tudores, Britannorum consuetudines derelinquentes, et Romanorum Imperatorum* (cum jam actum esset de populi Romani libertate) secuti, suam quisque in rebus tam civilibus quam Ecclesiasticis voluntatem vice legis statuissent :

Hoc volo, sic statuo, stat pro ratione voluntas†.

* Justiniani Civilis auctoritas ex quo. pependit, intelligi potest ex initio Libri primi *Institutionum*; ex quo Ecclesiastica, a *Novellis*, quæ vocantur (*νεαραι Διαταξεις*) præsertim, *de mandato principis*, (*Διαταξεις ἱς*, sic incipiens, *ἐν ὀνοματί τῃ Δεσποτοῦ Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν*. p. 67.) Edit. Hen. Stephani. 1558. Nihil hic profecto de superbâ illâ Romani Senatus gloriâ, cum Roma adhuc libera esset, n. tam sub Regibus, quam Consulibus, *populi consensu*. Similiter Canones Ecclesiastici, sub rege Jacobo (A. 1603) dati, æque ac Statuta Academiæ Cantabrigiensiæ, et Articuli tres supra dicti, pendent ex auctoritate Principis solum, absque suffragio Parlamenti præcedenti, vel approbatione et confirmatione subsequenti.

Collectio Articulorum, Injunctionum, Canonum, &c.

Edit. a Sparrow, 1675.

† Iisdem de causis legem civilem communi prætulerunt Tudores et Steuarti, quibus inducti fuerant alii olim reges Angliæ, quos summatim respicit iste priscae fidei vir, Cancellarius Fortescuius; scilicet, ut mere regaliter, non politice, in subditos dominarentur, et proinde ut “ad libitum suum jura mutarent, nova conderent, pœnas infligerent, et onera imponerent subditis suis, propriis quoque arbitriis contendendum, cum velint, dirimerent lites.” Et simul non omisit notare vir egregius, reges

Et hinc illæ miseriæ, quæ utrosque Jacobi filios, Carolum primum et Jacobum secundum, oppresserunt et demerserunt.

Regias istas Literas, aut tres istos Articulos, hic loci sub oculos ponere academicorum nihil necesse : manent legendi in suo loco jam citato hujusce Libri, de Privilegiis Cantabrigiæ, non πολλοι equidem, (sat scitis) sed πολλὰ, complectentes; quippe non solum Regis Suprematus, et Abjurationis, quæ vocantur, Jurajuranda continentes, sed rerum omnium in Libro Liturgiæ Anglicanæ inclusarum approbationem, et assensum ad triginta novem (A. 1562) fidei articulos, ut in omnibus ad Dei Verbum consentaneos, exigentes. Regiæ Literæ, ut diximus, in hoc libro apparent, et tres isti articuli, quos adeo in deliciis habuit Jacobus: et, ut illi nos nunquam effugerent, in excerptis nostris e stat. Cantab. ut bene intelligitis, divulgati sunt.

At ne quis asseverantiæ temerariæ nos incuset, et in his rebus non exercitatus, declamare inaniter, non sobrie dicere, nos existimet, non alienum esset rei, Literas Jacobi recognoscere, simulque Matris Almæ Cantabrigiæ pristinos mores exquirere; ut, recentioribus cum antiquissimis inter se comparatis, manifestius fiat, quomodo se res habeat. Lector igitur pro libitu Literas Jacobi legat: neque ægre ferat, si nos statuta antiqua quæ huc spectant, publici juris fecerimus. Sic igitur manent legenda.

Angliæ in coronatione sua ad legis suæ (per quam intelligit leges Regni) observantiam astringi sacramento.

De Legibus Angliæ, cap. 34.

De Juramentis Scholarium in 1^{mo}. adventu, Stat. 114. “Jusjurandum a cunctis et singulis scholaribus suis ætatis quatuordecim annorum et supra existentibus infra terminum eorum accessionis hic ad universitatem accipiant, videlicet, *de obedientiâ præstandâ summo Cancellario.*”*

De incipientibus in Artibus nulla subscriptio ad articulos fidei requirebatur: Sic se habet statutum antiquum: Statutum de Præsentatione Baccalaureorum in jure civili et canonico ordinarie legentium. “Procuratoribus præsententur, qui statim ab iisdem juramentum recipient corporale, quod secundum modum consuetum legent et lecturam ipsam continuabunt.”

Et quod ad gradus generaliter spectat, ita se habet Stat. Antiq. 27.—“Statuendum, quod de cætero nullus in hac universitate in gradum ullum scholasticum admittatur, nisi in suâ admissione inter cætera jurare voluerit, quod erit obediens Cancellario hujus universitatis, qui pro tempore fuerit, et ejus vicemgerenti, quamdiu moram traxerit in eadem.”—Quod vero ad Theologicum gradum attinet, suum proprium examen subiit de more theologicus, ut alii incipientes in sua propriâ facultate sua.

Neque quidem ex quolibet officuario aliud requirebatur juramentum præter illud, quod ad fideliter suum officium exequendum spectaret; ut sequitur:

* Apud Oxoniam (dolet memorare) etiam in præsens ex subgraduatis requiritur, ut subscribant istos 39 Articulos.

“ In admissione ad quodlibet officium statuimus, præterea, et ordinamus, quod nulla persona privilegiata de cætero admittatur ad aliquod officium in hac Universitate, nisi prius ex sua admissione ad officium hujusmodi coram cancellario vel ejus vicemgerente et Universitate Regentium corporale præstiterit juramentum, se officium illud fideliter executurum, et impleturum omnia ad officium hujusmodi pertinentia, effectualiter et sine fraude.” *

Et quidem talia de majoribus nostris accepimus.

Quod vero spectat ad hodierna, dicetis proculdubio, nos quiddam a scopo aberrare, narrantes quæ rerum veritati non omnino convenient. Et quidem conceditur. Juvenis nimirum primum gradum apud Cantabrigiam petiturus, nunc temporis, se membrum tantum esse bonâ fide Ecclesiæ Anglicanæ requiritur subscribere: hoc quidem pro Senatûs academici indulgentiâ, et, ut putant nonnulli, quod potuit Senatus, fecit; et quod fecit, sufficit.

Quid vero dein jam quamplurimi reclamaverunt? † Instant sane,—et nos, ut verum fateamur, in suam trahunt sententiam, hanc indulgentiam, illusionem potius sapere, quam liberalitatem, prudentiam quam clementiam, protervitatem quam justitiam, immo, ut vulgo dicitur, puram putam distinctionem esse sine differentiâ.

Quid enim? nonne omnes, (sic solent interrogare) in statu pupillari, formulis, et credendis, et præcibus ecclesiæ Anglicanæ uti de more re-

* Statuta Antiqua. Non in hæc libro continentur.

† Gul. Frendius, A.M. in Subscriptionem Cogitationes. A. 1789.

quiruntur? Nonne cœnam recipere dominicam tenentur secundum ritus administrationem in Ecclesia Anglicana? Et qui subscribit, se esse bonâ fide membrum Ecclesiæ Anglicanæ, quid aliud subscripserit, modo plenius, quam, quod ut adolescens adhuc rudis professus esset, de eo per ætatem iudicium nunc facere posse; id se nunc, cum in foro conscientiæ credere, tum verâ fide profiteri? “Bonâ fide esse membrum Ecclesiæ,” idem sonat, ac si quis diceret, se cuncta dogmata illius Ecclesiæ penitus recipere, atque disciplinam ac auctoritatem ejus ex toto corde comprobare*: adeo ut, quod sub lingua quasi obmurmurasset olim iste primo sub gradu, ad superiorem evehendus de tribus supra dictis Jacobi articulis clarius et apertius pro se prædicare intelligendus sit;—quod antea quâdâm arte tachygraphicâ innuisset tantum, nunc latiori et ampliori sciographiâ circumundique depingere. Addas præterea, omnia hæc et universa collectim in sensu *literali et grammaticali* tunc esse subscribenda.

Et hactenus de his: collegerunt autem, ut speramus, hujusce Dissertationis Lectores, nihil eam versatam esse de iis, qui munus clericale subituri sint: aliud genus argumenti in isto cursu exquiri debuisset. Non agimus, ne vel minimum, de rebus sacris. Tractent ecclesiastica, quibus curæ sit ecclesia. Nostra hæc oraticuncula tota pendet

* Ne quis forsan existimet, hæc verba, *bona fide membrum*, in *sensum* perversum detorqueri, consulat virum, in *Legalibus Decisionibus* peritum, summum justiciarium Banci Regis, Mansfieldii, in causa, Evans, sub finem Epistolæ Furneauxii ad Justiciarium Blackstone.

ex universitatibus. Neque aliquis ex nobis quærat, quî hæc omnia possint fieri? quibusnam artibus atque argumentis juvenis,* aliis studiis jam inde a pueritiâ usque ad adolescentiam, et per triennium jam retro actum, apud vos occupatus, aut sui vel aliorum a voluptatibus, vel quomodocunque exercitatus, quam minimum theologicis literis deditus, factus sit adeo peritus, adeo promptus, adeo religiosus, adeo in theologicis minutiis enodandis solers, ut ex improviseo exiisset, quasi theologicæ reipublicæ ad gubernacula accessisset? Non nostrum est quæstiones hujusmodi resolvere; sed potius aliam quandam magis simplicem, et simul magis seriam proponere: **QUO JURE?** Scilicet quæstionem, ad quam veremur, ut Hookerus ipse, vir gravis judicii, aut magnus ille Warburtonus, aut ingeniosus Paleius, nisi præter rem, respondere valuisset.

Nobis, e contra, suppeditat materiem tam rei ipsius natura, quam aliorum rationes et argumenta, virorum scilicet, qui non e novis et stultis sunt, non ex homuncionibus a triviis, neque ex turbulentissimis quibusvis, temere colligendi, aut studiose nimis expetendi; sed ex cœtu doctorum et gravissimorum, pacis et religionis amantissimorum: hi nunc quasi amice adstare videntur, et sponte se nobis offerre. Hisce argumentis referti, talium virorum auctoritate incitati, videmur nobis nihil de nostrâ tenuitate protrudere, sed omnia ex eorum abundanti supellectile reci-

* Duæ Petitiones Subgraduatorum ad Senatum et Vice-cancellarium. Dec. 1771.

pere, ex ipsis academicorum puris conscientiis exantlare. Et sic quidem plus triginta* abhinc annis, dum adhuc juvenes essemus, cum academicis Cantabrigiensibus egimus. Et profecto gratiæ Deo O. M. a nobis referri debent, quod talia nos conaremur, qualicunque successu, isto vitæ flexu, quo conscientia magis tenera esse solet, mens rebus mundanis minus distracta, et experientia, si minus exemplis referta, bonis tamen consiliis incitata simul et confirmata, propositi fit tenacissima, nec facile quatienda nec movenda. Iterum igitur urgemus, has subscriptiones neque cum Juribus Civium, neque cum Humani Intellectus Facultatibus, neque cum Principiis Constitutionis Britannicæ, neque cum Præceptis et Doctrinis Christianismi, constare.

Quod mirum sæpe verum. Cogitanti alicui, et in memoriam vetera revocanti, (hoc nobis est exploratissimum,) apparebit, has academicas stipulationes (quas subscriptiones appellamus) a majoribus nostris eo sapientius constitutas fuisse, quo magis in hisce rebus simplices essent, et cum rebus ad artes et facultates non generaliter pertinentibus minus conjunctas et connexas. Sua quædam propria natura, suæ relationes cuique rei sunt, suis propriis argumentis et admonitionibus tractandæ: et optandum quam maxime foret, ubi esset aliqua consuetudinum et morum mutatio, progressionem ibi factam fuisse salutarem, et admirandum illum cursum a medietate quâlibet ad

* Inq. de Subscrip. &c. An. 1789.

omnem excellentiam, quam Reformationem sole-
mus appellare, nempe, si velitis, disjunctionem a
dominatu Papæ sacerdotali, et appropinquationem
ad veram istam Rempublicam literariam, civilem,
generalem et nationalem, cujus nonnullos inter nos
sibimet satagere cernimus.

Quid vero?

Hasce res propius intuenti, timemus, ne vide-
atur, in quibusdam nostris motibus fuisse plane
regressionem, vel potius cursum ad magnam de-
pravationem. Erasmus queri solebat, jurajuranda
apud sui sæculi Christianos magis severa esse,
magis abundantia, et simul minore levitate tractata,
quam apud Ethnicos; “ et professionem septem
artium liberalium suscipientes non satis liberaliter
jurasse, ex more potius quam ex animo*.” Et in
his lusibus increpandis et damnandis multus est.
Quid non dixisset, si vidisset, ea magis abundare
apud nostras Protestantium Academias, quam
apud suos Catholicos? Quid si subscriptiones
nostras minutatim quasi dessecuisset, et eas pro
suo ingenio singulatim ponderasset? Cui non
mirum videatur, academiam nostram, quo tempore
fuerit magis ecclesiastica, immo papistica, fuisse
magis liberalem et civilem; et cum minus eccle-
siastica facta esset, evasisse minus civilem et li-
beralem? Morum priscorum, in hac disciplina,
desiderium esse videtur. Dum enim (conceditur)
gubernaculi habenas in propria manu teneret auriga
ille vigilantior, Papa, laxis tamen habenis in hoc

* Libellus de Lingua. .

curriculo processum est. Nonne, quasi in præsentia virorum, legibus nostris et constitutione versatorum, Jacobo Regi, Consiliariis suis adulatoribus comitato, et suos articulos *amatos* propria sua manu offerenti, Mater Alma jure institisset,

Moribus antiquis stet res Romana virisque ?

Nonne priscarum consuetudinum conscia pro senatisque suis indignabunda exclamasset, Nolumus Leges Academiæ mutari ?

Ad hæc addas, academiam nostram, ex hodiernâ sententiâ, laicam et civilem esse, non ecclesiasticam. Et nemo de hâc opinione dicat, "Tinnit, inanis est." Non ex nostris conjecturis hoc asseritur. Res plane nunc liquet, in ipsis Regis curiis patefacta et promulgata. Et bene huc tendunt verba viri, qui apud ipsam Oxoniam tam elaborate de Universitatibus Anglicanis disseruit: "sed quæcunque fuerit antiquitus clericorum sententia, pro lege communi stabilita nunc accipitur, Collegia nostra esse laicas Institutiones, etiamsi interdum personis ecclesiasticis omnino composita." Idem a fortiori dicendum sit de Universitatibus, quæ nihil aliud sunt, quam Collegiorum aggregationes. Iisdem pene verbis utitur summus Justiciarius, Mansfieldius*.

His ita existentibus, curnam adolescentes academicos, homines laicos, cives literarios, *εκκλησιαστικὴν* urgemus? Idem est prope ac si ex admittendis in artis pictoriæ academiam requireretur *λειτουργία*, vel ex

* Blackstonii Comment. B. 1. C. 18. Mansfieldii Generalis Prospectus Decis. in Causis Civilibus. Ed. Evans. Vol. I. p. 158.

antiquariis χορευειν, vel ex theologistis επιγραμματο-
τιζεν. Liceat Platoni scholam suam mathematicam
ingressuris Principia Geometriæ in memoriam
revocare :

Ουδεις αγωμετρητος εστω,

Inscriptio est pura puta characteristicæ, et δακτυλως
superimposita, nihil pertinens ad rem præsentem.
Liceat alicui Democrito, (si modo risum movere
cuperet,) nos commendare ad medicorum Col-
legium Montpelierense, quorum, ut legimus,
studentes sub admissionibus, se non opifices
fuisse, declarare, et se *abastardare*, requirebantur.
At quidem in hâc re serio nobis agendum, non
ignorantibus, quid multi inter vos sapientissimi,
quid omnes omnium exterarum universitatum existi-
maverint; has scilicet subscriptiones esse quoddam
monstrum, (humanum caput cum cervice equinâ,)
dignissimum quod inter prodigiosa naturæ annume-
retur.

Ex statutis vero nostris antiquis apparet, neque ex
libro hoc Privilegiorum aliquid contrarium apparet,
hoc monstrum, hasce subscriptiones versicolores
atque alienigenas a majoribus nostris non impositas
fuisse. Sic se habuit nostra Alma Mater, istorum
gravaminum adhuc nescia : et quod asseruimus de
nostrâ, idem de peregrinis asseri potest. Qui in his
vineis sudarunt, operarii laboriosi, et in rebus aca-
demicis inprimis exerciti, ex omnibus huc spectanti-
bus radicitus exploratis, et minutatim, ut ita dixerim,
dissectis et examinatis; nihil eruisse, et ad
lucem protulisse visi sunt, quod hujusmodi disci-
plinæ faveat. Proculdubio abunde patet, universi-

tates habuisse suas proprias potestates, contumaces et rebelles componendi, supprimendi, puniendi, expellendi; sed, nobis veritatem inter has theologico-literarias sylvas quærentibus, non inveniri potest, tenuisse istam casuistriam hujusce farine articulos imponendi, aut vim istam sophisticam et cabalisticam, sua membra, eosdem subscribere recusantia, pro inquilinis reputandi, et ex societate suâ ejiciendi. Orbis Christianus contentus forte, et plus quam satis securus, dormiit et quievit sub Ecclesiæ infallibilitate, et prius, quam aliquis ad sacerdotium promoveretur, variis examinibus de vitâ et doctrinâ probandus esset; immo Theologiæ studens sibi proprium cursum academicum theologice, ut apud nostros, subiisset, et omnia hæc forsân naturali quâdam ratione, ut quæ ad ecclesiam spectarent.

De regiminibus et apparatus exterarum Universitatum appellamus Franco-Gallicas, Germanicas, Italicas, et, si fas sit, Hispanicas. Nimirum harum singulæ Studia Generalia vocabantur, quarum, ut visum est, Parisiensis fuit antiquissima. De hâc quasi superbientes, historiographi ejus eruditi Duboullai et Crevier testantur, istam Universitatem fuisse nationalem, et Privilegia *Facultatum*, quæ vocantur, (Theologiæ nempe, Juris, et Medicinæ) minus antiqua fuisse, quam *Artium*, et *Nationum** (sic dictarum), nempe, ex diversis provinciis Collegiatarum. Et inter eas frustra quæreret stipulationes hujusmodi sacerdo-

* L'Histoire de l'Université de Paris, Tom. 7, p. 122, Paris. 1761.

tales ac imperatorias, et Privilegia sub conditionibus subscribendis condonata.

Eadem tradita sunt de Universitatē Viennensi*, quæ Archigymnasium nominabatur per cunctam Germaniam, optimarum disciplinarum mater et nutrix, reliquarum Academiarum in ætate facile princeps: ad Parisiensium normam concinnata, habuit quatuor suas Nationes, nempe Austriacam, Rhenanam, Hungaricam, et Saxonicam, singulis proprios suos Procuratores eligentibus, et, pro ordine Facultatum, suffragantibus. His similia accepimus de Ubiopoli, Germanorum Athenis, Coloniā Agrippinæ†, ubi longo post tempore, (n. a. 1388) ad “commune Bonum” Universitas fuit erecta, iisdem regulis informata, iisdemque juribus et privilegiis, quibus Lutetiæ Parisiensis, dotata. Haud aliter, ut apparet, Italicæ Universitates, Pisana, Bolognensis, Paduensis, Sienensis fuerunt constitutæ. Sic item Hispanicæ, Salamancæ, Savilliæ, et alibi, se habuerunt omnes “Collegios magores” vocatæ. Inquisitioni postea factæ sunt, confitemur, misere subjectæ; libri quilibet Indici Expurgatorio expositi erant, et ipsæ Universitates, ab initio, ut aliæ prædictæ, Decretalibus et Bullis Romani Pontificis paruerunt. Sed hæc omnia erant omnibus communia. Natio erat una, et, ut nunc est, Catholica; diversa longe a nostrâ, quæ

* In “Austria Mappis Geograph. distincta, &c. et Hist. Dominiorum, Gymnasiorum, &c. com̃plectens,” p. 81, et deinceps. “De Universitate Viennensi,” p. 81—Viennæ Austriæ, 1727.

† “Sacrarium Agrippinæ, vel Designatio Præcipuarum Ecclesiarum Coloniensium Reliquiarum,” &c. p. 5, et deinceps. Colon. Agrip. 1736.

nunc est, jure optimo, a Gallo quodam vocata, "Natio Sectarum."*

Quomodocunque† verohæc se habeant mala, (satis mala pro certo,) ecclesiastica fuerunt, non academica; —et nos etiam habuimus nostras pro hæresi Inquisitiones, "Summi Commissionatus Curias," et "Cameras Stellatas," quæ ad quæstionem nostram minime pertinent. Nisi enim appareret, in gradibus incipiendis, et perficiendis, et in professoriis muneribus subeundis, alia exercitia, alias requisitiones, alia jurajuranda, imposita esse quam quæ sibi propria essent, Artes graduaturis in Artibus, Leges Legistis, Medicinam Medicis, Theologiam Theologicis, nisi hæc plane apparerent, cadit quæstio, ut nobis videtur, et nostrum valet argumentum.

Res vero sic, uti nos diximus, ab initio constitutas fuisse, quæ deinceps apud exterarum universitates in ordine sunt secuta, et omnibus patefacta, confirmant. Cardinalis Bentivoglio statum Universitatum Douæ et Louvaniæ describit, et posteriorem, ut omnium in Flandriâ antiquissimam, et sacræ Sedi præ cæteris devotam: de hujusce vero generis pactis theologicis ne verbum‡: regiones Elec-

* Voltairio.

† Argumenta quædam attinentia ad auctoritatem Ecclesiæ, Leges, "Test Laws," quæ vocantur, et talia, Hookero, Warburtono, et Paleio agitata, in Dissertatione præsentî minus respicimus; tam quia vix hic loci sunt, quam quia ea magis ex professo alibi, pro modulo nostro, tractavimus.

‡ Relationi Fatte dall' Ill^{mo} et Rev.^{mo} Sig. Cardinal Bentivoglio in Tempo dell' sue Nuntiatore di Flandra, e di Francia. Tom. 1. p. 159. Col. 1629.

toris Palatini quam alienæ fuerint a tali disciplinâ, demonstratur—ab Epistolâ Ludovici Fabricii de Acad. Heidelbergensi ad Spinozam, per quam celebri isti philosopho obtulit cathedram Professoriam in suâ Universitate Elector Palatinus—et a Responsione ipsius Spinozæ ad clarum Fabricium: invitamentum Electore vere dignum! Epistola digna Christiano! Recusatio digna Philosopho *! Sed omnia quam futilia, quam infructuosa, immo quam vix intelligibilia, si pro munere professorio obtinendo ea subeunda essent, quæ apud nostrates præsumuntur!

Quis etiam nescit, moris fuisse antiqui tam Anglis et Scotis, quam aliis ex gentibus Protestantibus, apud Catholicas Universitates fieri studentes, et gradus inde accipere? Celeberrimus noster Harveyus, anno ætatis suæ novemdecimo, Medicinæ studens fuit Paduæ a. 1602; et ibidem Doctoratus Gradum accepit. Similiter Andreas Balfourius, medicus inter Scotos clarissimus, cum totum se studiis medicis dedisset, et se subjecisset examinibus a singulis Professoribus, qui a statutis ordinati sunt, Baccalaureatus primum, deinde Licenciatus Gradum, et postea summum Gradum Doctoratus adeptus, Cadomi, a. 1661. † Immo, quali ardore, quantâque frequentia ad Lutetiæ Parisiensis Academiam ex omnibus Europæ regionibus profluxe-

* Epistola Philosopho acutissimo et celeberrimo B. D. S. I. Ludovici Fabricii; et Responsio ab eodem, Hagæ Comitum Mart. 3. 1673. In "Spinozæ Posthumis," p. 563.

† Memor. Balfouriana. P. 53.

rint *Studentes*, et quali curâ se dederint ad res sumptuarias eorundem administrandas ipsi *Parisienses*, clare et quasi triumphatim nos docet *Cl. Crevierius*.*

Neque minus liberalis fuit *Cantabrigia* *ANTIQUA*:† et etiam sub renatis literis invitavit doctos viros ab aliis regionibus, et in nostratium fastos conscripsit, tam ut ab iis subsidia studiorum acciperet, quam ut cum iis suos honores, sua privilegia, sua professoria munera communicaret: tales fuerunt *Bucerus*, et *Fagius*, et eximius *Erasmus*. Hic, ut scitis, (nimirum antequam *Jacobi* mandata intervenissent) factus est *Dominæ Margarethæ* Professor, A. 1510, et, ex more, prius acceperat *Magistri*, vel *Doctoris*, Gradum A. 1506: illorum unus professus est et docuit *Hebraicas*, alter *Theologiam*; et amborum ossa inter vos quiescunt.

Et hactenus de *Europæis* *Academiis*, et de ratione quâ honores ac munera publica exteris illæ olim contulerunt. At dum de antiquis loquimur, non possumus non recordatione nostrâ tenere, quali honore vos, et alii *Europæ* populi, habeatis *Græciam* antiquam; de quâ forsan, quantum attineat ad literarum diversimodas fortunas et mores scholasticos, plura intellexissemus, si librum unum, *Ari-*

* De toutes les provinces du royaumes, de toutes les parties de l'Europe, accourroit à Paris une multitude de jeunes gens curieux de s'instruire. Ils y trouvoient d'honnêtes bourgeois, qui entretenant correspondance avec le pays d'où venoient ces étudiants, leur faisoient les avances de l'argent necessaires pour leur logement, leur nourriture, et leur entretien.—Hist. de l'Univ. de Paris. Tom. vii. p. 158.

† Sub. Hen. III. 1229. Priv. Vol. I. p. 5.

stoteli * ascriptum, posteris tempus non invidisset. Celebri vero ex istâ funebri oratione apud Thucydidem servatâ, de Athenis, si non inventrice, nutrice saltem liberalissimâ artium et scientiarum, satis didicimus, ut nobis persuasum sit, academias ibi fuisse, ut ita dixerimus, generales, sensu liberalissimo, Universitates. Quod ad istud Atheniensium sacramentum † (de quo tam strenue se exercuit Warburtonus) ‡ et argumentum ex eo pendens, referenda, ni fallimur, sunt, ad magistratus gerendos, et civilia munera et præmia petenda; et etiam quod ad hæc, ut nobis videtur, Warburtoni argumentum non in omnibus cum rebus quadrat: quod vero attinet ad academicos honores, et ad literarum commoda, usus atque opportunitates, ea ne vel transverso digito tangit. Ad scholas Atheniensium philosophicas omnes omnium gentium confluxerunt. Et quidem dum, *την πολιν κοινην παρεχοντες*, peregrinos et inimicos ne a scholis militaribus arcerent, (ubi artes quæ in se verterentur didicissent) quî sedibus artium et scientiarum suos expulissent §?

De Romanis forsân nihil amplius exaudiendum est, quam quod a Ciceronis scriptis accepimus.

* Πολιτειαὶ πολίων δυοιν δεουσαίν ἔρχοντα καὶ ἰκατον. Diog. Laert. de Vitis, &c. p. 318. Edit. 1594.

† I. Stobæi Sentent. Sermon. 41, p. 243. Edit. Lugd.

‡ Warburtoni Fœdus inter Ecclesiam et Statum. B. III. C. 3.

§ Thucyd. de Bell. Pelopon. Lib. II. S. 39. Ed. Baveri.

‘Ο Μυσικός Σηκος των Ελευσινίων (de quibus Meursius “de Eleusiniis Mysteriis,”) ad res sacras omnino pertinet, non ad literariam Academiam; ideoque non hujusce loci.

Inde colligimus*, primordia Romanarum literarum cum Atheniensibus convenire, horum philosophiæ scholas cum illorum Academiis: et quas liberalissime acceperint ab Atheniensibus literas, eas Romani pro certo noluissent cum suis parcâ manu et illiberali partiri. Quippe Romanis ante omnia fuit amor libertatis, et istius populi tam sub regibus quam sub consulibus, honorum et privilegiorum inter se, raro disjuncta, et nunquam tuto violanda, communicatio. Exteris præmia militaria conferre solebant, et jura civitatis dare: quî recusassent iisdem academica†?

Sed quorsum hæc omnia? Non sane ut verborum levitatem, sed rerum gravitatem; non ut affirmationum temeritatem, sed argumentorum dignitatem; non ut conjecturarum audaciam, sed ut exemplorum vim et auctoritatem exhiberemus; non denique ut ingenuis hominibus, in commune bonum consulentibus, sed ut iis, qui sibi suisque tantum consulunt, oppugnaremus; Deum O. M. simul precantes, ut distinguamus inter Reges mere regios, et Reges politicos, et ut satis discernamus quam longo intervallo sæpe distet Regia calliditas a verâ sapientiâ et communi experienciâ.

Sit sua cuique Regi, et cuilibet magistratui, liberum populum politice gubernanti, propria auctoritas, sui honores. Sed in his, ut in rebus omnibus, est moderatio quædam conservanda.—At quidem non ignari sumus, quali stupore regiam ad majes-

* De Orator. Lib. I.

† Gul. Bellendeni, Ciceronis Consul, Sena o &c. Cap. xviii. Edidit Sumuelis Parrius, S. T. P.

tatem subditis istius ævi accedendum esset. Ludovicum XIV. Galliæ Regem, ut perfectum illum Regem, cujus effigiem in Cyro adumbravit Xenophon, universo quasi orbi exhibuerunt Galli; et Jacobum I. Angliæ pro Salomone,* et Jesu proximo attollebant nostrates. Oh! adulatores! servum pecus, qui circumsedestis majestatem. Oh! Sacerdotes, coram eo qui abominando thure litavistis! Oh! Philosophi† qui plebem verbis subdolis irretivistis; qui principes titulis mire sonantibus delirare effecistis! Jacobus plane fuit nimis Rex; minus Rex politicus. Vixit iis temporibus, quibus, præclaris illis popularis libertatis exemplis, et legalis societatis rejectis, quæ Græci et Romani exhibuerant, Europæ nationes redactæ fuerant ad immanem illam et barbaricam politeiam,—principis voluntatem legis esse perfectionem. Ecquis virorum sapientum de mandato talis Regis affirmare auderet—DIXIT—et, ut Leges Medorum et Persarum, nunquam mutandum est?

De juramentis, quibus veluti spinis subscriptiones nostræ circumseptæ sunt, seria nimis verba nos quidem facere nolumus, qui nec Cabbalisticam, nec Casuistriam sumus professi, et nescimus, quibus causis liceat subscribere literas oblatas sine legendo, sine intelligendo, vel etiam inter mentiendum—et, an liceat, pro more tantum, et pro formâ, iis manum apponere, vel eas quasi per dispensationem datam aut dandam tractare, et, jurejurando præstito, absolu-

* Ita quidam e clericis istius temporis eum appellabant, quos Baconus ("humani generis sapientissimus simul et humillimus") nimis sequitur. Proœm. ad, "De Dign. et Augm. Scientiarum," et ad Novum Organon.

tionem ecclesiasticam, ex officio Procancellarii, expectare et accipere—tales sane sunt quæstiones, de civili potius et canonicâ lege pendentes, quam de communi Anglorum Lege: et, ut ipsæ leges et actus a regali nimis auctoritate, vel a principiis nimis ecclesiasticis stabilitæ sunt, quæstiones inde ortas juris civilis, canonum antiquorum, et Gregorii Decretalium studiosis dimittendas mallemus*.

Hæc vero proprio Marte defendere videmur, videlicet, non valere juramentum præstitum in præjudicium juris superioris†; et, si alicui liceat pro formâ et more juramenta subire, tolerantia forsitan magis dignum esse, in causâ, ubi jura mere naturalia et civilia petuntur; et, si in hâc re non religiose egerit, qui juraverit, magis impie fecerit auctoritas quæ juramentum imposuerit, quam inesperienza, quæ subscripserit: adeo ut, dum res in præsentî statu sunt, non ii sumus, qui pro formâ et pro more subscribentes judicemus, aut damnemus. Alium penes sit talia statuere. Contra istam auctoritatem profanam pugnamus, contra istam subscriptionum abominandam requisitionem nostrum est pugnare. Non quærimus, quid de iis qui istas subscriptiones et juramenta pro formâ præstent, existimare debeamus, sed quid de istâ auctoritate, quæ res civiles cum religione conturbat; quid de eâ politeiâ, quæ juramenta sub formâ quasi invitet, urgeat, et, pene dixeramus, cogat.

At revera subscriptiones et adjurationes non

* Decretal. Gregorii, Lib. II. Tit. 24. De Jurejurando.

† Ibid. Capit. 19.

magni ponderis momentum ad se trahent, si eorum consuetudines et mores, qui eas primum exege-
runt, liceret acrioribus oculis intueri. Quânam fuerit religione Jacobus in foro conscientiae, nihil statuimus, nedum inquiremus. Quis fuerit in com-
muni vitae usu, id amici ejus testati sunt; immo Rex ipse testatus est, quali levitate, quali fa-
miliaritate, quali impietate usus fuerit* nomine isto τετραγράμματο, cujus etiam mentionem facere religio
fuit Judæis,† consuetudo horrenda plurimis, ei usi-
tata! Quis fuerit coram populo et in publicâ Regni
administratione, publica ejus acta, omnibus nota,
satis declarant. Dum adhuc in Scotiâ, presbyteria-
nis familiariter utebatur, et Calvinianos colebat;
cum in Angliâ, ubi Episcopatus jam floreret, et
Arminianismus popularis esse inciperet, Episco-
pariis inserviebat, et Arminianismo vehementer
favebat. Idem etiam, per Commissionarios, apud
Synodum Dortensem, Arminianos Belgicos, furore
prosecutus est. Immo vix sivit clericos suos literali
et grammaticali sensu exponere, quæ jam ante ju-
rati sensu literali et grammaticali subscripserant.

Quid dicemus de Coronæ Sacramento? Vide-
mur nobis videre, si quid bonus ille Cancellarius ‡
dixerit de causâ, quamobrem nonnulli Reges Ang-
liæ contra leges terræ quasi bellaverint, et iis
civiles prætulerint, ad Jacobum referantur, quid-

* Diarium Rob. Birrell, in "De Statu Antiq. Scotiæ," p. 87,
in Fragmentis Hist. Scot. et Humius, in Hist. Angliæ. sub Jac.
Regno—Cætera supplebit Episc. Burnettius.

† Buxtorfii Lex. Hebr. & Chald. p. 149, et deinceps.

‡ Fortescuius, de Laudibus Legum Angliæ. Cap. 33.

dam a religione ejus, et Sacramenti reverentiâ detrahendum fore. Nonne enim, ut antea Henricus VIII., et Elizabetha per proclamationes, leges civiles, et canonicas, sic etiam Jacobus per mandata, per curias imperatorias, atque ecclesiasticas, et Canones suos populum Angliæ studebat gubernare?

Et quidem, res politicas per Steuartorum et Jacobi regna perpendenti, et quali facilitate religio publica se mutaret, veremur, ne appareret, istud ipsum sæculum, quod per Angliam superstitiosum et “ fanaticum” audit, quodam impietatis, in parte, signo notari debuisset, ut sæculum non των σεβομένων ὄρκον, religionem quasi ludentium. Etenim manifestum est, cultum ejus publicum nimis politicum esse, quam qui religio revera nominaretur, ea quippe quæ in conscientiâ regnat purâ tantum. Publica religio quater se quasi circumvolverat, iterum cito mutanda. Adeo ut quod Erasmus de suo sæculo exclamavit hîc liceat recognoscere: “ Execute juratos articulos; virosque qui Magistratum suscipiunt; et eum quidam ita gerunt, quasi jura-verint se perjuros. Quoties autem jurant Cæsarei, priusquam coronam sacram accipiant! Quoties jurejurando coeunt principum fœdera! quoties perjurio rescinduntur!”—Et hactenus de Jacobo, et de populi ætatis suæ moribus.

Liquet etiam ex supra dictis quali œconomiâ subministraverint ab antiquo res suas literarias Academicæ; quali præsertim liberalitate se gesserit mater alma Lutetiæ Parisiensis, et deinceps exultaverit, et triumphaverit.

Quam longo intervallo nostræ, quæ nunc sunt, matres almæ, Universitates Angliæ distant! Quam gravi et justâ in eam inveheretur querelâ! Instarent multi qui in Anglicanâ Ecclesiâ enutriti, et precum ejus amantissimi, articulos quinque Calvinianos minime probant. Instarent omnes Fratres Dissidentes, quibus istius Ecclesiæ disciplina in rebus sacris minus placet. Instarent Catholici, qui Regis Suprematiam aversantur, et, ut in uno verbo dicamus, omnes, ab ecclesiâ stabilitâ alieni, sive Christiani, sive non Christiani.

Agerent cum illis cuncti apud ipsas commorati, sive in statu pupillari, sive gradum aliquem expectantes; omnesque qui si alibi vixerint, et aliquando graduum suscipiendorum causâ ad Universitates peregrinati sint, eorum multis fortasse pro formâ subscribendum fuit, quod non intelligerent; aut, quo magis intelligerent, eo minus comprobarent: denique cum illis agerent peregrinæ universitates, quippe quæ suam in nostrates liberalitatem recordati, justam cum iis beneficiorum communicationem et quasi remunerationem expectavissent.

Quandoquidem quæ ex antiquo de Universitatibus exaudivimus, enarravimus, de recentioribus huc pertinentia recensere minus necessarium duximus. Et vos ipsi, Academici, bene scitis, in iis res melius administrari; hujusce farinæ Licentias non ab iis requiri; in gradibus capiendis tales theologicæ subscriptiones juvenibus non imponi; nempe neque in Europæis, neque in Americanis, immo neque in nostris Scoticis, vel in Dubliniensi:

his rejectis, nostræ solæ spatiantur in hoc curriculo Oxoniensis et Cantabrigiensis; adeo ut sint qui hoc ipsum timeant, ne quo magis Privilegiis, divitiis, ad honesta studia incitamentis, atque in artium et scientiarum præclaris exemplis abundant et floreant academïæ nostræ celeberrimæ, eo minus ad sapientem politeiam esse provectas, eo magis a libertate remotas.

Quam ægre hæc ferrent magnates etiam nostrates; quam ægre etiam Principes transmarini, duo inter alia declarare possint exempla, non veteris memoriæ, et quæ sæpius exaudivimus; unum cujusdam nobilis viri,* cui, ad altissimam vestram dignitatem, Cancellarii, evecto, honorificum etiam Gradum (LL.D.) superaddere voluisset Universitas. Hunc eundem vero gradum recusavit vir nobilis. Quare, precamur, recusavit? Non quod honores academicos, quos simul coluit, et petiit, contempserit, sed, quod subscriptiones graduaturis cunctis impositæ, nimis theologicæ, ei minus placerent. Circa idem fere tempus Athenas vestras petiit, juvenis adhuc, et literas honestas perdiscendi cupidus, Princeps Poloniensis†. Et quidem musas vestras tam elegantiores, quam severiores, mire coluit. Immo, ut accepimus, studia, et præmia, et honores suâ ætate dignos ibi in ordine academico consequi voluisset. At quidem non satis diu permansit: exiit e vobis invitus, et ad suam patriam, vestrarum literarum doctorem ex vestris secum abducens, rediit: adeo in deliciis sibi fuerunt vestræ doc-

* Ducis de Grafton.

† Princeps Poniatowski.

trinæ: adeo Politeiam academicam vestram, et theologicas restrictiones minus adamavit.

Hæc dicta exempla ut ex auctoritate certâ accepimus, ita de iisdem dubitare non possumus.

Hoc vero notatu dignum videtur, “Statuta de Cancellario” ad “Electionem ejus et Officium”* tantum attinere; † quod ad Nobiles spectat, et, Statutum “de Concedendis Gratiis,” et Gratiam statuentem “quinam Nobiles habendi sint,” referre tantum ad “Terminos qui vocantur” academicos, Formas atque Modos et exercitia scholastica, de quibus Nobiles Dispensationem habeant ‡. Et quidem omnia hæc statuta sunt acta antequam Jacobi Mandata de Subscriptionibus accesserant: hæc quam generalissime, ut visum est, Jacobus accipienda voluit; et fortasse sint inter ea quæ “salvâ regiâ auctoritate” manere voluit. Nostris Anglis, qui, ut in statuto § exprimitur, “immature præripiant Gradum in exteris Academiis, ad Doctoratus dignitatem omnis præcluditur aditus.” An Transmarini, qui ad “*Eundem* gradum,” qui vocatur, admittantur, et qui, quod ad Terminos Academicos, dispensationem habeant, “Speciali Gratiâ” sine subscriptione possint admitti, nihil affirmaverimus.

At quidem de Gradibus generaliter intelligen-

* Eliz. Stat. 42.

† Eliz. Stat. Cap. 33.

‡ Senatus Consulta, sive Gratiz. Jan. 31, 1577. Priv. Vol. I. p. 280, &c. et ut amplius explicata, pp. 296, 297.

§ Ib. Vol. I. p. 260.

da hæc sunt: quomodocunque enim supra dicta se habeant, patet, quæstionem nostram de “ gradibus honorariis” non hic versari, nec eos nostrum multum interesse, ut qui raro accipienti prosint, non accipienti vix noceant. Versatur ea de literis sub collegiata disciplina rite incumbendis, de gradibus in academico ordine obtinendis, et de variis commoditatibus, quæ cum his conjungi solent; scilicet, de omnibus, quæ, cum non audiant honoraria, fiant eo magis literaria et civilia, et hominibus ad varios vitæ usus adeo utilia, et ex nonnullis in publicis muneribus ita requirenda, ut, pene dixeramas, sint omnino necessaria; quippe qui accipiat una cum iis multis facilitatibus et commoditatibus fruatur; qui non, multis incommoditatibus et incapacitatibus se subjiciat: adeo ut illa, de quibus res nostra agitur, existimentur istius esse generis, de quibus Cicero: “ Multa enim sunt civibus inter se communia, forum, fana, porticus, viæ, leges, jura, judicia, suffragia, consuetudines præterea, et familiaritates, multæque cum multis res rationesque contractæ.”*

Hisce rebus pro sua dignitate consideratis, persuasum habemus, vos, Academici, non dicturos fore, hæc a nobis nimis severe, nimis religiose tractari: quippe inter vos sunt, ut fuerunt, multi, homines ingenui, ingeniosi, pii, docti, qui sic judicârunt. Igitur ex eorum testimonio causa pendeat.

Persuasum etiam nobis est, Academici, fuisse apud vos, et esse, multos, qui hæc in animis secum volu-

* De Offic. Lib. 1. C. 17.

taverunt, quippe sanctæ conscientiæ cultores, bonæ disciplinæ fautores, liberalium doctrinarum dispensatores, juvenum ingenuorum custodes et tutores, qui bene moniti sunt, causam libertatis esse simul causam Dei et virtutis, et cum Gregorio Nazienzeno agnoscunt, *πῶς ευπαιδευσιν ειναι κοσμου ανακαινωσιν*: scilicet tales, ex necesse, percipient, tempora quiddam melius, quam quod præsentis institutiones suppeditant, non modo desiderare, sed etiam poscere et flagitare: nihilominus tamen (ut bene norint illi, nec nosmet ipsi sumus ignari) quod semel seritur, si radices egerit, idem interdum non facile evellendum est; præsertim ubi, quod auctoritas stabilierit, consuetudo sanxierit.

At quidem, si non deficerent animi, vires non abessent: patet via: et, ut constantes temporum redintegrationes et loci opportunitates quam sæpissime nos agitant ad res adstantes perspicendas et recognoscendas; sic est etiam, ubi homines negotiis ordinariis se abstrahant, et animos suos in præteritis contemplandis et trutinandis quasi reficiant; ubi horæ subsecivæ et occasiones, ut sic dixerimus, extemporales se præbeant ad res futuras prospiciendas et ad rationes instituendas, quibus ea quæ longo jam tempore satis male fuerint administrata, posthac in melius restituantur.

Neque omnino desperandum est. Videmur nobis discernere quandam ex tenebris effulsisse lucem: et si non nova progenies e cœlo delapsa fuerit, hæc tamen præscis ætas non est hominum *οὐδεν των ποιουντων*. Ut apud Oxonienses, multis scholasticis ineptiis, quæ Vicesimus Knoxius, alique in ludibrium verterant,

tandem exulatis, res academicæ melius nunc tractantur, quam antehac,* sic etiam, vos, ut audivimus, vosmet extulistis ut Reformatores; et in eodem Marte, quo fortiter et honeste, etsi debellatus, se gessit Joannes Jebbii, vobis res facile cesserunt. † Quam vellemus, ista vestra ovatio pro signo maneat, alios nonnullos posthac fore descensuros in illud certamen (*ἱερὸν ἀγῶνα*, si quis alius) cui Robertus Tyrwhittius astitit, et, in temporis progressu, *ἐμθυμαδὸν καρτερούντας* triumphaturos! Nos quidem etiam nunc quasi præsentem videmus eximium illum virum, fixis oculis, sed vultu ingenuo, firmis propositis, sed summa benevolentia, coram senatu astantem, et Gratiam suam ritè proponentem:

“Placeat vobis, ut illi, qui munera scholastica in regiis statutis contenta expleverint, in posterum sibi concessum habeant gradum in aliqua facultate suscipiendâ, etsi tribus articulis in canone tricesimo sexto comprehensis non subscripserint:” ‡ Gratiam sane dignam, quæ vestro Gratiarum Libro esset scripta, et pro certo, vel quædam ei similis, futuris annis scribenda. Etsi enim Utopiarum nostrarum vix vindices sumus, neque haruspicum disci-

* Generalis Dissert. supra, p. 48. Not.

† In Gen. Diss. ibid. notatur inter desideranda Cantabrigiana, intermixtio quædam aliarum literarum cum Mathematicis in gradibus suscipiendis: paulo post, nos, alienis studiis occupati, a re præsentī manum nostram subduximus. Interea, nobis ignorantibus, quippe Cantabrigiæ non commorantibus, res optata accidit.

‡ J. Jebbii, M.D. opp. Vol. I. Ed. I. Disneio, S.T.P. A. 1771. —Alia Roberti Tyrwhittii, A.M. (de quo supra) Gratia, Senatui oblata, in Tractatibus Theologicis Episcopi Watsonii servatur.

DISSERTATIO GENERALIS.

plinæ periti, de hâc Gratiâ, quibuscunque fuerit honori eam restituere, præcinere sumus ausi:

— Venient annis

Sæcula seris, quibus Oceanus

Vincula rerum laxet, et ingens

Pateat tellus, Typhisque novos

Detegat orbes, nec sit terris

Ultima Thule.*

At sane nos non effugit, quo tempore hæc Gratia de Subscriptionibus agitata fuit, nonnullos academicorum spargere undique rumores, abolere penitus subscriptionem non esse penes senatum, etsi, modo spiritum ejus servasset, literam mutare possit. Estne igitur res in dubio?

Pro certo Senatus omnium Collegiorum, omnium Artium et Facultatum, totius Universatis est Concilium. Et, ut scitis, Statutum Elizabethæ sic se habet: “ Cancellario cum consensu totius Academiæ licebit nova Statuta ad eruditionis amplificationem, et decori atque honesti conservationem inter scholasticos habendam, sancire; sic ut ex his decretis nostris nihil detrahant aut officiant.” † Ex hac auctoritate, Senatus consulta sive Gratiæ, ut videtur, nunc pendent.

Quod ad dubia spectat, sic currit Statutum: ‡ “ Si quid dubii vel ambigui in istis Statutis et sanctionibus nostris oriatur, id per Cancellarium et majorem partem Præfectorum Collegiorum explicabitur et determinabitur; quorum determina-

* Senecæ Med. Aci. 3. Sc. 1.

† Stat. Eliz. Cap. 42, in fine.

‡ Ib. Cap. 50, in fine.

tioni et interpretationi reliquos omnes cedere volumus."

Exinde liquet, multa posse Senatum academicum—si modo per Caput liceat—etenim ex supra dictis apparet, nihil posse, nisi in commune consulere ei permittat Caput. Et quidem collegimus, majorem partem Senatus Roberti Tyrwhittii Gratiae favere, Vicecancellario eam certe non displicere,* et ipsum Cancellarium eandem vehementer comprobare. At nimirum Caput "veto" suum interposuit. Similiter cum T. Edwardsius S. T. P. A. 1787 Gratiam Senatui de abolendis Subscriptionibus proponere voluit, irritam eam fecit istud Caput molestissimum.

Exinde fuimus edocti, dum justam senatus auctoritatem colere voluimus, eam non supra facultates et vires suas tollere. Per regium mandatum, alia facere non liceat, si vellet: per Capituli "Veto," alia; immo, ut jam diximus, nulla, quæcunque vellet, possit.

Cum igitur huic rei quædam insit dubitatio vel difficultas, aliis de eâ facere judicium relinquimus. Liceat modo nobis eos academicos admirari, qui clavam, ut aiunt, ex Herculis manu extorquere cupiant. Est in Regno auctoritas certe, quæ Senatui auctoritate superior eminet, ideoque potentior est, Summi nempe Uniti Imperii Parliamenti. Hæc, ut existimant illi, requisitiones istas indecoras suppressere, gravamina ista molestissima removere, vincula ista dehonestissima

* Epist. ad Vicecancellarium in Jebbii Opp. Vol. 3.

penitus dirumpere valet. Penes eam plane est Corporationes in justis suis Privilegiis rite tueri; at simul certissime ex suo officio est, videre, ne quid detrimenti ex suis membris Corporationes, ne quid damni ex corporationibus ipsis Respublica, capiat.

Sint forsàn apud vos qui pro suâ reverentiâ erga Senatum Cantabrigiæ academicum, simulque supremæ Regni auctoritatis, exoptarent, utrasque has potestates sibi proprias vires una fore collecturas, atque, amica collatione et consensu inter se factis, præsentì subscriptionis formulâ abolitâ, quandam meliorem, magis decoram, et rei magis aptam ac accommodatam, reposituros: quæ scilicet, ut antiquitus, ad academicam obedientiam respiceret, vel quæ ad Artes et Facultates, ac ad bonos mores, pertineret.

Utcunque vero hæc sint, unicuique potestati suæ propriæ sunt vires. “ In appellationibus, ut vocantur, (verba sunt Justitiarum Mansfieldii*) omnia redeunt, post applicationem ad Regii Banci Curiam factam, ad Universitatem et Statuta Universitatis, si cum eâ res acta esset; si cum Collegiis,† ad

* Prospectus Generalis Decisionum Legalium summi Justitiarum Mansfieldii, Vol. I. p. 158—166. Edidit Evans.

† Hoc vero non ita intelligendum est, quasi contra Collegia non legaliter applicandum esset ad Curiam Banci Regis. Experimentum, confitemur, periculosum est, et res plerumque male vertit; est tamen ubi applicatum fuit, et bene vertit; ut nuperime in causa Parochiæ S. Botolphi contra Aulam Catharinam.—Præterea, Justitiarum Decisio dicta respicit ad membrum Collegii contra alia membra, vel contra ipsum Collegium.

Statuta Collegiorum, et Decretum Visitoris, cujus Decretum est finale." Nimirum Visitori tanta est potentia.

At (cum pace dixerimus summi viri, nec vestrum aliquos effugere possit) præter ordinarias illas auctoritates vel Senatus, et Magistrorum, vel Cancellarii aut Vice-cancellarii, vel Visitoris, sive is fuerit Episcopus, sive Legatus a latere Papæ, (ut olim,) sive Cancellarius, sive Rex ipse, in officio alicujus collegii Fundatoris, est etiam auctoritas his omnibus superior, quæ sane et illis motus facultatem suppeditat, et earum vires, ubi deficient, reparare queat. Illæ sunt quasi musculi humani corporis, qui diversas ejus partes et membra ad munera sibi propria exequenda concitant: hæc est quasi Spiritus; et ubi deliquisse vita videatur, resuscitationem efficere potest, creatrix quasi, et spes ultima;

—opifex rerum, et (*Deo favente*) mundi melioris origo.

Hoc intelligendum est de potestate illa extraordinaria, quæ cum res creandi, reformandi, restaurandi, tum etiam magnas injurias reprimendi, magna opprobria dimovendi, et magna gravamina coercendi, auctoritatem sibi vindicat, videlicet, de ultima illa ratione, quæ vocatur, SUPREMI VISITORIS potestas.

Sunt certe quamplurimi, per Britanniam nunc sparsi, et, nihil dubitamus, non pauci apud ipsam academiam commorantes, quibus quam maxime in voto est, supremam hanc auctoritatem causæ illi jam dictæ, nimis debellatæ, honeste et ex

officio astitorum fore. Vix enim sperandum est, (sic existimant) Caput istud quinquevirale jam memoratum, quod paucis abhinc annis molestissimum suum “veto” intulit, minus moleste in hac re posthac gesturum, nisi summæ placeret auctoritati; ipsâ favente—nihil clarius putant—idem istud unanimo voto consensurum.

De hac auctoritate quiddam olim jam disputatum fuit. Alii affirmaverunt, quod, ut Societates et Corporationes a Rege omnium suorum privilegiorum primam originem traxerunt, ita penes Regem *mere regium*, non *politicum cum parlamento*, jure supremi Visitoris munus nunc restat: huc referenda sunt argumenta Scriptoris, qui * in defendenda Regis Jacobi II. visitatione Magd. Coll. Oxon. copiose disseruit de “Regis Visitoriâ Potestate Vindicatâ.” Et Universitas ipsa Oxon. paulo ante iisdem principiis institerat; A. 1647.†

Alii judicaverunt, hanc potestatem jure stare *penes regem, sed politicum*, non *mere regium*, nempe penes regem et Parliamentum: alii vero, penes *summam Regni auctoritatem* esse, ubicunque posita sit. Ex hac parte posteriori fuit Gulielmus Prynnius,‡ Hospitii Lincolnensis Barristerius, olim Oxoniensis. Ille nimirum demonstrare sudavit, hanc potestatem esse in suprema Regni auctoritate,

* Regis Visitoria Auctoritas Vindicata: a Nath. Johnston, M. D. a. 1688.

† In Tractatu, cui tit. Privilegia Univ. Oxon. in re ad Visitationem spectante.

‡ Excusatio Acad. Oxon. Examinata: per Gul. Prynnium, A. 1547.

n. in Parlamento: Prynnius ipse a Parlamento constitutus fuerat Commissionarius ad visitandam Academiam Oxoniensem. Hic idem vero Prynnius non rejecit Regem, modo non mere regium, sed politicum, ut patet ex amplissima sua Oratione, in Domo Communitatis habitâ, de conditionibus ineundis cum Carolo primo, et ex Tractatibus, in Suprematiam Parliamentorum et Regnorum, A. 1643.

In præsentī Libro Privilegiorum vestigia hujus potestatis passim occurrunt. Munus ipsum non *δέκτικως* nominatur—ut alia cum in statutis stabilitis, tum in negotiis publicis exequendis—sed intelligendum et discernendum est in rebus momentosis aut periculosis.—Veritatem vero paulo altius exquiramus.

Cursim tractanti hujusce libri paginas forsan apparebit, Chartas, Bullas, Indulgentias, Concessionēs, Donationes, Literas Patentes, aut quocunque nomine ista Instrumenta fuerint appellata, quæ conferant privilegia Universitati, vel a Regibus, vel a Romanis Pontificibus esse deducenda. De pontificiis, cum Actus de Universitatibus Incorporandis* ea omnia præteriverit, nihil nos moramur: de regiis fortasse quiddam lentius festinandum esset.

Tempora, et processus, quibus multa ex his privilegiis primum concessa fuerint, non accuratissimesunt cognoscenda aut discernenda: ex iis quædam sane (ut alia, quæ de rerum humanarum principiis versantur) in tenebris obvoluta, ex conjecturis potius, quam ex certa scientia pendent. Hoc vero paulo

* 13 Eliz. cap. 29.

exactius intelligi potest, plurima ex iisdem Instrumentis præparata fuisse sæcula per ista, quibus, ut bene notum est, gentes ubique Europææ, et inter cæteras nostra, tam feudalibus, quam imperialibus et canonicis olim jam legibus subjectæ fuerant.

Et quidem inter ea sunt tempora, quæ a nostratribus sunt vocata, “*Periodi Britannicæ Constitutionis inconstantes et irregulares.*” Ubi hæc privilegia clarius et plenius enotuerunt, videlicet, sub regnis Hen. III. Edw. I. Edw. II. Edw. III. et Ric. II., se præbent, non, ut tunc primum creata aut condonata, sed ut jam existentia, denotantur; cum de Parliamentis multum disputatum fuit; cum ex Nobilibus alii qui citati fuerant per Regis *Scriptum* ad unum Parliamentum,* non summoniti forte fuerunt ad alterum, et semper postea omissi; cum interdum nomina omnium citatorum ommissa sunt, † adeo ut nunc lateant; cum de equitibus comitatum quædam disputata fuerant; ut etiam hodie de origine et potestate ipsius Communitatis, multæ sunt dubitationes et controversiæ.

Notatu vero dignum est, multa quæ per illos dies concessa fuerunt per Literas Patentes, quasi per potestatem mere regiam, acta revera fuisse in Parlamento, etsi in publicis Instrumentis talium Actorum nulla est mentio. ‡ Quænam vero acade-

* Elsyngii (Cler. Parl.) de Modo Tenendi Parliamenta in Anglia. Sect. i. ch. 9, 10, 11.

† Dugdalii Perfectum Exemplar Summonitionum Nobilium ad Magnum Concilium, &c. tempore Regis Edwardi I.

‡ Multas Literas Patentes ita concessas esse et revera esse Statuta, abunde probat Ricardus Westius (Irlandiæ Cancellarius,)

mica privilegia specialiter sic concessa fuerint, non inquiremus: hoc vero non prætereundum volumus—esse, ubi auctoritas Parlamenti clarius et plenius in Privilegiis nostris ab antiquo enitescit; atque ubi Petitiones ab Universitate, ut a societate vel Corporatione, in Parlamento exhibitæ sunt; etsi nos, ut verum fateamur, non sumus ex iis, qui omnia possunt approbare concessa, sive ab auctoritate mere regia, sive “en plein Parliament.” Talia vero plane indicare videntur, Academiam nostram non esse adeo regiam, ut non simul sit Parliamentaria; immo potiùs, esse, et esse debere, tam sub regimine et auctoritate, quam sub protectione et tutelâ, Parlamenti: et hæc omnia æquali lege sunt dicenda de Academiâ Oxoniensi.

Sed ante omnia notandum est Statutum Parlamenti de duabus Academiis Cantabrigiæ et Oxoniæ Incorporandis. (13 Eliz. c. 29.) Notum enim est, Corporationes a Parlamento, æque ac a Rege, creari. Et quidem Rex ipse, in corporationibus creandis, agit revera non in propriâ vel privatâ personâ, sed in publicâ, seu politicâ, ut Rex politicus; alioquin cum personâ ejus Corporatio moritura esset.

Et hoc Parlamenti statutum nostro proposito quam maxime idoneum est.

Hoc enim Parlamenti Statutum est Actus, qui, ut res nunc sunt, creat, confirmat, et perpetuat duas Universitates, ut Corporationes, in *re*, *facto*, et

in Tractatu, “Inquisitio de Modo Pares Creandi.” Ed. 2, p. 46, sub. fin.

nomine ; et eo diutius in his argutiis enodandis morati sumus, ne videamur hîc vel alibi aliquid favissæ Jacobi II. tyrannidi, per quam justa privilegia Magistri et Sociorum Collegii Magdalensis Oxon. impugnavit—isti auctoritati nimis regiæ, in quâ defendendâ scriptor jam citatus* hoc ipsum munus Supremi Visitoris appellat: et simul eo acrioribus oculis hanc rem inspicere voluimus, ut certiores nosmet redderemus, ubi hoc Supremi Visitoris officium revera positum sit, et quibus usibus inserviat.

Aderunt, proculdubio, multi in his rebus enodandis promptiores, immo qui dicent, nodum Gordianum ibi esse nullum. Et sua sit cuique facultas. Nos cautiores sumus; eo magis fortasse, utpote rebus non ita pridem actis moniti; solliciti, confitemur, de malis; incerti de remediis: et inter dubitandum alia quædam occurrunt.

Pro certo enim primæ Chartæ et Bullæ, unde aliæ derivatæ sunt, ipsæ sunt omnino fictitiæ. Hæ factæ sunt aliarum, quasi lapides gradationis, causa et prætextus.—Neque patet quo tempore, aut quâ auctoritate nonnulla *antiquorum* statutorum data sint: adeo ut illud in lege principium, “ eandem vim requiri ad dissolvendam, quam ad creandam obligationem,” hîc forsan haud raptim possit adhiberi. Nec quidem omnia quæ nonnulli jam citati dixerunt de hac visitoriâ potestate temere accipienda sunt: immo certissime non vera sunt. Dicunt,

* Nathaniel Johnston, M. D. in, “ Regis Visitoria Auctoritas Vindicata,” ut sup. &c., respiciens ad Visitationem S. Mar. Magd. Coll. Oxon. A. 1688.

nimirum, penes neminem præter regem esse nostras Universitates visitare posse,—neque alios quoslibet ab antiquo visitasse; cum abunde tamen liquet, Episcopos*, Archiepiscopos†, Papas per Cardinales‡, Cancellarios§, immo Vice-Cancellarios, et etiam Parliamentum, visitasse; addas, statuta et privilegia dedisse; vetustata aboluisse, alia restituisse, reposuisse alia: nec quidem pro certo apparet, plures, quam duo, Reges Angliæ, in publico Officio Supremi Visitoris Anglicanis cum Universitatibus rem gessisse.

Gulielmus Prynnius, Oxoniensis, (jam citatus) unus e Commissionariis a Parlamento constitutus pro visitandâ Academiâ Oxoniensi, et, ob experientiam suam in scriptis publicis evolvendis a Carolo II. Recordorum in Turre Londinensi Custos constitutus, de Visitoris Officio quædam disseruit, ut et summus ille Justitiarius, Mansfieldius, ut supra; et uterque quidem ex officiis suis. Postremus sane tradit suas *Decisiones Legales* de speciali tantum Visitatore, vel, ut vocatur, locali, qui singulis Collegiis præest ut Judex: non sane fuit ex officio Mansfieldii aliquid statuere de *extraordinariâ*, n. supremâ Visitoriâ Potestate, quæ omnia Collegia singulatim, ut et Universitatem collectim, præsidet, prævidet et gubernat, haud minus quam totam Britannicam Rempublicam. Ista est potestas, quæ

* Godwin. de Præsul. Angl. pp. —. Edit. Richardsoni.

† Archiep. Parkerus, De Antiq. Brit. Eccl. pp. 298, 368, 411.

‡ Cardinalis Polius, A. 1557.

§ Prynnius, p. 31.

revera creat res, confirmat, et perpetuat; aut antiqua dimovet, caduca reficit, nova reponit, et omnia ad mores, consuetudines, literas, et religionem populi existentis aptare potest et debet.

Hæc auctoritas, ut in variis paginis *Privilegiorum* conspicienda est, ita præsertim in iis quæ exhibent res actas post abolitam Papæ Suprematiam, regnantibus Hen. VIII. Edv. VI. Mariâ, et Elizabethâ; et quidem nisi hæc intellexissemus, Decisionibus Legalibus summi Justitiarum de Visitoris auctoritate vix assentire potuissemus.

Fuerunt, bene scitis, Academici, apud vestros viri eximii, tam juridici, quam theologi, tam Oxonienses quam Cantabrigienses, qui judicaverunt, repenitus exploratâ, nonnulla quæ et in collegiis et in Universitatibus ordinata sunt, esse illegalia. Nec nos, ut verum fateamur, ab iis toto cælo dissentiremus, si modo non appareret, vestras curias quædam sibi *peculiariora* retinere. Comparatione enim factâ eorum quæ summus Justitarius dictus statuit de Universitatibus specialiter,* cum iis, quæ de Corporationibus generaliter† in causis civilibus ab eo alibi statuuntur, veremur, ne invenirendum foret, esse in istis curiis quod vix ad legem nostram communem, aut etiam civilem, omnino quadret; quippe, eadem est ratio ibidem neque in principiis neque in formulis. De ratione visitoris in curiâ suâ academicâ summum illum Justitiarum sufficiat appellare: “Non judicat (sic ille) per regulas et formulas communis legis, sed patitur (n. vi

* Prospect. Gen. &c. Vol. I. p. 158.

† Ibid. p. 119.

sitator) agentem allegare non allegata, et probare non probata.” Hæc, et alia his similia, iis dimittimus judicanda, qui literis in juridicis præ aliis occupantur.

At quidem quod ad ea spectat intra nostram provinciam (si hæc fas sit dicere) reposita, vir egregius, confitemur, nos inter sacrum et saxum (ut in proverbio) stare pene fecit. Fuerant enim, ut videtur, e S. Joannis Collegio, qui putarunt, Visitatoris potestatem fuisse nimis pro suo arbitrio; quibus satis visum est Mansfieldio respondere, si intra jurisdictionem suam se teneret Visitator, potestatem ejus absolutam esse, et, ut jam notavimus, finalem, et regis curiis non interveniendum esse: ac, etsi sint quædam jura civilia, quæ curiæ regiæ modo legali submittantur, tamen quod ad alia, tam ad Collegia, quam ad Universitatem attinentia, Statuta esse legem, et Visitatorem judicem.

Et, etiam in hoc argumenti cursu, aliis relinquamus querelas movere—de iis statutis, quæ sive in Collegiis, sive in Universitate, existentia, privatos vel partes tantum corporationis academicæ oppressisse videantur—de multifariis istis, et sibi contrariis*—de multis rubigine obrutis, et propter numeros admirandis—ab omnibus tamen so-

† Cursim notatu digna sint, et feliciter inter se comparentur, Statutum de Concionibus, (in Stat. Trin. Col. Cantab. A. 1560) ab Eliz. datum, et Stat. de Concionibus, in hoc Libro Priv. datum ab eâdem Elizabethâ Universitati A. 1570. Præf. ad Concionem in Trin. Col. habitam, Dec. 19, 1793, a Roberto Garnham, A. M. ejusdem Col. Socio.

ciis Collegiorum et membris Corporationis Academicæ subscribendis, (de quibus, ut supra notatur, disseruerunt tam Oxonienses quam Cantabrigienses,) nimis sane variis, quam quæ hic tangere liceat;—his, cum cæteris, quæcunque sint, utpote quæ *salvâ regiâ auctoritate* septa, supra senatum, supra magistros, supra Visitatorem, et extra curias regias posita sint, his omnibus omissis, nos inter nostros, satis amplos, limites coercemus. Nostra enim causa est ingenuorum juvenum, sub-graduatorum generaliter, causa totius academicæ societatis. Querela nostra est, *revera Cantabrigiensis* et Oxoniensis; immo querela totius nationis quæ longo jam tempore *clamavit ad cælum*.

Et nonne in terrâ est potestas, quæ querelam hanc audiat, quæ non sublevet? Immo vivit, si modo vires suas exerceret in terrâ talis potestas; et hæc est illa ipsa, quam nominavimus Supremam Potestatem Corporationum academicarum augendarum et reformandarum Visitatoriam.

Suum cuique est officium. Et hæc dicta Potestas est iudex, cui hujusmodi lites dirimere liceat. Si Caput istud Quinquevirale quod adhuc egerit, idem posthinc agere perstaret, fiet imperium in imperio, societas nimirum a senatu distincta, a corporatione diversa, supra ipsos, et extra, se tollens; poterit libertatem agendi ex senatûs manibus extorquere, adeo ut si vellet is abolere subscriptionem, non posset: sin autem senatus posset, et non vellet, suo se gladio trucidaret; et in utrovis discrimine suprema potestas debet succurrere reipublicæ literariæ;

Hæc ipsa consiliis academicis per Commissionarios interessè oportet, non petendo, et supplicando, sed, ex auctoritate sua, finem harum abominationum statuendo.

Neque hæc verba aspere sonent, ac si obliti essemus observantiam senatui debitam, aut ea lenimina, quæ in rebus hujusmodi mores academici permittant; aut retraheremus, nimis jam severi, quæ ante concesserimus. Minime quidem. In præsentî rerum statu, quisquis sit, subscribat qui credat, et gaudeat: qui vix gaudeat, levaminibus, quæ adsint, norit uti. At quod ad rem ipsam, ea non patitur indulgentiam. Et est ubi blanda verba non modo irrita sunt, et vaniloqua, sed ruinosa et damnosa. Morbus inveterascens, et ingravescens, et pestifer, longe lateque serpens, non petit lenimenta, sed remedia: et, si hominibus debeat quædam indulgentia, nulla debetur pravis consuetudinibus.

At, si argumentum, in quo versamur, nos non mire fefellerit, res et actus, de quibus querimur, mala sunt in se, et sane quæ seria incommoda, graves injurias, summa opprobria secum trahunt. Quid enim dicemus? Quid non dixerunt Academici optime meriti? Nonne (interrogaverunt) hæc spectant ad philosophiæ et bonarum literarum progressionem, ad civilis libertatis conservationem, ad academicæ disciplinæ restorationem, ad morum juvenilium probitatem, ad Reipublicæ dignitatem, ad ipsius academiciæ decus et majestatem; nonne, denique, ad religionis genuinæ auctoritatem atque confirmationem, ac ad puritatem conscientiarum, quæ ante om-

nia vindicanda est? Hæc tanta testati sunt viri admodum colendi, tam Oxonienses, quam Cantabrigienses, quos jam citavimus, ad alios quamplurimos mox appellaturi. Immo, horum nonnulli testati sunt, tales subscriptiones esse, κατ' ἐξοχὴν, Θεομαχίαν, καὶ Χριστομαχίαν.* Amplius etiam testati sunt, non singulos et particulares homines injuriis has impositiones afficere, non uni modò provinciæ, sive Oxoniæ, sive Cantabrigiæ, ferre incommoda, sed cæteras etiam quodammodo Angliæ universas provincias afficere vi tacitâ, at, si quis cuncta undique observet,

* Quanto damno et periculo Statuta præsentia Philosophiam, et tam humanas literas, quam bonos mores affecerint, exemplis illustravit R. Newton, S. T. P. Aulæ-Cervarum olim Præses, (ut in Vicesimi Knox Tractat.) ut et Knox ipse testatus est jam citatus, Sect. 38, et deinceps.

Has subscriptiones quam ægre tulerint ex iis nonnulli, qui Evangelici audire malint, testis sit vir Rev. David Simpson, A. M. olim ex Christi Coll. Cantab. postea concionator celebris apud Macclesfield, qui pene inter moriendum contra eas testimonium reliquit: "Apologia pro Religione, et Sacris Scriptis." 1816. Nov. Edit. p. 197, 198—206. Et ipse Simpsonus, nihil dubitamus, sincerâ et piâ conscientia. Subiit vero in memoriam nostram quidam, cujus, cum Presbyterianus Scoticus esset, voluntas episcopari consensit, dum conscientia sua noluit: David Lindseius, poeta Scoticus, sic de viro decantavit morituro:

Solatur frustra conjux, solantur amici,

Et medicum accersi sedulo quisque jubet.

Sed dare solamen nemo, dare nemo salutem,

Te præter poterit, Rex Iacobe, mihi.

Quæ corpus gravat, atque animam simul, exue mitram

Huic capiti; hujus onus me premit et perimit.

Piercii Vindiciæ Fratrum Nonconformistarum.

plane percipiendâ: ex academiis enim Angliæ, quasi ex fontibus, aquæ emissæ profluunt, quæ in varias provincias ruunt, et, sive salutiferæ, sive pestiferæ, cursu indies crescente totam nationem pervagantur.

In his rebus, quæ, quatenus ad Universitatem spectant, maximi sunt momenti, et quatenus ad supremam istam potestatis visitatoriæ auctoritatem, summi officii, si longiuscule deerraverit nostra Dissertatio, veniam oramus lectores: ea quidem versata fuit in quibusdam angustiis et rerum discriminibus. Quid enim si ingenui isti juvenes, jam dicti, * supremam illam visitatoriam potestatem, (quam penes est, nihil dubitamus, hæc gravamina penitus abolere,) supplicassent? Nonne quidam de academicâ disciplinâ nimis solliciti, reclamassent, eosdem jam statutis et auctoritati Universitatis, quibus ipsi se jam subjecerant, dimmittendos esse? Addas præterea, quod, si membra duo, vel viginti duo, quædam corporationis hujus academicæ similiter vel ad curias regias, vel ad hanc ipsam summam potestatem appellavissent, viri, legis civilis angustiis versati, institissent, duo, vel viginti duo, non esse ipsam *corporationem*, et *Universitatem* agere posse tantum per Syndicum. † Hisce igitur dubiis et arduis rite perpensis, ut verum fateamur, ex iis sumus, qui ob rerum difficultates ad hanc

* Supra, p. 78.

† Si municeps vel aliqua Universitas ad agendum, det actorem, non erit agendum quasi a pluribus datum, sic haberi; hic enim pro Republica, vel Universitate intervenit, non pro singulis. Digest. Lib. III. Tit. 4. 2. p. 108. In Corp. Juris Civilis. Edit. Gothofredi.

supremam potestatem, quasi ad refugii civitatem, se recepissent. *

In hoc argumento de suprema visitoris auctoritate, ut etiam olim jam dubia quædam orta esse videntur, sic etiam apud nonnullos hodie forsitan maneant; et inter alias quæstiones duæ moveantur; utrum, hæc auctoritas penes Regem mere regium sit sine Parlamento, an penes regem cum Parlamento. Quod ad istas catenas in academicos primum a Rege sine Parlamento vinctas, eas Parliamentum etiam sine Rege posse revellere, ac jamdudum debuisse, nihil dubitamus.

Blackstonius, ut omnes bene norunt academici, multa de Corporationibus, et de Universitatibus, quædam de visitationibus, disseruit: et quam lucide, quam eleganter, quam copiose, quam docte de *Legis Anglicæ Theoria* commentatus fuerit, non nostrum est prædicare. Ille vero fuit Prælector Academicus, et, non adhuc iudex, jurisconsultus; non reformator, neque investigator istius peculiaris muneris, quod nominavimus *Supremi Visitoris*. Pro certo hic non fuit exitus, quem sibi

* Opus celebre, "*Liberæ et Candidæ Disquisitiones*," edit. a. 1750 (cujus auctorum nomina non apparent) *Convocationi* dedicatum fuit, ut quod ad Ecclesiæ Reformationem et Canonica gravamina pertinebat. Epistola vero "*Clericorum Petitionariorum*," a. 1771, formata fuerat sub auspiciis Rob. Plumptre, S. T. P. Regin. Coll. Præsidis. Hujusce Petitionis autographum, ni fallimur, adhuc restat in Cimeliis Bibliothecæ istius Collegii: in hoc, referente ad quædam civilia, et, ut gravissimi illi viri judicaverunt, illegitima, ad Parliamentum (ut illi existimaverunt) rite appellabant. Similiter Edw. Miller, Trin. Coll. Legum Serv. qui a. 1717, de *Statutis* et *Subscriptionibus* conquerebatur, suas querelas Curiis Parliamentariis dedicavit.

proposuit vir doctus, neque erat fortasse sui muneris. Aures tali ratione dicendi minus delectari solent: et, cum Blackstonius esset quasi in præsentiâ Matris suæ almæ, satius ei visum est, doctrinam ejus admirari, quam mortua statuta resuscitare, et privilegia impugnare.

Verum enimvero hanc dissertatiunculam ausi, in quasdam cruces incidimus, et in angustiis ac tenebris loci coerciti sumus: adeo ut quasi in lucem prodire necesse sit, ut spiritum liberum hauriamus, et ore pauca promamus pleniori.

Quæstio præsens non pertinet, ut jam annuimus, ad privatorum Collegiorum Visitorum officia, sive localis aut ordinarii, sive specialis, fundatoris vice fungentis, sive metropolitani; nec senatus, nec magistrorum et Doctorum, auctoritatem, in nonnullis novis statutis dandis, et in aliis interpretandis, impugnare, aut in dubium vocare, audeat. Sua curia, sua auctoritas, sua jurisdictio, est visitoribus, et, causis *provisionalibus* exceptis, summaria est et finalis, ut quæ a fundatoribus donata, et legis auctoritate concessa. Differt vero potestas arbitraria ista *conclusiva per legem* a potestate contra legem: et est ubi Rex, omnibus localibus, aut specialibus visitoribus præeminens, solus agit, cum Concilio, aut suprema Regni potestas visitoria.

De Visitoris potestate multum commentati sunt Oxonienses,* Cantabrigienses minus.† At quidem

* Prynnius, Johnstonus, Blackstonius jam citati. A. de Wood de his rebus silet; sed in "Antiquâ et præsentî Statu Univ. Oxon." per J. Ayliffe, LL.D. multa huc spectantia videnda manent. Vol. 2. Pars. 2. Cap. 3.

† Notat tamen Archiepisc. Parkerus (olim e S. Benedicti Coll.

hi earum rerum satis demonstrationis suppeditarunt, quæ supremi visitoris interpositionem obtinuerant; et hic liber Privilegiorum suppeditat exempla ejusdem exercitiæ et exercendæ.

Veremur, ut jam diximus, ne in his argutiis enodandis nimium morati fuerimus, et a cursu justis sermonis aberrasse videamur. At nimirum hoc fuit in proposito, nobismet manifestum reddere, quanti valerent academicorum multorum querelæ, et, si qua fata sinerent, ubi posita sint justa et legitima remedia.

Et, etiam si remediorum usus sit tardus, si pene desperandus, tamen quiddam erit, argumentum sic investigasse, ut, quicquid alii de nobis sentirent, non videremur nobismet levitatis et vaniloquentiæ studio potius ducti, quam veritatis et benevolentiae.

Et revera nobis tandem visum est, quædam olim jam extitisse, ac manere hodie, et etiam alia jam dicta, academica gravamina, (neque adeo academica, ut non sint simul nationalia,) quæ petunt auxilium et levamen a summa hac visitoriâ potestate, et vix alibi, si morbo gravescenti unquam sanandum sit, posse pati remedium.

Horum gravaminum multi testes extiterunt; (hoc iterum atque iterum asserimus) academici, cum Oxonienses, tum Cantabrigienses; et etiam juvenes, si olim, magis curiosi, quam prudentes, has res exploraverint, hæc ægre tulerunt.

Nos quasi æquor tantum verrimus: alii se in

Cantab.) duas Visitationes Provinciæ Cantabrigiensis, et Academicæ. Illæ vero erant jure suo Metropolitano, et sub Papatu. *Antiq. Britann. Eccles.* pp. 298. 411. Tales vero nunc sunt nullæ, sine regiâ auctoritate.

pelago exerceant: decribant, et deplorent, collegiorum privatorum statuta, ut crassa et lurida, et quodammodo lubrica, spirantia cum mores nunc obsoletos, tum religionem, quæ utcunque antiquitus valerent, nunc restant mira rubigine obscurata, tamen jam nunc accipienda viris academicis, ac si maxime idonea; cum recentioris ævi multa neglecta jacent, quasi antiquos tantum homines respicerent;—in partes et propositiones singulatim hæc ipsa collegiata iidem dividant, et distribuant, quæ etiam sub Elizabethæ Reformatione, novissime sunt confecta: harum rerum exempla ante oculos ponant: “Plane demonstrent ne vel unum esse statutum in * collegio, cui non inest una vel altera clausula, quæ aut non observari potest, aut quæ revera observatur,”† et hanc affirmationem, exemplis in ordine citatis, usque per quadraginta Statuta demonstrent, si possint, et placeat:” neque non observent, “si statuta collegiorum reformata ita laborent, statuta magis antiqua et papistica a majori facta fore obsoleta, in desuetudinem ex necesse lapsa; adeo ut si quis, de collegii disciplinâ usque ad scrupulum sollicitus, iis obsequi vellet, non posset.” Talia de Collegiorum statutis edant, si malint.

Edant alii (ut multi ex academicis, tam Oxoniæ, quam Cantabrigiæ commorantes, et gremiales, *παρρησιαζόμενοι* ediderunt) quid sentiant de Statutis Universitatis. Nos hoc, pro rei ipsius magnitudine

* Trin. Col. Cantab.

† Miller, ad Legem Serv. De privatorum Collegiorum Statutis.

DISSERTATIO GENERALIS.

non ausi sumus, neque occasio requirit: ad alia festinamus.

Institutiones istæ, quæ nunc pene *μυσικως* Universitates vocantur, nihil aliud sunt ab origine, quam Societates, quibus secundum Romanam legem civilem permissum est, habere res communes, arcam communem, et actorem sive Syndicum, per quem, tanquam in republicâ, quod communiter agi fierique oporteat, agatur, fiat; * atque exinde nominatæ sunt Corporaciones. De istis ipsis sive societatibus, sive collegiis, sive corporationibus, in unum corpus auctis et collectis, et quæ nunc quasi proprio ac peculiari nomine Universitates appellantur, plus alibi conati sumus. Satis sit hic loci notare, tales, utcunque primum confictas, instabilibus et turbulentis sæculis existentes, ac plus fraude atque superstitione, quam rationali religione et justâ auctoritate valentes, sensim sine sensu crevisse. Præter enim eam vim quam Corporationis nomen secum solet trahere, suam propriam attulit religio: ac etsi vetustas, quæ omnia in tenebris obvolucrat, inter alia primam originem Privilegiorum et Statutorum et Munerum Universitatum obscuraverit, † tamen liquet, privilegia nostræ concessa esse, et statuta antiqua data, temporibus diversis, et distantibus,

* Digest. Lib. III. Tit. 4. 1. p. 108, vol. 1. in Corpore Juris Civilis. Edit. Gothofredi.

† De Cantabrigianis, et Oxonianis æque ac de Parisianis dicendum est; "L'origine des droits de l'Université se perd dans l'obscurité des Temps." Hist. de l'Université de Paris. Par M. Crevier.

per Reges, per Papas, per Episcopos, et per Cancellarios.

Multiplicata sunt hæc omnia in temporibus monasticis et *tenebrosis*, (ut vocantur,) quibus artes elegantiores et philosophia multum languebant, cum etiam doctissimæ decantarentur, "Græcum est, non intelligimus;" cum civiles et canonicæ leges per curias et scholas vigeant; donec Dun Scotus, Doctorum obscurissimus, extiterit summus theologus, et Aristoteles (vix Aristoteles, adeo Latinizatus, mutilatus, et corruptus*) evaserit summus Philosophus. Hisce fontibus derivatæ, doctrina et quædam philosophia, una cum Privilegiis et Statutis consimilibus, ad Cantabrigiam defluerant, quæ academiarum maxima sibi dein videbatur; dum per longum tempus pallescens, et morum dissimilitudinem horrescens, illa antiqua scientia, quasi corpore crasso nebularum interposito, eclipsin passa est. *Novæ literæ* has tenebras partim dispulerunt: consuetudines adhuc veneratæ in desuetudinem lapsæ sunt; et exinde statuta rebus existentibus magis accommoda requirebantur: ideoque, ut academica statuta, ita tenebris obvoluta, et *novis literis* contraria, devenere ad tempus boni adolescentis Edvardi sexti, statuta ejus præfationem recte sumpserunt declarando, † *antiqua statuta esse obscura, non intelligenda, semi-*

* Thomæ Baker, Antiquarii Cantab. Reflect. in Doctrinam. Cap. xvii. De Doctrinâ Scholasticâ.

† Sub initio Stat. Edv. VI. in Libro Statutorum Antiquorum.

barbara; et alia magis intelligibilia, cum ad temporis conditionem, tum ad literarum usum novarum, concinnata, exigi: et ab hoc justo et naturali principio, “ moribus mutatis leges esse mutandas,”* innovationes variæ inducebantur in nostram academiam sub Edvardo, sub Maria, sub Elizabetha; et tandem illa statuta, quæ sub hujus auspiciis aucta et repurgata, manent nunc integra, et, nonnullissimul antiquorum retentis aut renovatis, aliis nonnullis in nihilum reductis, regiâ auctoritate stabilita sunt et confirmata.

Ex hoc prospectu, quanta sit res, videatur. Etenim in hâc Privilegiorum Collectione Liber etiam Elizabethæ Statutorum, cum aliis omnibus academicis, quæ in præsens auctoritatem retinent, exhibentur: et exinde quæstiones non paucae, atque non nullius momenti, inter multos doctos et probos academicos exortæ sunt; dignæ, ut existimârunt, quæ versarentur a summâ Majestate: adeo ut nobismet pene persuasum fuerit, hanc nostram qualemcunque Dissertatiunculam aliis verbis exordiri debuisse, et, pro tenuitate nostrâ, quâque par est reverentiâ, supremæ Regni auctoritati submittendam esse.

Res itaque tandem hûc rediit. Si, ut dictum fuit, sub Edvardi Regno, statuta academica dimittenda fuerint, ut quæ, literis et consuetudinibus tunc temporis mutatis, *obscura*, vix *intelligibilia*, et pene *barbara*; nonne eadem pene dicenda manent de Statutis, quæ nunc sunt, ab Elizabethâ datis? Concedatur, multa in iis invenienda esse, quæ præ oculis esse nunc debeant, et academicis sint utilia,

* Montesquieu, De l'Esprit des Loix.

ut quæ sint in usu quotidiano, ac in negotiis exercitiisque publicis peragendis necessaria; quod ad alia vero, quamplurima sunt longe aliter diversa. Nonne studia nunc prosequenda, libri nunc legendi, mores et consuetudines, una cum variis, quæ ad formas, et tempora, et locos attinent, longe nunc diversa sunt ab iis, quæ in hoc libro Privilegiorum proferruntur—de Lectoribus publicis, de Temporibus Lectionum, de Libris prælegendis—de Publicarum Lectionum auditoribus, de Ratione Studiorum, et de aliis quam plurimis?* Quid vero? iidem iterum reclamant,—Nonne alia sunt vix intelligibilia, et secundum mores hodiernos,† pene barbara? Quid plura? Sunt qui accusant hæc ipsa statuta levi-

* Et tamen in ipsis Statutis sub Admissionem Inceptorum in Arbus legendis sic stat sententia: “Singulos insuper qui hic gradum aliquem subituri sunt astrictos et devinctos esse volumus, ut Statuta ac totius Universitatis probatas consuetudines pro viribus observent.” Scriptor Cantab. de toto hoc ipso statuto notat; “Hoc Jusjurandum ex novem paragraphis constat, quos ne vel optimi possunt assequi, si duos, vel, ad maximum, tres, excipias.”

In eodem Statuto legitur (ut ab eodem Scriptore Cantab. citatum) “Decretum est, ut qui ad Magisterii Gradum ascensuri sint, Sacramento Juramenti teneantur, se quinque integros annos Regentiam tenuisse.” Subjungit vir doctus, “pauci vel nulli dignoscunt quid illa verba significant. Variæ sunt conjecturæ, sed nihil præter ipsa verba vel in Chartis, vel in Institutis inveniendum est.”

† Hic, qui sequitur, Paragraphus, ait scriptor Oxoniensis, (Vicesimus Knox) est iste, quem puer matriculandus legit; “Statutum est, quod Juniores Senioribus, id est, nondum Graduati Baccalaureis, Baccalaurei Artium Magistris, Magistri itidem Doctoribus debitam et congruam reverentiam tum in privato



tatis, intempestivitatís, immo crudelitatis, “ lateres requirentia sine stramine.”

Si igitur (sic illi, qui Universitates nostras reformari vellent, arguunt) statuta ista jam antiquata aboleri, penitusque dissolvi nequeant, refici et repurgari requirunt, ne amplius leges pristinae, ut herbæ noxiæ inter triticum, mores hodiernos oppugnent: dato enim, quæ beneficia ex hisce instrumentis sibi nostri proponerent majores, ea obtinuisse, satis est et bene: iis vero absolutis, quid accidere minus opportunum potest, quid magis absurdum, immo quid magis iniquum, et dementiæ plenum, quam eadem exhibere, perpetuare, sanctificare? Mortua sunt: conceditur. Anne placet tam de rebus, quam de hominibus, ista quæ vulgò succinunt, iterare, “ mortua non convitianda; de mortuis nil nisi bonum; nam quum mortua non mordent, iniquum est ut mordeantur?” Frustra vero. Etenim ista mortua iterum atque iterum reviviscunt, et, ut occasio præbet, mordent.* De-

tum in publico exhibeant; scilicet, ubi convenerint, locum potiorrem cedendo; ubi obvii venerint, de via decedendo, et ad justum intervallum caput aperiendo, atque etiam reverenter salutando et compellando.”—Quod sequitur (ut notat K^{no}x) in Parenthesi locatur: (si vero aliqui secus se gesserint (si Juniores fuerint, et qui nondum aliquem gradum adepti fuerint) a Vice-Cancellario et Procuratoribus pro arbitrio corrigentur, vel pœnâ corporali (si per ætatem congruat), vel suspendantur a Gradu,) &c.

* E. G. Stat. Cantab. 45. ut in Causis virorum doctorum Gul. Whiston, Profes. Mathemat. a 1710, et Gulielmi Friend, A. M. Tutor. Coll. Jesu, 1793;—et Decretum Senatus, Jun. 9. 1603, quod, etsi non in Libro Gratiarum, ideoque non legitimum statutum, citatum fuit in memorabili Causa ejusdem Gul. Friend.

ferenda igitur est querela regiæ majestati et parlamento a probis viris, non de statutis violatis—quippe non violari non possunt—sed de non mutatis; non de infructuosis, sed de pestiferis; non de inefficacibus, sed de accipiendis, approbandis, subscribendis.

Sic illi academici; ex istis obsoletis nimirum magnum eliciunt argumentum, graves cient querelas: et quidem argumenta talia, querelæ tales viros academicos decent: immo est etiam ubi oppidani conquerantur: nos vero non similiter talia nunc excruciant—nihil nunc movent. Mortua sunt; et, si, diis placet, æterna pace quiescant. At tamen istas profanas articulorum Fidei Subscriptiones, has meminisse nos etiam piget, et quam acerbissime; subscribenda esse talia, quæ, si non omnino falsa, multum disputata sunt. Hinc nostra argumenta; et quid in illis præter veritatis et religionis argumenta? Hinc nostræ querelæ; et quid in illis præter querelas temporum? Hinc nostræ lachrymæ; et quid in illis præter lachrymas nationis? Hoc onus est querelæ nostræ; hoc nostræ lamentationis. Quid valet levia lamentari, et magna pati? de honorificis gloriari, et in dedecorosa reduci? de profanis (n. Classicis) nosmet congratulari, et de sacris (n. Scripturis) tergiversari? Monstrum est, quod fugimus; non reptilia prosequimur: venenum sub vinearum radicibus infusum videmus; folia quædam mucilenta, fructus hinc et illinc tabescentes, vix cernimus. Dum hoc monstrum spirat, Universitates Britannicæ vilescunt, Terræ est quasi liquefactio. Hinc apud nostrates invidia, suspiciones, dissidia, superbia, privilegio

rum jactatio, et fratrum inimicitiae; hinc, quod ad graduum nostrorum conditiones spectat, apud exteros opprobrium et maledicentia: et quid diceremus de moribus, religione, et hominum conscientiis, qui debilitantur, opprimuntur, affliguntur?

Cur ego peccarem, mea carmina cur macularem,
Quòd Fidei Articuli sua crimina multiplicârint?

POPE.

Sic res pravo ordine olim jam processerant; (utinam sane nunc melius!) et eas qui velint nugas appellent; at quidem—nihil planius—ad magna et seria hæ nugæ ducunt; atque interest senatus academici, at imprimis regiæ majestatis, et Parlamenti Britannici, ea pro gravitate sua ponderare, atque aptis ad reformationem instrumentis seipsos instruere.

Propositionum subscribendarum veritate aut falsitate vix aliquid, ut apparebit, nititur nostrum argumentum. Quid enim solliciti de *literali*, *grammaticali*, vel *theologico* articulorum novem triginta sensu confligeremus? Tota res pendet ex hoc, nempe, propositiones subscribendas esse intempestivas, subscribentium conditionibus, et subscribendi occasionibus, non (ut scholastice dicamus) correlativas: aut quid diceremus de formulis ipsis accipiendis, cum, ut supra demonstravimus, utrum juremus, nos esse revera Ecclesiæ Anglicanæ membra, an ad Regiarum literarum auctoritatem, an ad novem triginta articulorum veritatem, res ad idem redit: distinctio est sine differentia: quocunque nos animo et cogitatione convertamus, videamus, ne mentes juveniles a veritatis studio declinare

potius, quam ad eam festinare, concitemus; etenim, ut in proverbiiis, “puteus, si hauriatur, melior evadit:”—“aquæ stationariæ putrescunt:” et simul videamus, ne, generaliter, Britannorum ingenia damno afficiamus; Britannorum, qui libertatis inprimis avidi, non minus in errores proni sunt; quippe non absimilia sunt ingenia sua regionibus; “Anglia, si non ventosa, venenata.”

Hactenus de his; quæ fuerunt quæstiones potius ad œconomica attinentes, quam ad metaphysica aut Theologica. Tamen, etsi non expediat novemtriginta articulos (qui quidem in hoc Libro Privilegiorum non continentur) in membra sua dividere minutatim, et singulorum sensum perscrutari, nihil prohibet quo minus hæc sequentia subjungeremus, quæ lectorum, ut in poematiis episodiarum, indulgentiam, ut opinamur, obtinebunt.

Dogmata, hisce articulis inclusa, sunt vel doctrinalia vel disciplinaria, ecclesiastica vel politica. Ecclesiasticorum et politicorum sensus est perspicuus; neque doctrinalium quorundam est difficilis: dogmata quidem ipsa profunda sunt et *δυσνόητα*, articulorum vero sensus simplex est et unus. Simul tamen facile percipi potest, singulos supradictos, in multiplices suas propositiones divisos, recte intelligere et fideliter subscribere, non cuivis homini contingeret, immo exquisitam scientiæ copiam, promptam historiæ cognitionem, critici judicii acumen, severam conscientiæ exercitationem, flagitaret.

De nonnullis vero aliis articulis doctrinalibus argumentum longe est diversum: de sensu ipso istorum

articulorum magna est controversia; dum enim alii liberum arbitrium ex iis eliciunt, alii nil nisi absolutam prædestinationem in iisdem percipere possunt; aliique hinc atque illinc inclinantes, eos sic interpretari solent, ut liberum arbitrium cum absoluta prædestinatione communicare videatur; adeo ut illi, qui nunc apud theologicos Arminiani et Calviniani nominantur, iisdem formulis obligari, et dextram conjungere dextrâ, teneantur.

Cum igitur in hâc controversiâ inter se contrariæ sint subscribentium sententiæ, et nonnulli docti, non ita pridem, ex utrâque parte disputantes, opiniones suas publici juris fecerint,* liceat forsân, quæ nos sentiamus, lectori breviter submittere; et ad hoc tendunt, nempe, quod, inter ea quæ ad *puncta quinque*, (sic vocata) *the five points*, spectant, prædestinatio adeo absolute declaratur, ut liberum arbitrium ex necesse excludatur; † quod sic probamus:

Archiepiscopi ‡ Bradwardini et Wickliffi, Reformationis præcursorum Anglicanæ, scripta hoc dogma clare tradunt. Plurima quidem, contra papæ auctoritatem, indulgentias, transubstantiationem, et monachorum fraudes, disputarunt; at simul absolutam suam prædestinationem supra liberum Papistarum et Pelagianorum arbitrium erexerunt: et ex eorum fontibus, ut bene notum est, suos hortos nostri rigarunt Reformatores. Erant, pro certo, prædesti-

* Refutatio Calvinismi per Episcopum Tomline.—Lect. in Divin. traditæ Univer. Cantab. a J. Hey, S. T. P. 1823, et Hist. Doctr. Calvin. Eccles. Angl. ab A. Toplady.

† Art. Relig. a. 1562. Art. 17. De Prædestinatione et Electione.

‡ A. 1349. "De Causâ Dei contra Pelagium." Bradwardinus.

narii. Hoc testatur celebris ille catechismus, a Decano Ponet sub Edvardo sexto Anglice evulgatus, et Regis atque Prælatorum auctoritate sancitus; idemque, Latine versus, sub Elizabethâ: hoc idem probat *Concordia* illa, et *Harmonia*, (vel *Corpus*,) *Confessionum*,* dogmatum nimirum catena, quâ ad fidei unitatem et uniformitatem se invicem astringebant ecclesiæ Reformatæ: hæc omnia et singula spirant dogmata prædestinaria, et inter ea videndum est symbolum Anglicanum:† hoc insuper idem confirmant scripta ipsa virorum, qui tam sub Edvardo, quam Elizabethâ, pro orthodoxiæ exemplaribus recipiebantur; tales erant, ne nimis essemus, Ecclesiæ Anglicanæ ista sub Edvardo columna, Episcopus Jeuel,‡ et, sub Elizabethâ malleus iste hæreticorum, tam papisticorum, quam puritanicorum, Ricardus Hooker. Ne vel ipse Calvinus magis prædestinariorum more disseruit, quam Hooker concionatus est: § at quidem quid ad alia (etsi alia multa præsto sunt) appellaremus? Ipsi articulos novem triginta una cum Calvini Institutionibus in manibus jam nunc terimus, et comparatione factâ, ovum non ovo, ut nobis videtur, magis simile est.

Humius, historiographus, in rebus theologicis pro certo nullis partibus addictus, sponte, at nec re non

* Confessional. Cap. i. p. 11, 12, &c. 2ndæ Ed.

† Ibid.

‡ In supradictâ *Harmoniâ Confessionum* sunt extracta ex Jeueli Scriptis, quæ Symbolum Anglicanum constituunt.

§ In Concionibus sub finem *Eccles. Polit.* præcipue in Conc. de Fidei Perpetuitate in Electis.

perpensâ, confitetur, Reformatores fuisse prædestinarios; et recte quidem; nec minus recte Episcopus Burnet. Hoc sane in Historiâ suâ Reformationis; * alibi vero idem prædicat, (erat enim vir liberalis ingenii,) inter dictos 39 articulos non receptam esse, vel forsân *recipiendam*, Reprobationem. † At, vir bone, quomodo a Reprobatione Prædestinationem sejungeres? Ut corpus sua comitatur umbra, sic, ni fallimur, Reprobatio Prædestinationem. Agnoscit hoc ipse Calvinus: “Ergo,” ait, “si non possumus rationem assignare, cur suos misericordiâ dignetur Deus, nisi quoniam ita illi placet, neque etiam in aliis reprobandis aliud habebimus, quam ejus voluntatem. Quum enim dicitur Deus vel indurare, vel misericordiâ prosequi quem voluerit, eo admonentur homines, nihil causæ quærere extra ejus voluntatem.” ‡

Et recte quidem, et simul prudenter, supplicavit pauperculus ille Gonvillii et Caii Collegii Socius, qui post concionem ad S. Mariæ Templum seriè habitam, dogmata in eâ tradita cito renunciavit, inter alias ejus recantationes et pœnitentiales confessiones ante Doctorum Consistorium declarans; “Ejusdem sum mentis, et ejusdem fidei, quas Ecclesia Anglicana tenet et docet, de dogmate Electionis et Reprobationis, in Capite de Prædestinatione in Libro Articulorum.” § Atque ideo Docto-

* Part. 2. L. 1. p. 113.

† In Loco, *Exposit. Art. 39.*

‡ Institut. Lib. III. Cap. 22. 11.

§ Fulleri Hist. Univ. Cantab. p. 151.

rum Consistorium e Collegio Orthodoxo non expulit homuncionem.

Non est hujusce loci, ut supra promulgavimus, defendere nec oppugnare dogmata scholastica, et theologica, neque pervestigare, utrùm Prædestinatio et Reprobatio cum Scripturis Christi et Apostolorum ejus, et Patrum primitivæ Ecclesiæ, possint reconciliari. Defensiones et Refutationes Calvinismi aliis ultro nunc relinquemus. Apage vero illa argumenta, quæ, deducenda a Jacobi Regis tergiversantis voluntate, Archiepiscopi Laud arbitrariâ decisione, et doctorum istius sæculi nimis promptâ interpretatione, absolutam prædestinationem ab Anglicanis Articulis vellicarent! Quicquid isti mallent, hoc plane nihil ad rem. Articuli subscribendi, et subscripti, sunt articuli Reformationis 1562, et iidem in *literali* et *Grammaticali* sensu, qui, si ex verbis sensum trahere liceat, sunt prædestinarii. Argumenta igitur e scriptoribus ætatis posterioris deducenda, ut nobis videtur, vaniloqua sunt, nec vitiosâ nuce redimenda.

Hæc igitur (fas sit hoc observare) non est quæstio in se simplex, nec quæ limites inter *Philosophicæ Necessitatis*, quæ vocata est, continetur: * præter enim illa multa philosophiæ tormenta, variosque logicæ nodos, amplectitur argumenta, quæ proprio jure nominentur cruces theologicæ,

* "Concursus Causarum Effectum produciens, quarum ultima est Intellectûs Deliberatio et finale Judicium de Bono et Malo." Hobbesii Malmesbur. de Necessitate Tractatus.

humanum ingenium torquentes, et fidem rationalem plane superantes.

Zeno, et Stoici Philosophi, magnas disputationes et argumenti difficultates de FATO induxerunt, nebulas sane concitantes, quibus Plato ipse nec voluerit se occulere, neque potuerit dirumpere. Ille quodammodo duo *Fata* defendit; quorum unum erat Anima Mundi, omnia in universo gubernans, Cælumque ipsum; * alterum, Lex illa divina immutabilis, ad rerum omnium administrationem data, quædam vero in nostrâ relinquens potestate, et humanum arbitrium non subjiçiens necessitati. Aristoteles, vero Cælum, ac etiam Hominem, pro naturâ ejus, legibus necessariis† subjecisse visus est. Hi philosophi tales nodorum implexus modo quiddam diverso divellere conati sunt. Cicero, magis Platonicus, mentem il-

* Ψυχὴν δὲ διοικουσάν καὶ νομοῦσαν πᾶσι τοῖς πανταχοῦ κινουμένοις λεγόντος σου, καὶ νομὸν αἰδίων τῆς τοῦ παντός φύσεως. De Legibus Lib. x. De quo sic amplius Nemesius: Πλάτων δὲ διχῶς λέγει τὴν Εἰμαρμένην· τὴν μὲν κατ' οὐσίαν, τὴν δὲ κατ' ἐνεργεῖαν· κατ' οὐσίαν μὲν, τὴν τοῦ παντός ψυχὴν· κατ' ἐνεργεῖαν δὲ, θεῖον νομὸν καὶ ἀπαραβᾶτον· καλεῖ δὲ τοῦτον νομὸν, Ἀδρασεῖαν.

NEMESIUS de Natura Hominis, Cap. 37.

† Εἰ τοίνυν ἐστὶ τὶς κίνησις αὐτῶν κατὰ φύσιν, ἀναγκὴ τῶν ὁμοειδῶν καὶ τῶν καθ' ἑκάστον πρὸς ἓνα ἀριθμὸν τόπον ὑπαρχειν τὴν κίνησιν. De Cælo, Lib. i. Cap. 8. compar. cum ejusdem tractatu de Animâ.

lam divinam, omnia gubernantem admiratus est, et simul hominum libertatem defendit.*

Isti philosophi, qui in sæculo posteriori Platonismum cum Christianismo intermiscebant, multas distinctiones, et varietates argumenti, non sine suis propriis difficultatibus, adhibuerunt;—de Providentiâ et Fato,—de divinâ præscientiâ Dei et Hominum libertate,—de justitiâ divinâ, et mali origine, de statu præsentis piorum et impiorum; quæstiones, “de quibus ut Boethius notat, † neque fas est homini cunctas divini operis machinas vel ingenio comprehendere, vel sermone explicare.” ‡ Isti vero Christiani, qui absolutam prædestinationem, quæ Reprobationem ex necesse secum trahit, induxerunt, veremur, ne illi harum quæstionum asperitates mire reduplicarint; inter alia, Deum ipsum peccati simul auctorem, et erga peccatores supplicii dispensatorem, constituentes; montes revera difficultatum non superandas, nisi ab iis, qui “Dei Justitiam,” fortasse misericordiam, “in mundi damnatione,” vindicent. §

Res vero sic se habet. Hæc sane sunt dogmata, his scrupulis, et asperitatibus, atque virorum doc-

* “Similiter ad animorum motus voluntarios, non est requirenda externa causa. Motus nempe voluntarius eam naturam in se continet, ut sit in nostrâ potestate, nobisque pareat: nec id sine causâ: ejus enim rei causa, ipsa natura est.” DE FATO.

† Nemesius de Natura Hominis. Cap. 31. Περὶ Εἰμαρµενῆς, ad fin. Libri; et Boethius de Consolatione Philosophiæ, Lib. 4 et 5.

‡ De Consol. Philosoph. p. 222. Edit. Variorum.

§ Concioni est hic titulus, habitæ apud Novam Angliam, a celebri Prædestinario, Jonath. Edwards.

tissimorum dubitationibus* ac objectionibus obnoxia; hæc sunt subscribenda; et ob quas causas? nimirum, pro admissione in Studium Generale ac literarium, pro adeptione graduum academicorum, pro fruitione et administratione munium civilium; —et a quibus? Nimirum, a juvenibus *custode tandem*, et vix, *relicto*, a pueris adhuc pene imberbibus, ab Inceptoribus in Artibus, in Medicinâ, in Legibus, immo in Musicâ; ridiculum sane satis, si non

* De hoc dogmate varias sententias ortas esse, a primis Ecclesiæ Christianæ, notum est. Calvinus in Institutionibus notat, “veteres tamen omnes, excepto Augustino, sic in hac re variant, aut perplexe loquuntur, ut certi fere nihil ex eorum scriptis referri queat.” Rectius forsân esset dixisse, veterrimos aliter locutos esse de hoc dogmate quam Augustinum. Dicesne, dogma verum est, tuto igitur subscribendum? Sed, quo sensu verum sit, quisnam judicabit? Diversæ de Prædestinatione opiniones ortæ sunt ex diversimodis S. Pauli Epistolæ ad Romanos interpretationibus, in quibus longe aliter se agunt Augustinus et Pelagius. Calvinus (ut patet ex Comment. ejus in Nov. Fœdus) secutus est Augustinum; Anglici Reformatores Augustinum et Calvinum, ut liquet a Jewelli Scripturarum explicationibus, et a notis in Anglicam versionem Nov. Testamenti sub Elizabethâ. E contra, Erasmus, Episcopus, Arminius, Grotius, (ut postea Fratres Poloni) et Limborchus, secuti sunt sensum Pelagianum; ne dicamus de nostris, Hammondo, et aliis, et præcipue Joanne Taylor, S. T. P. Norvicensi, qui novam quandam faciem huic epistolæ induxit. Ubi igitur Professores et Commentatores doctissimi in partes diversas ruunt, quare novitios et imperitos torques?

Similiter de aliis mysteriis, quæ in quibusdam articulis subscribendis involvuntur, quærendum est—de Infinitate, Coæternitate, coessentialitate, ὁμοιουσιᾶ, ὁμοιουσιᾶ, ἰδιωματῶν κοινωνίᾳς, et si quid alia. Quam irrelativa hæc omnia, et absona a juvenibus, legis, et medicis, viris res suas, et quam longissime remotas, tractantibus!

magis monstrosum! Cur non Musicæ Professor suum admonet Inceptorem, novem istos triginta articulos modis doctis potius sollicitare (minus irrelativum et absurdum esset) quam subscribere?

“At, quidem (ut in adagio) arcus nimis tensus rumpitur:” aut forsán quis potius dicat, sagittas nostras ultra metam tendere, ex supradictis concludens, nos honores academicos, nempe gradus, satis admirari, immo supra dignitatem et pretium eosdem a nobis æstimari. Pace igitur lectorum, quid de his rebus sentiamus, breviter exponemus; nempe, quantum boni ex his gradibus academicis expectandum sit.

Quod *bonum* nominamus bifariam est accipiendum; est enim bonum, quod in se; et est bonum quod extrinsecus, et, ut dicitur, accidenter. Bonum in se, est virtus, scientia, religio, bona conscientia. Bonum quod extrinsecus, sunt, divitiæ, honor, gloria, principatus, et alia, quæ non sunt in nostrâ potestate.*

Quod ad Gradus istos attinet, de quibus adeo magna succinuntur, habere in se quiddam mixtæ naturæ, manifestum est. Sint forsán honestæ ambitionis stimuli, sint forsán ad parentes et cognatos juvenum industriæ testimonia; (at sæpe hæc satis fallacia;) quod ad illos qui ætate provectâ in *Facul-*

* Τῶν οὐτῶν τὰ μὲν εἰν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν. Ἐφ' ἡμῖν μὲν, ὑποληψίς, ὕρμη, ὀρεῖξις, ἐκκλησίς, καὶ ἐνὶ λογῷ, ὅσα ἡμετέρα ἐργα· οὐκ ἐφ' ἡμῖν δὲ, τὸ σῶμα, ἡ κτήσις, ὀξαι, ἀρχαί, καὶ ἐνὶ λογῷ, ὅσα οὐχ ἡμετέρα ἐργα.

Epicteti Enchirid.

tatibus (ut dicitur) *procedunt*, non multum exin oriri, præter commodum aut delectationem *procedentium*, planum est. Flores sane sint apti et idonei ad coronam scientiæ efformandam: at non raro habent juxta insitum Mandragoram* quendam, qui vino mixtus facit somnolentiam, et herbam illam pestiferam, in vestibulo ex more positam, semper et indesinenter injectam, quam sine figurâ vocamus —subscriptionem—et fortasse hîc antiquam de his opinionem in memoriam cito nimis nos in memoriam revocamus, nobismet ab adolescentiâ acriter infusam, at non adeo antiquam, ut quibusdam hodiernis argumentis sustentari non possit: adeo, ut vereamur, ne nos, propter istas inveteratas recordationes, minus quam alii quidam, his dignitatibus stupeamus.

Gradus Theologicos oppugnari, et pro *antichristianismi* signis damnari, tam a nostris, quam ab exteris, qui primi Reformationem a Papisticis petebant—hæc omnia omnibus bene nota sunt. Hæc demonstrant scripta Lollardarum tam metrica, quam prosaica, et inter prima celeberrimi theologi Johannis Wickliffii, † qui et ipse fuit Doctor et

* Ὡς πῶς γὰρ ὁ μανδραγορας ταῖς ἀμπελοῖς παραφουμένος, καὶ διαδίδους τὴν δύναμιν εἰς τὸν οἶνον, μαλακωτέραν ποιεῖ τὴν καταφορὰν τοῖς πινουσιν, &c. Plutarch. de Aud. Poetis. s. 4.

† De Magistris et Doctoribus hoc modo disserit Wickliffius: “Licet in quibusdam studiis nomen *doctoris* sit excellentius, cum sit ritus Gentilis ex multis honoribus et statibus aggregatus; tamen in textu Apostoli sumitur simplicius, pro quocunque fideli, qui

Professor apud Oxonienses. Erasmus Roterodamus noster factus est, ut qui, pro formâ, gradum apud Cantabrigiam suscepit, et professoriam ibi exercuit: sed quantuli æstimaret etiam septem scientias graduatorum, quàm, nunc ludicre, nunc severe, tractaret eorum juramenta, liber iste jam citatus docebit.* De viro illo quid multa? Alius ejusdem liber manifestum reddit, se nomina simplicia (quomodo iis Græci, et antiqui Romani, unâ cum Hebræis, et primis Christianis, uti soliti sunt) titulis ineptis prætulisse, nisi quod usus hodiernus, et mores Christianorum aliter sanxissent.†

notabiliter docet Fidem Catholicam, et sic dicit nomen doctoris meritum et laborem, et interimit superbiam, et status eminentiam quoad mundum." Tractat. in Matth. 23. Atque iterum: "Breviter omnis secta, status, (*quo intelligendum est gradus,*) vel operatio, quam Christus non approbat in suo Evangelio, est rationabiliter dimittenda: ideo cum Christus non approbat, sed reprobat gentile magisterium supra dictum, patet, quod est ex ecclesiæ dimittendum." Ibid. Et sic distinguit *statuum* differentias; "nota, quod nomen *officii* multum distat a nomine graduationis scholasticæ, gentiliter introductæ." Id. in Concionem Christi in Montem.

* "Excute," exclamat Erasmus, "juratos articulos, et videbis jurisjurandum non minus esse ludicrum, quam est eorum, qui suscipiunt professionem septem Artium Liberalium, aut Juris, aut Theologiæ." Supra jam cit. ex Libro de Linguâ.

† "Sed extra jocum (sic ille) mihi probatur veterum simplicitas, quam utinam per nostræ tempestatis corruptissimos mores ubique liceret æmulari, ut nos invicem nudis hominum titulis salutarem: Caius Plinius Calvo suo S. D." &c. Scatet joci et salibus Erasmi familiaris, celebris ille *Epistolarum Obscurorum Vironum* auctor, in Baccalaureos, Magistros, et Doctores in Artibus, ac Legibus, at præcipue in Theologiâ; et Satyris metricæ et prosaice mordet Academias Lipsiensem, Wittenbergensem, Mo-

Sed quod ad externos Reformatores, et eorum de Gradibus Theologicis sententias, illi plane talia omnia Antichristianismum sapere, judicârunt.*

Hæc de Magisteriis et Doctoratibus theologicis olim viri Evangelici. Sed, ut Facultates *humanæ*, et Gradus mere literarii, non per omnia theologicis et evangelicis assimilandi sunt, sic nec iisdem regulis sunt metiendi et cohibendi. Et de his rebus audias Oxoniensem Historiographum, (etsi virum minus audiendum de Historiâ et Antiquitatibus Oxoniæ, quàm de Athenis Oxoniensibus) qui nihil non magnum, nihil non celebre, nihil non antiquitatem redolens, de his Facultatibus et Dignitatibus enunciat.† Nec quidem nos aliquid a doctrinæ pretio, vel dignitate doctorum, detrahare vellemus. Honos alit Artes et guntinam, Friburgensem, Parisiensem, Nurimbergensem, et quas non?

* “Qui Gradus Academicos in se sumunt, et titulos iis consonos, vestibus et phaleris mystici corporis Antichristi se ornant, qui est rex omnium superbix liberorum, nempe Magistrorum et Doctorum in Theologiâ.” Joan. Hus. de Regno Antichristi, c. 14.—Atque iterum; “Ac per hoc distinguuntur (nempe ut qui a Christo missi) a quibusdam aliunde coronatis, ut, Magistri, et Doctores, et Baccalaurei, necnon aliis varii generis titularum in simplici Scientiâ hujus mundi.”—Similiter etiam Zuinglius: “Audis hic hujusmodi titulos magistrorum et doctorum non ex Deo esse, sed, Christus hoc vetat.” At ne plura—Martinus Lutherus, in Responsione suâ ad Ambrosium Catharinum, Visconem, de Antichristo (Dan. viii.) exponens ultimam Antichristi notam, describit ipsas Universitates, et Gradus, adeo aspere et violenter (omnia sic agere soliti sunt Lutherus et Calvinus) ut verba ejus exscribere non audeamus. *Responsio* hæc Anglice videnda est in *Operibus Selectis* Gul. Dell, (S. T. P.) olim Gonv. & Cui Col. Magistri.

† Ant. Wood Hist. et Antiq. Oxon. Lib. 2. Edit. Philippi Bliss. S. T. P.

Scientias; et reverentia, suaque præmia, cuilibet debentur, sive graduato, sive non graduato, qui per bonas literas possit singulis opitulari, aut prodesse Reipublicæ.

At, pace tanti viri, multa, si non ab initio prava, in pravissima degeneraverunt, et formulæ ineptæ locum scientiæ supplêrunt. Quis nescit ingenium *ævi scholastici*, et quam facilè argumentula ordinaria, et recitationes somnolentas, ex Thomâ Aquinate, Alberto, et Joanne Scoto, vel ex *Partibus Alexandri* desumas, (scholarum istam *cramben repetitam*) Graduaturs, alii post alios, resumserint, et Doctoratus atque Magisteria reportaverint; dum poetæ, illorum temporum censores, exclamarunt:

“ Doctores et Magistri nihil sciunt?” *

Præterita sunt ista tempora: at non ita pridem, *strigmenta*, quæ vocata sunt, *Syllogismorum*, ab uno ad alterum Graduatorum, quadrata cucurrerunt, et mille viros iisdem disputandi formulis, memoriter proferendis, suppeditarunt. † Et talia tunc temporis Doctoratus et Magisteria reportaverunt.

Istis vero temporibus præteritis, restant jam tempora, quibus, si modo nummi sint in oculis, et

* Vir illustris Ulric de Hutten, “ Obscurorum Virorum Epistolarum” auctor, qui sub literis nascentibus Gradus sui temporis barbaro Latinismo ludibrio vertit, non magis salis quam veritatis suis jocos intermiscet, sive ad exteras, sive ad nostras tunc temporis, Academiâs referantur.

† Harum nugarum ampla exempla, sed non sine justâ reprehensione, suppeditant scripta Vicesimi Knox, S. T. P. olim Oxon. jam citati.

Doctoratus et Magisteria obtinenda sint sine ullâ vel ingenii, vel doctrinæ, vel industriæ adjumentis. Quis nescit quot, et quales, et quantuli pretii Gradus emantur ex Septentrionalibus Britannicis, et ab iis, qui matres suas almas nunquam viderunt, nunquam visuri sunt? Hæc sane Diplomata itineraria, sive Septentrionalia, sive transmarina, mira peragunt! Non sic, confitemur, omnia Oxonii et Cantabrigiæ venalia; non ex iis prodeunt ista itineraria Diplomata. Sed etiam apud nostras Academias Gradus possint arripi ab iis, quorum præcipuæ exercitationes sunt solutio quarundam pecuniarum, lucella officiarum, atque Subscriptiones et juramenta.

Hæc vero non dicta sunt præ joco, aut ludibrio, præ ambitione aut invidiâ, præ severitate aut protervitate; immo, cum summâ reverentiâ magnæ istius coronæ doctorum virorum, qui sive apud Academias ipsas commorantes, sive per provincias vitam agentes, has dignitates adepti fuerint, et plus quam meriti; et qui, si quæ meriti sint, obtineant, plus forsitan accipiant, quam quæ Gradus isti possint dare. Sed videant lectores, quo tendat hæc oratio. His Gradibus, nimirum ipsis, quos homines e triviis, præstigiatores et impostores possint obtinere, si modo subscribant, ne vel optimus quis, ornatissimus, et eruditissimus, possit frui sine subscriptionibus et juramentis.

Argumentum porro huc inclinât. Hæc Studia Generalia, vel Universitates, quæ nunc per Legem Angliæ Communem pro civilibus Institutionibus sumendæ sunt, et nationales esse debent, ut aliæ

Corporationes, suam privatas leges statuendi habent potestatem, quæ vero terræ Legi, vel ejus spiritui, non debent repugnare. Privilegia sua, ut corporationes aliæ, rite et jure accipiunt; istas vero utilitates et commoda, quæ omnibus civibus communia sunt, non jure possunt adeo in se trahere, ut aliorum absorbeant, ab aliis abstrahant. Gradus vero Academici, non in omnibus numeris absoluti, tales utilitates et commoda conferunt; at vel non debent conferre, aut debent ipsi Gradus omnibus civibus communes esse, sine partium distinctionibus, et irrelativis subscriptionibus: aliter ex æquali staterà res non pendent: et in eâdem proportionem quâ unam partem tollis, alteram deprimis.

Commoda et utilitates et facilitates (præter privilegia proprie academica) talia sunt, quæ ad varia vitæ privatæ et publicæ officia obeunda dant vim et efficaciam, et ideo civibus omnibus esse debent communia. Olim non alicui licuit scholas habere nisi Grammatistæ Graduato; et etiam hodie suas potestates omnibus *Facultatibus* conferunt Gradus Academici. In Hospitium Dominorum Advocatorum de Arcubus Londini nullus admittitur Advocatus nisi prius Academiæ Oxoniensis vel Cantabrigiæ Graduatus. In Hospitiis Juris Communis, qui prius graduaverit in uno vel altero horum sua habet in Terminis numerandis privilegia, quasdam exemptiones: vix in Collegium Regale Medicorum Londinensium Anglicus quis eligendus est, nisi similiter Graduatus. In ecclesiâ mira commoda confert Graduatio: etsi enim Gradus Aca-

demici non absolute et necessario requirantur, sunt tamen quasi commendatitiæ Literæ; et Candidatus raro admittitur ad sacra officia administranda, sine Gradu Academico. Gradus in Legibus duo Ecclesiastica Beneficia dat tenendi potestatem: et unusquisque Gradus, ni fallimur, fert exemptionem ab omni stipendio militari, et officiis parochialibus.

His bene cognitis, quænam sint ea, quæ viri prudentiores solent objicere, quare subscriptiones istæ non sunt dimovendæ; quare ista vincula non penitus dirumpenda? Has et consimiles quæstiones nos, pro tenuitate nostrâ, alibi conati sumus discutere, et in eandem arenam descendere præsentī occasionī non congruit: unam et alteram modo, cum pace lectorum, breviter hic notabimus.

Anne aliquis petit ab iis, qui hasce res oculis nimis Lynceis perscutari videantur, ut bene secum reputent, quam perdifficile sit, quam periculosum, immo quam pene impium et profanum, antiquas Foundationes movere, vel etiam digito tantum tangere? et quam ægre ferrent Academici pensum illud Penelopæium, opus illud fere superogationi accedens, nempe, Donationes redonare, Concessiones reconcedere, Privilegiis se abdicare, et Subscriptiones penitus abolere? At vero, e contra, nonne petatur ab ipso petente, (dimissâ simul quæstione, de Donationibus, et Benefactionibus et Beneficiis, quorum forsā eos jam dictos nullum tenet desiderium, nulla invidia) quâ lege, quo jure Collegiorum Fundatores et Benefac-

tores quasi irruerint, et ad suos appropriarint (salvis Privilegiis proprie Academicis) eas utilitates et ea commoda, quæ inter cives sunt communia? Agite vero: ipsæ Societates (studia Generalia antiquitus dicta) erant, pro temporum istorum statu, conditione, et opinionibus, nationales: et quod ad dictas Subscriptiones, ex ipsis antiquis Statutis demonstratum fuit, Fundatores nostros, et antiquam matrem almam, nullas tales imposuisse, quales nunc requiruntur.

Et hic quæstio illa inveterata forsitan proponatur a quibusdam Academicis, quomodo illi ipsi sua tuerentur sine Subscriptionibus? Si Gradus sine Subscriptionibus conferrentur, nonne filii tam Fratrum Nonconformistarum, quam Catholicorum, et omnigenum Sectarum, in Academias irruerent? Sic manet nunc opinio, atque ab ipso Subscriptionis imponendæ primordio valuit. At videamus, ne talis sententia nunc dierum prudentiæ magis sit, quam sapientiæ.

Et hîc quidem distinguendum est. Quæstio enim, quæ de Subscriptione in perpetuum continuandâ agitari possit, quam longissime distat ab eâ, quæ sub primâ ejus institutione agitabatur.* Rari quippe sunt Fratres Dissidentes, qui filios suos mittunt ad STUDIA hæc Generalia; et etiam si amoverentur Subscriptiones et juramenta a graduatione, non, ut nos opinamur, valde multiplicarentur; eo quod horum dissentientium plurimis

* Mor. et Polit. Philosoph. a Gul. Paley. S. T. P. Lib. 6, Ch. 10.

preces, et symbola, et formæ, non magis arri-
dent,* quam Subscriptiones, et Academica jura-
menta. Agite igitur.

Hi sane ipsi Fratres Dissidentes apud se ha-
buerunt viros, qui philosophiam amant, bonas literas
colunt; habuerunt etiam academias celeberrimas;
ex iis vero quædam, dum non essent collegiatæ et
incorporatæ, cum custodibus et tutoribus occubu-
erunt, et penitus evanuerunt. Quid igitur, si
Fratres isti Dissidentes (rari illi jam dicti) cu-
perent filios suos admittendos in Collegia Brit-
tanica, et in ordine per Gradus Academicos
procedere? Forsan talis intermixtio esset quasi
(quod accidit arboribus interserendis) fructuum
amelioratio: pro certo non obesset, sed potius
prodesset, Academiis Britannicis.

An vero sunt, qui existimant, hanc intermix-
tionem factam fore potius quasi absorptionem, aut
seductionem, quæ, quod ad Ecclesiæ Anglicanæ
membra stabilitæ, auferret sua, Fratribusque
Dissentientibus transferret? Res vero ipsa nobis,
(si quod sentiamus, loquamur,) paulo aliter visa
est.

Fratres Dissidentes, qui ad Studia Generalia
Britannica prodire vellent, non sunt ex *pauperibus
Scholaribus*, qui ad almam matrem migrarent;
Sodalitiorum, Benefactionum, Beneficiorum desi-
derio capti: tales sane, pro suo quisque Fidei
Symbolo, ministerio Evangelico destinandi, in suis

* Rob. Robinson Cantab. Lect. in principia Nonconformi-
tatis.

singulis academiis, quasi in Hospitiis, recipiuntur, et alienis sumptibus instruuntur, ac sustentantur. Constant potius ex filiis divitum, qui philosophiæ, bonarum literarum, et academicæ disciplinæ studio, forsan alliciantur; quorum parentes, pro parte sobolis suæ, nomen academicum, ad civiles Professiones quandam aptitudinem privilegiatam, et inclytæ claritatis accessionem, quærant: quippe, ut putent, academicæ distinctiones habeant sua in Republicâ commoda; et, præter hæc, res eorum familiares inter Generosos et Nobiles se et suos ponunt; ideoque, cùm eâdem conditione nati sint, iisdem studiis, iisdem moribus, eâdem disciplinâ, imbutos esse malint, quibus Generosi et Nobiles, socii et familiares sui, assuefacti fuerint. In hoc ordine, ni fallimur, res jam dicta progressa fuit, et progrediretur.

Idem fere affirmandum sit, quod ad Catholicos. Rari quippe essent Catholici, etiam si Subscriptiones et juramenta penitus aboleres, qui ad hæc **STUDIA** Generalia accederent. At simul valde mirandum est, (si modo auscultaremus) quid de hac re viri dixerint doctissimi. Mirantur sane, et forsan non sine causâ, homines, quorum commodis hæc **Academiæ** prius, et etiam ab initio, destinatæ sunt, hos ipsos, per Subscriptiones nostras irrelativas et juramenta intempestiva, esse rejiciendos.

In **STUDIIS** Generalibus æstimandis, hæc præcipue consideranda sunt; esse, nimirum, quædam commoda, quæ inter cives sunt communia, et tamen homines religiosos (si modo sinceri) omnia religioni postponenda ducere; ideoque sperare, tales

viros, commodorum temporalium gratiâ, a suis sacris abdicaturos, plane irritum esse, periculosum, et damnosum. Nulla religiosa aut ecclesiastica societas, nulla civilis, (cujus generis sunt *Studia Generalia Britanniae*,) in suo proprio nomine, et ad suum usum peculiarem, ista commoda, et utilitates, et jura, quæ inter cives sunt communia, posset trahere: si vero tale posset, si tale efficeret, societatum dictarum regulæ non factæ essent, quasi requisitiones exactissime ponendæ, et rigide exigendæ, sed quasi concessionες candidè et voluntarie dandæ, accommodationes benevole et liberaliter condonandæ, vel, potius, secundum leges severioris justitiæ conferendæ.

Cuncta undique observanti apparebit, *Fratres Dissidentes* nunc dierum divitiis abundare. Et annis non multis abhinc uni sectæ erat in animo apud Cantabrigiam fundâsse Academiam vel Collegium, (si liceat vocabulum hoc usurpare,) quod ex Custode, Tutoribus, et Studentibus constituere proponebat: et, ut audivimus, alia secta nuperremis suâ parte similiter consultabat. Unde eveniret, istius consilium fieri irritum, et anne hujus processurum, nihil ad rem præsentem. Sed, quid? Sunt, quibus persuasum est, iidemque non ex *Radicalium* (qui hodie vocantur) numero, liberalitatem ex parte eorum, qui nunc *Universitates* sibi appropriant, fore ad suam amplitudinem, et majestatem, simulque ipsius *Ecclesiæ Anglicanæ* integritatem, atque etiam, (ne quid timeamus) ad principiorum et causæ *Dissentientium* decrementum et debilitatem. Quomodocunque vero hæc res se

habitura esset, iidem isti homines putant, quod verum et justum est faciendum esse, Universitates non debere pòrtus quasi clausos habere, sed, ut mare, factas fore liberas; quippe “divide, et impera,” esse tam philosophiæ, quam veræ politicæ, hortamentum.

Alii sunt e doctis, (et ipsi etiam Academici) qui argumenta ducunt ad liberalitatem eliciendam a naturâ istarum *Foundationum*, et a donationum sibi largitarum qualitate conditionibusque. Quippe societates ipsæ originem suam et incrementum debent partim pecuniæ publicæ, (nempe principum, nobilium, prælatorum abundantis, qui vel vivi, vel morituri publicæ utilitati consulebant) partim dissolutorum monasteriorum spoliis*: multa debentur

* De Donationibus, et Possessionibus, sive ecclesiasticis, sive sæcularibus, privatorum Collegiorum, vel Universitatis, pene religio fuit, aliquid hic movere. Sed forte nuper obtigit nobis Liber MS. omnia peculia et tenementa plene denarrans *Emman. Coll. Cantabrigiensis*. Hic Liber a nobis ex Bibliothecâ viri Rev. H. Meen, ejusdem olim socii, pretio redemptus erat. Pauca, illinc deducenda, hic loci notantur, non ex pravâ quâdam levitate, sed illustrandi gratiâ et confirmandi præsentis argumenti.

Walterus Mildmay, Scaccarii Præses, et unus e Consiliis Reginæ Elizabethæ, Puritanus erat, et Collegium *Emman.* in Puritanorum commodum, ut bene intellexit Elizabetha, designavit. Alia dedit Walterus ipse, alia frater ejus, Hen. Mildmay, Miles, alia quædam Franciscus Walsinghamus, Miles, alia ipsa Elizabetha: et tria præcipua Beneficia Ecclesiastica, (quæ et magni sunt pretii) condonata erant a nobili viro, Comite de Huntingdon, quæ a dissolutis monasteriis ad Coronam, a Coronâ ad Comitem, et a Comite ad Collegium *Emmanuele* devenerunt: postea Archiepiscopus *Sancroftius* multa contulit; et alii alia: multaque ex dono civium privatorum accesserant. Quo jure

privatorum civium beneficentiæ, qui suâ industriâ cum ditescerent, literarum reipublicæ favere vellent,

igitur, ulla alia consuetudo postea valuisset, quæ diceret, Ουδεις Πυριτανικος εστω, vel τας τιμας της Ακαδημιας λαβειτω?

Quod ad ista Collegia, quæ sub papisticis temporibus erecta fuerant, ea proculdubio Catholicis consecrata sunt. Quo jure ea quasi alienaveris, vel, ut Catholici quærerent, profanaveris? Quo jure proprio suo cursu aquas duxisti, et in privatis quasi cisternis inclusisti? Statuta recentiora hoc effecerunt.

At nec satis erit respondere, tam Catholicos, quam Puritanos, Episcopales prius ejecisse. Si Christianus es, non valet argumentum.

Semel iterum. Anglica Collegia mire locupletiora sunt cæteris Europæis. Ipsâ de Parisiensi M. Crevier narrat; J'ai dit que l'Université est pauvre: pendant le cours d'une longue suite de siècles, elle n'a eu en commun d'autres possession que le Pré aux Clercs, ainsi appelé parce qu'une partie de la même etendue de prairies appartient à l'abbaye de S. Germain, et se nominoit en consequence le *pré aux Moines*. L'Université entendoit si peu tout ce qui a rapport aux intérêt pecuniaire, qu'elle ne tiroit même aucun emolument de son pré, qui ne servoit qu'aux amusemens et aux jeux de ses écoliers. Il a fallu que la ville s'aggrandit, et que les citoyens de Paris vinsent bâtir sur ce pré, pour lui apprendre qu'il pouvoit lui être utile. Encore n'y a-t-elle consenti qu'à regret. Son indifférence à mettre son pré en valeur ne l'a pas néanmoins rendu negligente pour la possession du fond en lui même: et elle n'en a pas été moins curieuse de se conserver cet ancien patrimoine, qu'elle se glorifie de tenir de la libéralité de nos rois." Qui plura velit de Parisiensi Œconomiâ, adeat Crevier Hist. Univ. Par. Vol. 7, p. 152. Unde vero, rogas, Professores, et Tutores Parisienses se sustentabant? Nempe mercede rite tributâ a Studentibus Nationalibus, "et d'une multitude jeunes gens curieuse de s'instruire, qui accouroit à Paris de toutes les parties de l'Europe." Universitas constituisse videtur ex Rectore, Procuratoribus, Professoribus, Tutoribus, et Studentibus: et nulla est mentio sociorum, (qui vocantur) fruges tantum consumere natorum.

et post mortem inter benefactores publicos recenseri forsā non nollent. Quidni? Quidni aliis ecclesiis, æque ac Anglicanæ stabilitæ, permittatur, suæ sectæ favere, simulque, sive in vitâ, sive sub mortem, reipublicæ consulere?

Cruz, quæ in prædictâ theoriâ præcipua, sic se erigit, ut nonnullis forsā Academicis insuperabilis esse videatur, ut nobis apparet, oriri non debet in membrorum animis Ecclesiæ stabilitæ, qui sectas alias ad suorum commodorum participationem admittere vellent; sed potius in scrupulis ipsarum sectarum, quæ suos privilegiorum quorundam academicorum participes fieri cuperent; nempe qui jure putarent, Liturgiam illam, per quam omnes studentes et Graduati sua sacra peragunt, non esse secundum suas conscientias. At quidem hæc cruz revera non debet existere. In quibusdam exteris Universitatibus, ut jam memoravimus, non existit; non existit in Scoticis.

Ne dicas igitur, hanc esse quasi machinam mere Sectariam, (quippe Sectarismo toto cœlo distat) aut Utopiam quandam, quæ nullibi extat, nisi in nubibus, aut poeticam *βατραχομυομαχίαν*, videlicet parvulorum de parvis contentionem: quippe, ut jam commonstratum est, res vera agitur, et plane vi-

Male accidit, ut nostræ Universitates, eo minus sint liberales, quo magis locupletes. Quippe res vix recte se habet, dum uni tantum sectæ, ecclesiæ nempe Anglicanæ, Scholariis, Sodalitiis, et aliis academicis beneficiis frui permittitur; cæteras vero omnes a philosophiâ, bonis literis, gradibus Academicis, et commodis, quæ cum iis conjungi solent, ejecisse, minus sapit liberalitatem. Talis vero est effectus Subscriptionum et juramentorum, nunc existentium.

DISSERTATIO GENERALIS.

denda tam foris, quam etiam domi, et ad maxima ducit. Et, ut audivimus, in Septentrione Hiberniæ* est Academia Literaria (quocunque nomine vocaveris eam) *Regiâ Concessione* honestata, hoc ipso consilio, ut suam quisque religionem conservaret, et simul philosophiæ bonarumque literarum fructibus quiete ibi frueretur.

At quidem sunt qui putant, hanc crucem posse facile removeri, si modo Academici justii essent sibi et reipublicæ. Circumspicienti Villam Cantabrigiæ videbitur, plurimas sectas ibi sibi proprias capellas habere. Independentes, Baptistæ, Methodistæ, numero sunt abundantiores, et nuperime nova quædam secta suam capellam ædificavit. Quakeri, qui vocantur, suam tenent Domum, quanquam nunc desertam, nisi sub annuis suis visitationibus. Meminimus etiam, cum Judæi parvam suam synagogam in privatâ domo tenuerunt.

Adeo ut, cuilibet academico Christiano suâ capellâ, et suo simul collegio pro educatione aut conscientia suâ frui permetteretur; neque rejicerentur cives ex civilibus privilegiis, etiamsi non Christiani.†

Res non longe aliter se habet apud Oxoniam. Independentes, Baptistæ, Methodistæ abundant, et Catholici capellâ suâ nunc fruuntur non contemnendâ.

At quo tandem ferimur? Quânam expectatione impellimur? Aut quare rerum quibusdam fallaciis nosmet torquemus? Quid argumentum ad non-expedientiam vertimus, cum id ad expedientiam,

* Belfast.

† Hartleii Observatt. in Hom. secundo vol. §. 9. Prop. 76.

ut multi existimant, vix, et ne vix, nunc dierum apparet? Aut quid de externis, nempe Sectariis, querelas et expostulationes ciemus, cum, quod ad internos, ad membra Ecclesiæ stabilitæ, ad Academicos ejusdem ecclesiæ, argumentorum, ut jamjam commonstratum est, seges sit amplissima?

Sed apage, exclamet aliquis, a nobis somnia, spes vanas et fugaces! Quid nostræ questiunculæ valeant, cum virorum spectatissimorum et humanissimorum defecerint?—Si nos aliquid erraverimus, ponatur potius credulitati, quàm audaci confidentiæ, aut procaci cuidam libertati sermonis: nimis forsancapti fuimus temporum facie, rerum opportunitate, et liberis virorum ingenuorum consiliis, qui, quantum valerent, prodesse reipublicæ vellent.

Quod ad præsentem rerum faciem spectat, cuncta undique circumspicienti apparebit, varios status, officia, et rerum administrandaram conditiones, annos intra triginta superiores ad Lydium lapidem exactas fuisse; omnia loca explorata. In bonas rei literariæ fruges quædam, quæ plus semel nos prædicavimus, et quæ omnibus in ore sunt, effecerunt academici: multa et in reipublicæ commodum conati sunt, et etiam reportârunt, Legislatores: Tabulæ publicæ Regni, magnum istud opus, in ordinem redactæ sunt: militares, et navales Disciplinæ examinatæ sunt; Fiscus publici redditus æconomiæ magis subjecti sunt: publicorum officiorum secreta revelata sunt; taxationum onera quiddam relevata et diminuta sunt: loci paupertate, miseriis, et criminibus pleni, (carceres, ergastula, nosocomia,

orphanotrophia, lunaticorum asyla) inspecti, et quidam emendati sunt; curiæ ipsæ Justitiæ, muniis summorum magistratuum non prætermissis, exploratæ sunt; immo Parlamenti lubrici et indeterminati cursus, in quæstionibus, petitionibus, argumentationibus, orationibus, iterum atque iterum expositi sunt. Quid non? Omnia, quæ reformationem viderentur requirere, et eam, intra limites Britannicæ Constitutionis, admittere, omnia missa sunt aut sub examinatione gravi, aut certâ emendatione.

Quid igitur? Visi sumus iis temporibus incidisse, quæ, si moles molestiarum, et turbas abusum exhibuerint, simul exhibuerunt homines undique cinctos, et, pro viribus suis, rempublicam reparare et restaurare paratos. Vix igitur aliter accidere posset, quin nos, cum cursu temporum collapsi, in eum tandem campum, quo nunc stamus, devenissemus, donec vocem illam cl. Lockii, undique repetitam*, de reformandis ipsis universitatibus audire nobismet videremur.

Subiit, præterea, in mentem tumultuaria, turbulentissima, et calamitosissima conditio, per multos annos, Nationum Europæarum, (quibus nostra quoque, non etiam sine magnis periculis accessit, et cum magnis detrimentis, magnis injuriis, magnis doloribus exierat) dictumque illud solenne, "Cum judicia tua, Jehova, in terra palam sunt, incolæ justitiam edocebunt." Neque non audivimus cen-

* "Nisi vestra Majestas Universitates reformaverit, omnia retrorsum ibunt."

sores et reformatores temporum de privatis et publicis moribus conquerentes Britanniae, gentis olim felicissimae, florentissimae, et honestissimae, ac si ea, quae quondam optima fuisset, nunc corrupta, facta esset pessima; (quod vero an verum an falsum, penes ipsos sit reformatores) nobis saltem talia revolventibus rediit in mentem memorabile illud Machiavellii hortamentum, quod sic loquitur: “ Princeps, qui famae monumentum sempiternae sibi erigere velit, ævum miseriis et corruptelis seligeret, ut, ubi morbi gravescant, remedia suppeditet.”

Et jam hactenus Dissertatio hæc nostra Generalis; in quâ effingendâ, multa libere dicta; nulla, ut speramus, illiberalia. Pauca quædam ex nostris meditationibus hausimus, plura vero ex aliorum, ac præcipue Academicorum et Cantabrigiensium; hoc sane, si verum fateamur, proposito, ut querelæ nostræ effluxisse, non ex nobis solis, sed ex viris academicis ortas esse, et argumentum ex justâ et legitimâ auctoritate pependisse, videantur.

His igitur, ut aliis nonnullis, quæ præcesserunt, adjungimus, quasi pro scuto, nomina quorundam, qui nostro argumento in his rebus favere videantur, Academicorum, quos inter sunt plures magni nominis. Nec nos lateat, quam rari quippe magni, qui, vel ob ecclesiasticam disciplinam, vel ob dogmatum stabilitarum difficultatem, vel ob conscientiae castitatem, vel ob ingenii sanitatem et vigorem, vel, denique, ob libertatem, subscriptionibus violatam, has formulas ex totis cordibus adamare potuerint. At quidem nos soli præsidium petimus; causa se tuebitur.

Liquet ex primâ hujus Libri paginâ, quid Ha-

rius, qui eum compilavit, cum suis, de præsentibus subscriptionibus, si vixisset sub Jacobo, ex necesse putavisset; et quid ille alter Antiquarius Cantabrigiensis, 'Thomas Baker, revera sentiret, non ex iis tantum principiis, ob quæ factus est *socius ejectus*, sed magis generalibus, quæ in quibusdam annotationibus, suâ manu scriptis, se præbent.

Quod ad Pûritanos spectat—"omnes doctiores in Angliâ eorum viæ primum vel strenuè incubuerunt, vel in animis inclinârunt."* Quare ex iis alii postea declinarunt, nihil ad rem. Quid alii, qui in eorum disciplinâ perseverarint, putarint, manifestum est: et, cum Miltonus asseruit, (erat quidem sub ipso tempore tam ad dogma Trinitatis, quam ad alias opiniones, quod dictum est, orthodoxus,) "se nolle subscribere, quia nollet *subscribere servum*," doctorum multorum sui temporis edidit sententiam. De Bacono vix aliquid in hâc re clarius affirmaremus, quam quòd Jacobi fuerit adulator, et forsan expedientiæ nimis fautor, quam qui libere et apertius diceret; adeo ut a profunditate principiorum ejus potius, quam a luce declarationum, si quid colligere liceat, colligendum sit: et simul admitendum sit, multos nostrarum Academiarum defectus agnovisse Baconum ipsum, cujus ad auctoritatem cito jam appellabimus.

Quid Newtonus declararet in hac quæstione, nihil opus investigare; quid de symbolis (atque ideo de articulis novem triginta) nostris, ex necesse sentiret, qui se profiteretur Unitarium in sensu

* Geo. Cranmeri ad Ric. Hookerum Epistola, ad Eccles. Politicam præfixa: edit. 1726.

Sociniano, (pace dixerim Episcopi Horslëii*) luce clarius. Similiter quid Clarkius, cum suis Arianis, non minus patet. Quam parum fuerit cordi Whistoni Subscriptio, adhuc adolescentis, apparet in "Vitâ ejus, a seipso, confectâ," et quid de toto hoc apparatu articulorum postea sentiret, sua scripta ex abundantia testantur. Jortinus, Harius, Sykesius, Middletonus, cum multis doctis circa idem tempus similis ingenii, quid sentirent de his subscriptionibus, facile est divinare, nec difficile esset indicare.

Lockius Oxoniensis, qui adyta ipsa Humani Intellectus quasi penetravit, omnibus istis vinculis, quibus eum vexare et coercere solent homines inquisitorii, callidi magis, quam sapientes, viriliter (quâ aliter se posset genere?) se obstitit. Quid de tormentis hujusmodi judicavit, "Epistolæ ejus de Tolerantiâ" satis indicant. Ex ejus scholâ prodierunt multi Cantabrigienses, viri magni judicii, qui ejus vestigiis insistentes, subscriptionibus oppugnaverunt: inter hos numerandi sunt, Hartleïus, † Episcopus Lawus, Paleïus, ‡ Jebbus, § et Robertus Tyrwhittus ||, quorum ultimus, ut jam descripsimus,

* Episc. Horslëius (in Edit. Oper. Newtoni, Vol. III. p. 60.) refutatur ab ipso Newtono: Præfat. ad H. Haynesii Tract. in Exist. & Attrib. Dei.

† Observat. in Hominem, p. 511. Pistorii Edit.

‡ Lawi Respons. ad Randolphum Oxon. qui subscriptionem defenderat; et Defensio Lawi a Paleïo scripta: (*Tract. anon.* 1774) nihil moramur istud cap. 10, c. 6, de mor. et Polit. Philosophia. Oh! tantam rem tam—) Paleïus plane, si non li-
quido, *veritatem vidit*.

§ Opera, passiim.

|| A. 1771.

Gratiam ad Senatum de Subscriptione in tempore graduationis penitus abolendæ proponendam et confirmandam voluisset*.

Neque prætereunda est juvenum ingenuorum ista subgraduatorum corona, qui Senatum Academicum circa idem tempus accinxerunt supplices—non raptim quasi ad Subscriptiones festinandum esse, prius, quam de iis, quibus requiriretur dare fidem, serio deliberatum; non quia fidei articulos rejicissent præ infidelitate, sed quia vix satis esset vel otii, vel doctrinæ, vel experientiæ, eorundem pondus et argumenta trutinare.

Neque nos effugerunt isti clericorum et laicorum venerabiles concursus, qui, diversis temporibus, de oneribus sibi impositis sublevandis Parliamentum Britannicum supplicarunt †; nec Domus ipsa Britannici Parliamenti ‡, apud quam multi, olim academici, eandem causam strenue sustentabant:—et pro certo quod viri docti, et clericales, pro se peterent, juvenibus, et viris laicis, ac civilibus non denegassent.—Ex hoc numero erat Edm. Law, S.T.P. Domus Petri Magister, cum pluribus sociis, et Cancellario tunc temporis ipso, Duce de Grafton, olim hujus Collegii; Robertus Plumptre, S. T. P., Reginæ Coll. Præses, cum omnibus, ni fallimur, Sociis; Petrus Peckardus, S. T. P., Magd. Col. Magister; Gulielmus Elliston, S. T. P., Magister Sidn. Col. cum multis aliis, quos inter numerandi

* Sup. p. 99.

† *Libere et Candidæ Disquisitiones*, p. 163. Lapsis prope viginti annis (n. a. 1771) Clerici Petitores.

‡ Parliament. Debat. 1771.

sunt, qui postea episcopi erant, Watsonus, Porteus, et Yorkius.*

Neque ex nostra recordatione transierunt multorum doctorum nomina, quorum alii sunt recentioris memoriæ, Francisci Blackburnii, Cath. Aul. Capel Lofti, S. Petri, Theophili Londseii, S. Johannis, Edwardi Evansoni, Emman. Jacobi Lambert, Trin. Coll. Thomæ Edwardsi, Aul. Trin., Fishe Palmeri, Regin. Johannis Disneii, Dom. Petri; Gilberti Wakefield, Jes. Thomæ Jonesii, Trin., Gulielmi Frendi, Jes. Ricardi Porsoni, Trin., Johannis Hammondi, Regin., Rob. Edv. Garnham, Trin., Dav. Simpsoni, S. Joh. † His etiam adderes alios, qui, ut audivimus, e nostris secedentes, apud Fratres Nonconformistas locum sibi proprium elegerunt, non quia “quinque illos articulos,” (qui nominantur *the five points*) pro nihilo, sed quia fidem suam Christianam, et Christi Auctoritatem atque mandata, pro majori, aestimarent.

Et hîc sane notari debet, quòd viri præcedentes, etsi non eadem argumenta prosecuti fuerint, tamen eidem causæ libertatis steterint; alii quidem hanc rem contemplantes, ut Philosophi et Metaphysici, vel fortasse, in parte, ut Critici, alii ut politici, et alii simpliciter, ut Christiani. Eorum vero omnes se quasi viæ comites nobis præbent, et

* *Liberæ et Candidæ Disquisitiones* magnum obtinuerunt famam, sed auctorum nomina omnino latuerunt.

† Omnes, vel in suis Operibus; vel aliis Testimoniis.

ad eosdem, ut testes veritatis, lubentissime provocamus.

Baconus (ipse etiam Cantabrigiensis) erat satis prudentiæ, philosophus forsán nimis politicus, quam qui inter testes supra citatos tuto numerandus esset: erat tamen vir magni intellectus: et iudicium ejus de statu academiarum antiquarum commode consulatur, quippe, ut supra diximus, non minus præsentí earum conditioni se aptet, quam superiori.

Restaurator igitur ille (qui vocatur) philosophiæ, Baconus, sic loquitur: “ Defectus etiamnum nobis observandus est (magni certe momenti) in Academicarum Rectoribus, consultationum; in Regibus sive Superioribus, visitationum; in hunc finem, ut diligenter consideretur, et perpenderetur, utrum prælectiones, disputationes, aliaque exercitia scholastica, antiquitus instituta, continuare fuerit ex usu, vel potius antiquare, aliaque meliora substituere:” immo, hæc memorabilia Jacobi regis feliciter exponit, qui inter cónones suos hæc verba prudentissima protulit: “ *In omni vel consuetudine, vel exemplo, tempora spectanda sunt, quando primum res cæpta, in quibus, si confusio regnaverit, vel inscientia, derogat illud imprimis authoritati rerum, atque omnia reddit suspecta.*” “ Quamobrem (adjicit Baconus) cum Academicarum Instituta plerumque originem traxerint a temporibus hisce nostris paulo obscurioribus, et indoctioribus, eo magis convenit, ut examini denuo subjicerentur.”* Hæc verba viri

* De Augm. Scientiarum. Lib. 2.

magni referri nunc debent ad barbara illa innovata, subscriptiones, æque ac ad alia jam antiquata: silent Chartæ antiquæ de Subscriptionibus; silent Chartæ Elizabethæ. Et perpendat aliquis statuta—nil moramur ista antiquiora, jam dicta, in quibus, ut commonstravimus, ne verbum unum de juristarum, vel de medicorum, vel de logistarum, vel de Metaphysicorum, vel de Mathematicistarum subjectione ad theologicas subscriptiones invenies—etiam statuta Elizabethæ silent. Dicesne de antiquis statutis, quod cum primum collegia fundata essent, valeret apud nos Catholicismus? Conceditur. At simul concedendum est, eam fuisse nationalem, et religionem non, ut nunc, in sectas varias divisam esse. Quid vero dices de statutis ipsis Elizabethanis? Anne etiam illæ subscriptiones imposuere?

At quidem quod ad rem, in quâ nostra quæstio versata fuit, ubi chartæ et statuta silent, cur nos clamitamus? Non possumus non suspicari, Regem Jacobum et Senatum Academicum transgressos fuisse justos suos limites, cum has Gratias, has Literas, (quocunque nomine vocaveris) confinxerunt, et, ut quæ humanum intellectum obrurunt, inter cives communia distrahunt, et Britannicæ Constitutioni ac Christianismo repugnant, simulque antiquorum Fundatorum propositis minime favent, suspicamur certe, talia fuisse omnino illegitima. Quas enim institutiones erat in animis Fundatorum, et Benefactorum constituere nationales et generales, eas nos posteri fecimus particulares et sectarias: vincula, quæ illi ne in somniis

viderint, imposuimus; simulque statuta nec antiqua, neque Elizabethæ, sequimur. Veremur, ut jura nostra prædicata, (ut res nunc se habent,) sint in tuto; ut, si statueretur de Universitatibus, sicut de aliis Corporationibus, in consimili conditione, salva sint Privilegia Cantabrigiæ.

At pro certo, quod ad rem, de quâ nostra quæstio præcipue versatur, magis confidenter affirmandum est, quæ Jacobus, rex nimis regius, sine parlamento, statuerit, ea vel Senatû Academicum per se posse abrogare, vel certo certius, Regem vere regium, nempe cum Parlamento, vel Parliamentum ipsum; et etiam sine ullâ severitate, immo cum maximâ humanitate.*

Pauca ad hoc magnum commodum producendum sufficerent. Non requireretur a principe, vel summâ regni auctoritate, grandis quædam epistola, neque rhetorica argumentatio, nec altisona oratio; illæ duæ tantum vocolæ, "sic volumus," tyrannice adeo sæpe sonatæ, satis essent; sub justâ enim auctoritate bellua ista, Subscriptio, decideret. At sive hæc emancipatio a senatu Academico, sive a Rege, sive a Parlamento, interveniret, omnes hu-

* *Ista bonâ fide* Subscriptio Bacalaureorum Cantabrigiensium, idem est ac Subscriptio ad novem triginta articulos,—distinctio, ut monstravimus, sine differentiâ.—Bacalaurei Oxon. revera subscribunt istos articulos: omnes item Magistri Cantab. eos subscribunt; pauci vero dignoscere possunt. Res nempe ita se habet. Magistraturi inter quædam lucella officaria solvenda, instanter sua nomina in Libro scribunt, inscii plerumque, esse in superiori paginæ parte scriptam declarationem, se fidem in novem triginta articulos professos esse. Necessarium, ut res pateat, duximus, hæc tantilla denarrare.

mani intellectus fautores, omnes libertatis assertores, omnes bonarum literarum cultores, plauderent et exultarent. Hæc de Subscriptionibus.

Ipsis de Chartis Academiæ publicis satis superque diximus supra; et quæ dicta fuerint, apologiam forsan requirere videantur: in quibusdam vineta nostra ipsi cædisse sperabamus; sed hoc prohibuit in præsens tam festinatio operis diu morati, quam instrumentorum quorandam, nempe notatarum emendationum, absentia, quas pro tempore saltem amisimus. Hæc si in lucem prodierint, et ad opusculum aliud confingendum, quod meditamur, vita et salus suppeterent, suam sedem ibi invenire queant. Interea, in quoscunque errores nos inciderimus, de falsitate antiquissimarum istarum chartarum nulla est nobis dubitatio, et de iis quod diximus, diximus; minimè canimus palinodiam. Hæc de Chartis Cantabrigiensibus.

“Hoc gloriæ Universitati Oxoniensi ponatur, quod in Archivis suis vix unica Charta spuria legenda manet, et quæ se offert, contra jura Universitatis confecta fuit, et longo post tempore, ab amico aliquo inter cimelia ibi reposita.”* Sic vir doctus Oxoniensis, cui, ex gratiâ paucis concessâ, Claves Archivorum per multos annos mutuo datæ erant. At vero ipsis Oxoniensibus lentius festinandum est, quippe quod, ex ipso hujusce viri testimonio, quæ dixerit, ad publicas et fundatorias Chartas debeant referri: multas privatas Chartas, Donationes, et si quid alia, quæ spectant ad Aulam Universitatis, ad Antiquitates Mertonensium, et Baliolensium, sunt,

* Annales Universit. Col. Oxon. Auctore J. Smith, 1728.

DISSERTATIO GENERALIS.

ipso luce clarius demonstrante, falsa et factitia. At, ne peregrinâ potius, quam propriâ, messe nostram carinam onerare videamur, talia prætermittenda sunt. Non vero a re nostrâ erit alienum, librum jam citatum, librum fortasse rariorem, iterum citare: nobis non contigit eum vidisse donec nunc, dum nostræ paginæ in finem trahuntur: vir nobilis et honestissimus, olim Univer. Oxon. alumnus nobis eum nuper commodavit. Scriptor supra dictus quasdem quæstiones ad Cancellarium, Magistros, et Scholares Universitatis Oxon. proponens, sic loquitur.*

“Quarum prima de fundatione Aulæ Universitatis, (non ita pridem, Magnæ Aulæ Universitatis, vulgariter nuncupatæ) tractabit; indubiisq. evincet argumentis, Magistrum Willielmum de Dunelmia, primum, verum, unicumque ejusdem Fundatorem fuisse. Altera versabitur in Alfredi Magni munificentîâ investigandâ; nempe an Rex ille doctus et pius, et eruditionis fautor insignis, Aulas aliquas Oxoniæ fundaverit, salaria Scholaribus ex Scaccario solvenda decreverit, eaque usq. ad adventum Normannorum continuo duraverint. Hæc autem omnia licet vera esse concederentur, nullo modo inde sequeretur, Alfredum Regem hujus Collegii fundatorem fuisse; de ædificiis vero istis Oxoniæ

* Annal. Universitatis Collegii, Demonstrantes, Gulielmum de Durham fuisse verum Fundatorem. Per Gul. Smith, plus quam per duodecem annos ejusdem Collegii Soc. sen.—Novocast. super Tyne. 1728. Recte, ut percipimus, Smithum in hac viâ secutus est Alex. Chalmers; in aliis quibusdam ab eodem recedit. A. Chalmersi Hist. Univers. Oxf. Vol. I. B. 23. A. 1810.

positis, aut salariis solutis, nihil quicquam apud Antiquissimos Historicos vel auditum vel scriptum legitur: nova sunt hæc omnia, nec ante annum a morte Alfredi quadringentesimum ficta vel propagata fuerunt.

“ Quæq. narrantur de Privilegiis per eundem Regem a Pontifice Romano impetratis, et Studio Oxoniensi concessis, tandemq. longo temporis intervallo demortuis, mera sunt somnia; luduntq. operam qui talia fabulantur, hasq. nugas tanquam fide dignas orbi obtrudere conati sunt.

“ Agnosce equidem, Antonium à Wood Historicum* Oxoniensem dolentem queri, tam antiqua Pontificum Romanorum Indulta, quam Chartas nostrorum Regum olim deperdita et amissa fuisse; sed hæc queremonia non solum cassa, sed iniqua mihi videtur; utpote quæ hisce rebus minus versatis persuasum vellet, aliqua Privilegia Oxoniensi Studio donata fuisse, antiquiora illis omnibus quæ in Archivis Universitatis jam reperiri possunt. Sed fallax hæc et falsa sententia (nisi de Autographis ipsis intelligatur) vel inde refutabitur, quòd omnes et Bullæ Paparum, et Chartæ Regum,

* Hist. et Antiq. Universitatis Oxoniensis, p. 18, et deinceps— Notabit Lector, citationes in nostris voluminibus ex *Hist. et Antiq. Universitatis Oxon.* et *Athenis Oxon.* factas, citari secundum pagg. editionum fol. Oxon. 1674, et Lond. et 1721, quæ editiones nos præoccupaverant. Novam editionem vero *ATHEN. OXON.* publici juris nuperrime fecit Philippus Bliss, dignissimus Bibliothecæ Bodl. Librarius, valde exoptatam, et commendatam, ut quæ multa additamenta continet; 4 vol. fol. Lond. 1813.

in tres libros Statutorum, scilicet Cancellarii et duorum Procuratorum exscripta sint, ob hanc causam, ut ad manus haberentur, quoties eorum opus esset. Cum ergo Bullæ Romanæ Henrico octavo, ita requirenti, traditæ erant, exemplaria eorum omnia in istis codicibus tribus remanebant, et in Turre Scholarum adhuc extant. Quod si vero aliquis fabulari cupit, aut Oxonium tempore Regum Saxoniorum Privilegiis confirmatum fuisse commentatur, quæ causa erat, cur nec Saxonice istæ Chartæ in Anglia reperiantur, nec ex registris Romanis exemplificentur?"

Sed epistolæ nostræ hæc nunc tandem erit clausula, ut Lectorem, si quis erit, oremus, quod jam ab initio plus semel oravimus, ne temeré, ne nimis rigidé, vel de nostris consiliis et conatibus, vel de conditionibus et officiis academicorum, concludatur. Commonstratum fuit a nobis jam ante, quam inconsulto et pené inconscii in hoc cursu primum invecti fuerimus; et quanto studio, quanto labore, immo quantis periculis, et sumptibus, eum nunc prosequimur, recensere nihil opus. In scopulos (et sub malis astris) incidimus; at si nosmet naufragium pateremur, sit sine damnis aliorum! sed quidem hanc viam semel ingressi, veritatis investigatione, libertatis ardore—at non sine benevolentia comite—quasi Necessitate impulsii esse videmur. Res quippe hujusmodi investigantes huc illuc ab ineunte ætate deerravimus, forsitan non sine juvenili quondam imprudentia, at simul non sine quorundam probatissimorum academicorum probatione. Et, si nulla laus nunc vel debeat

vel speretur, indulgentia quædam ab iis concedetur, qui secum reputant, quàm penitus opiniones cum ætatis provectionis gravitate se immiscere soleant; atque ista, quibus anni reentiores imbuantur, si tempus non omnino mutaverit aut deleverit, magis invetereascant: quippe experientia, si non dedoceat, confirmat; et confirmando novo calore incendit.

Cuilibet res academice antiquissimas et recentiores cum hodiernis disciplinis conferenti liquebit, nos in aliis majorum nostrorum institutionibus satis perseverasse, ex aliis quiddam declinasse, in aliis nonnullis in pejus ruisse; et hæc adeo manifesta apparent, ut non modo nos in nostram sententiam corroborent, sed etiam pene persuadeant, ab eâ academicos ipsos non longe dissentire. Similiter, sensus ipsis articulis a viris liberalis ingenii nunc impositus, etsi, ut nobis videtur, distat ab illo nimis rigide primum injuncto, demonstrat tamen, quòd, ex eorum judicio, subscriptio, si ulla demandanda esset, quiddam diversa, et rei naturæ magis consentanea exigi debeat: at interea sunt (quorum nos partes sumus, ut antea diximus) qui nostrates propterea non incusant: non asserunt, academicos se male egisse, sed tempora non processisse, exteram et tyrannicam vim innovationes induxisse, Visitatores non commode advenisse, nec Academiæ succurrisse.

Et quidem, cum nobismet revolvimus, longum annorum lapsum, ex quo ad nos hæc venerint institutiones, et quas spes Fundatores et Benefactores nostri, etiam si superstitiosi, in propositis suis

indulserint, simulque, magnum temporis interval-
lum, ex quo Universitates fuerint, et ex parte tantum,
reformatæ, simulque theologicas rixas ac politicos
motus, qui deinde secuti sunt, et sub quibus diræ istæ
innovationes, nempe Subscriptiones, ad hunc diem
continuatæ, inductæ fuerant, atque etiam præsentis
ætatis conditionem, magis ut speramus, quietam
et liberalem, et, denique, lucem ampliorem tempo-
rum recentium, et graviores necessitates—cum talia
sæpe et multum nobiscum cogitamus, solemus mi-
rari, unde evenerit, res non melius votis summorum
et optimorum virorum congruere, quorum fuerant,
ut sunt hodie, multi, qui existimaverunt et ex-
istimant, tempus adesse, vel adesse debere, quo
hortamentum illud memorabile Baconi, ante re-
citatum, in promptam recordationem rediret, et
in legitimâ constitutione enitesceret.

Ex testimonio enim, ut vidimus, virorum probatis-
simorum, Anglicis Universitibus quædam hærent ma-
culæ, quæ debent abstergi, quarum, ut putant, præsen-
tes Subscriptiones sunt maximæ. Idem bene simul
intelligunt, Britannos esse quasi a naturâ libertati
propensiores, et singulos in rebus ad conscientiam
attinentibus, privati iudicii jus sibi vindicare. Inde
evenit, (ut vident) quod gens nostra in varias divi-
datur sectas, quarum Ecclesia Anglicana, (quæ voca-
tur) una est, et una tantum inter multas: ad-
das præterea, quód, percipiunt (et non possunt
satis mirari) hi viri, Anglicas Universitates uni
tantum favere, alteris cunctis quasi pro nihilo
æstimatis. Quid igitur? Conclamant isti pro-
batissimi, Universitates ipsas factas esse nunc sec-

tarias, non (ut a primordio constituebantur) nationales. Acceperunt insuper, ut jam repetivimus, tam ex curiis legis Britannicæ, quam ex ore et consensu gravissimorum jurisconsultorum, has institutiones habendas esse nunc dierum pro civilibus Institutionibus, non pro ecclesiasticis; et tamen isti iidem benenorunt, Subscriptiones ecclesiasticas per omnes harum celebrium Institutionum conditiones et gradus, jure quasi quodam sacerdotii, procedere. Talia igitur, (ut illi existimant) non recte procedunt: hæc tam diversa non possunt, ex eorum sententiâ, inter se justa harmoniâ conjungi. Sic currunt horum argumenta. Tentanda igitur via esset (sic existimant) quâ res in melius restituantur: vincula, quæ ingenuos animos irritant, vexant, et libertatem intellectualem subruendo, conturbant et distrahunt, ab academicis imprimis et penitus esse rejicienda, et ad vespertiones, aut ad servos (si velint accipere) dimittenda.

Et nunc tandem post multas severas cogitationes, et multas curas turbulentas, mens ad proprium suum locum reversa est, et quiescit sub libertate. Redit etiam in memoriam multorum Academicorum recordatio gratissima, doctrinâ et virtute præditorum, quorum benevolentia per longam annorum seriem variis beneficiis nos sibi devinxerat: quorum alii breve vitæ aurriculum jam finierunt, alii per provincias Britannicæ nunc sparsi sunt, alii Cantabrigiæ et Oxoniæ restant ad hunc usque diem. Talium virorum benevolentiae recordatio est jucundissima, cui acceptas debemus opportunitates tam privatorum Collegiorum, quam Universita-

tum Bibliothecas adeundi, libros et codices consulendi, et quædam arcana visendi, quæ non cuivis homini contigit adiisse; beneficia sane ad hanc qualemcunque farraginem complingendam, et ad alia opera exequenda, quibus olim versati sumus, et jam nunc versamur, commodissima. Magna quidem accepimus, parva rependimus. Hoc vero qualecunque opusculum partim in sepulchra multorum bonorum, monumentum quasi Manibus sacrum, ponendum volumus; et partim pro amicitiae et grati animi in viros doctos nunc viventes testimonio relinquendum; non sine precibus ad Deum O.M. ut quæ privatæ amicitiae olim debeamus, ea publico commodo quiddam nunc possint subministrare. Quod ad alios, quicquid illi de nobis sentiant, nostrum est, Cantabrigiæ et Oxoniæ, et Reipublicæ Britannicæ, bona precari.

SUPPLEMENT

TO THE

HISTORY OF THE UNIVERSITY AND COLLEGES

OF

CAMBRIDGE.

BY THE AUTHOR.



SOME apology was made for mistakes in the Preface and Introduction to the History; and, if all circumstances are duly considered, it will, I hope, be found reasonable. The variety of the subjects, the extent of the materials, the crossings and clashings of matters insignificant and minute with others of more liberal research, and serious meditation, (each class requiring almost different faculties, and propelling in different directions) the derangement of papers during a long illness, occasional distance from registers, by which I might have re-examined dates, together with extreme narrowness and confusedness of sight; these untoward circum-

stances will, I flatter myself, be apologies for some inadvertencies : several errors, indeed, are merely those of the press ; others oversights, so obvious as to correct themselves. I incline to believe, too, that readers of discernment and imagination will acknowledge—what they cannot but have experienced—that to combine a work of science with something of fancy, and to make critical remark keep pace with biographical and chronological precision, is an undertaking not to be made without hazard ; and they must be reminded, that such an attempt was made in the History of Cambridge.

Yet, mere confessions will not satisfy reasonable minds. Emendation is the only proper atonement for error : nor will addition, in a case like the present, be considered a work of supererogation. Additions will, indeed, form the greater part of this Supplement, and they rise out of human necessity. No mind can grasp every fact ; no imagination can reach through all times ; no memory can retain every name ; so that omissions are unavoidable, and to supply them becomes matter of duty. What concerns our academical institutions is in part obscured by the remoteness of antiquity, and, in part, is liable to perpetual vicissitudes, to regular change : and as, in what is past, we may frequently overlook what ought to have been recorded, so will the mortality of man be always furnishing new materials for successive memorials.

*Si quia perpetuus nulli datur usus, et hæres
Hæredem alterius, velut unda supervenit undam.*

HORAT.

With respect to such errors, and such omissions, rapid readers, I am aware, are not always the most candid interpreters ; and I must add, that superficial observers may not be the most competent critics. A fault, which lies on the surface of a work, they may readily perceive, and their vanity may be gratified with the discovery, and yet, without

the pains of investigation, or any predominant love of truth :

Οὕτως τὰ λαιπῶρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας,
καὶ ἐπὶ τὰ ἐτοίμα μᾶλλον τρέπονται.

THUCYDIDES.

It is our duty, sometimes, to acknowledge our errors, even where there is no ground to expect the most favourable hearing; but that duty is made a pleasure, when made before men of enlightened understandings, and upright consciences: for they do not read without knowledge; they will not judge without discrimination; nor can they condemn without justice. And works of any thought and investigation may be more indebted to the animadversions of competent and honourable judges, than even to the approbation of rapid readers, and superficial observers.

A Table of Errata would have been subjoined to the work, on its publication, but for indisposition, and distance from University and College Registers, the work being printed in London. It became necessary, too, from the length of time it had been announced, to expedite it through the press. It was in vain to talk of further delay. The festinatio operis became indispensable.

Lengthened attention has necessarily furnished me with fresh materials: and looking into matters of antiquity, together with perusing, and frequently criticising, numerous writers, are not the works of a day. Since the publication of the History, I have paid two or three visits to Cambridge, during the vacations; at which times, I found considerable employment in examining registers and books of admission: readers must not always expect such minute attentions, as a regard to admissions may seem to imply: but as such opportunities fell regularly in my way, I did not fail to avail myself of them, more particularly in cases which concerned some eminent men, or where I might have been misled by

doubtful authorities: and as my Supplement will be much indebted to such documents, I am bound to acknowledge my obligations to Dr. Barnes and Mr. Perne, of Peter-House; to Dr. Pearce, of Jesus College; to Mr. Wood and Mr. Aspland, of Pembroke-Hall; and to Dr. Cory, and Mr. Pemberton, the University-Registrar, of Emmanuel College, for the facilities of access, and kind accommodations, which they rendered me.

With respect to the work, as it was published, I have carefully examined nearly all my references; and though there may still be some errors, they will, I hope, be found very few: and should any oversights be still noticed by others, I shall be more willing to receive, than they can be to communicate them. In one work (Dr. Parris's MS. Index to Hare's Collections) it was not necessary to be very particular, because I only possess it; but I have been no less particular in that, for my own satisfaction. In two or three cases the references are made to the distinct Collections themselves, that are in the possession of the Vice-Chancellor and University-Registrar: and I might deem it an improper liberty often to solicit an examination of what is intended for their private use:—nor, indeed, was it necessary, as I could safely rely on the correctness of Dr. Parris, whose references are made to them—though I have not found those gentlemen wanting in civilities.

Acknowledgments will be duly made to others, as they fall in my way.

Πολλά δὲ μοι καὶ ὑπέρβη, α καὶ μέλλοντα πρὸς ἑσπέρην
καὶ χάριτι πρότερον χάριν ἐλκυσσω, ἢ πρὸς ὀφείλλω.

J. Barnesii, Εὐχαριστήριον.

ADDITIONS AND CORRECTIONS.

VOLUME I.

IN PREFACE, p. 29, l. 8, after *fires*, add inverted commas.

Introduction, p. 5, l. 16, for walnut, *mulberry*.

P. 7, l. 18, dele *a biographical sketch of, and account of*.

P. 9, l. 1, at *History*, insert as a note, *These fragments of College-History are, however, defective; partly, from negligence in registering names, till about the time of Queen Elizabeth, and partly from the rule followed by some of the writers of these historiettes.*—Thus Sherman, the writer of MS. Jes. has not entered the fellows from 1643 to 1660, nor yet the masters (except so far as accounting for not inserting them goes), “because,” he says, “they were not admitted according to the statutes.” Whether they were or not, this is not the place to inquire. Such a rule, however, (for it is followed by some other writers) leaves an hiatus in these historiettes, and will account for the mistakes and omissions into which some who have written of those times have fallen.

P. 9, l. 20, Hare’s Collection is called *Magnum Registrum novum*.

P. 11, l. 9, for these two volumes, *the two volumes* TRANSCRIBED.

P. 12, on *Dr. Newcome*, insert this note: "Since writing the above, I have perused an interleaved copy of the CAMBRIDGE GUIDE of Mr. George Ashby's, a well-known fellow of St. John's College. It contains some observations on what I have said in CANTABRIGIANA, in the Monthly Magazine. It does not object to much: but he doubts, whether Dr. Newcome ever *forbad* the publication of this History: "but," he adds, "I once mentioned such a thing to Dr. Powel, and *he* did not approve, and thought there were some things in it, that had better remain unpublished." Mr. Ashby, who was well acquainted both with Dr. Newcome and Dr. Powel, will therefore be allowed to be correct.

P. 17, l. 15, for List, *Catalogue*, and insert this note: *Since writing the above, I have spent some time in re-perusing Dr. Richardson's Catalogue, in the possession of the Registrar of the University, and of another Catalogue of Dr. R.'s, in Emmanucl College Library, since brought to light. The latter contains a list of the Masters and Fellows of Michael-House, of King's Hall, of Trinity College from the foundation, of St. John's, and Emmanucl. This is still mere pioneering; all, indeed, very useful, but nothing like any planning of an Athenæ Cantabrigienses.*

P. 18, in notes, l. 3, after 1781, insert, Dr. C.'s List begins at 1659. It was completed, *i. e.* brought down to 1800, by Mr. George Borlase, of Peter-House. Of Mr. B.'s Catalogue there are two editions; the first comes down to 1787, the last to 1800: like Dr. Richardson's, it is a mere string of figures, without a word of preface, or explanation, except as being E LIBRIS SUBSCRIPTIONUM DESUMPTUS, ATQ. ORDINE ALPHABETICO COMPOSITUS; and, therefore, it is of authority.

Ibid. notes, l. 5, for pars I, *Lib. II.*

P. 18, notes, l. 6, after 77, *vide etiam Caii. Antiq. Cantab. Lib. I. p. 30.*

Ibid. l. 8, after reign, *but he had studied also at Cambridge.*

P. 19, notes, l. 1, for *Historiæ, Historia.* Abp. Parker oddly enough prefixes to his *Acad. Hist. Cantab. Catalogus Cancellariorum*, &c. and to his *Catal. Cancel.*, &c. *Academiæ Hist. Cantabrigiensis.*

P. 20, notes, l. 2, after 1571, add, so reads the title, though the Catalogue comprehends 1572, and 1573.

P. 21, l. 1, after benefactors, add, *bishops educated there.*

Ibid. l. 2, for much, *some.*

Ibid. l. 24, for four, *three.*

P. 23, l. 23, after and, add, *little more than.*

P. 24, l. 10, for Harrowden, read *Baldery.*

P. 25, notes, last line but one, before 168, insert Book II.

P. 26, l. 7, after Baker, add, from *M M.*

Ibid. l. 13, after regret, insert, *may be the greater, if we consider.*

Ibid. l. 21, instead of remotely, &c. to history, read, *and savouring too much of the spirit of party.*

P. 30, l. 4, for constant residents, *much resident.*

P. 35, l. 25, for Goseham, *Gorham.*

P. 45, last line, at 1229, add: This, with respect to the University, is correct, the Charter is in the Tower of London: but let what I have been kindly favoured with by Dr. Pearce, Master of Jesus College, Cambridge, be added. "This Charter (of Nigellus's) seems to have been granted before the Nunnery (of St. Radegund) assumed any distinct name, and is therefore older than any of the Charters now extant. Nigellus was Bishop of Ely from A. D. 1133, 34 Henry I., to 1169, 15 Henry II. Hollingshed:—the date of this Charter is somewhere between 1133 to 1152."—This, however, as it is very evident, relates exclusively to a religious house in Cambridge. A royal Charter had

been given to the town before. See Blomefield's *Collocanea*, p. 221, and Vol. I. p. 58, of this History.

P. 47, notes, l. 4, after History, for p. 76, Book II. p. 77.

P. 51, notes, l. 2, after 174, add, p. 119, 231, *et passim*.

P. 50, last line, for Madwaystown, *Medweyestown*.

P. 51, l. 16, for a, read *sive*.

Ibid. notes, l. 25, by, *I do not mean* Maidstone, I meant the Maidstone mentioned a few lines back, recollecting that Maidstone is by some made out of Meganustane, a *strong stone*, according to Lambarde, from the quarry there: and that the river itself was called Egle, or Eyle, till it comes to Maidstone. I thought, too, there was another town of that name (in another county), but, as I cannot find that is the case, and as, according to Cambden, this Maidstone was called *Caer Megwad*, for Medway, dele *I do not*.

P. 53, l. 10, for tuum, tuam.

P. 56, l. 5, after ecclesiastical, add, *so far as confirmations and certain privileges went*.

P. 59, l. 23, for 1231, read 1268.

P. 60, l. 17, after and, insert, *those of*.

P. 61, l. 20, for having broke, read *breaking*.

P. 63, l. 6, for Avantura, *Avanturas*.

Ibid. last line, after houses, insert *were*.

P. 64, l. 8, dele *a*, the note *a* belonging to p. 65; and after exempted, insert *in various cases*.

Ibid. notes, l. 9, for fuerent, *fuerint*.

Ibid. l. 10, for exeunt, *exeant*.

P. 64, l. 12, for though, *as what*.

P. 67, l. 22, before 21, insert *Nº*.

P. 68, l. 9, after of, insert *those*.

Ibid. l. 16, after *as*, insert afterwards more fully stated.

Ibid. l. 19, before the Assize, insert *in Richard II's reign*.

P. 69, l. 10, dele *present*.

Ibid. note, last line, for 57, 47.

P. 69, last line, for *is*, *were*.

P. 71, l. 11, insert in a note, under *papæ^c*, The Archbishop of Canterbury acted in this character, through a legantine power derived from the Pope. See Blackstone's Comment. Vol. I. Book I. Chap. II.

P. 70, l. 5, after 1318, 1320, 1324.

Ibid. l. 10, for six years after, read 1324.

P. 70, l. 17, dele *all*.

P. 72, notes, l. 6, after 3, insert *Num*.

P. 73, l. 1, after Henry, insert IV.

Ibid. l. 3, instead of the principal Charters of Edward II. and Letters Patent of Edward III., read, the Charters and Letters Patent of Edward II.

Ibid. notes, last line, after 24, insert *Appendix*.

P. 76, l. 21, after reign, insert, as a new paragraph: *Henry VI., being a very pious prince, paid great attention to our Universities, and issued several Letters Patent for their more ample provision. Accordingly, there is a Letter Missive, from the University, addressed to this king. It contains an Order concerning the mode of praying for him during his life, and for his soul after his death: and it was decreed, that this Order should be inserted in the Register, with the Statutes.* Hare's MS. Index.

P. 79, l. 11, dele *there were no less than thirty hostels, and six religious houses in this place.* Vid. p. 63.

Ibid. l. 22, for *Avantura*, *Avanturæ*. On comparing pp. 78, 79, 80, with pp. 63, 64, 65, the reader is requested to forgive something of tautology, accounted for in the preface.

P. 80, l. 8, after *Alma*, insert *Mater*.

P. 82, l. 5, for public visitor, read the king's general visitor and vicegerent.

P. 83, l. 25, after length, insert *within five years*.

P. 84, l. 20, for some, *one*.

Ibid. l. 21, 22, *whether Catholic or Protestant, as suited his lust*; and in note ^b dele Sir Thomas More.

P. 49, last line, in notes, dele *Antis*.

P. 60, notes, l. 5, for 46, 47.

P. 61, notes, for de Antiq. Cantab. Hist. Cantab. Acad.

P. 78, dele note ^a.

P. 248, notes, l. 2, for II. I.

P. 87, l. 14, for polity, *policy*.

P. 88, l. 29, after personalium, insert *tam Debitorum*.

P. 88, l. 20, at appeal, insert note *b*: *And so Serjeant Miller states it, Hist. of Univ. of Camb. Chap. II. But take Blackstone's limitation; he is speaking of Oxford University: from his (the Vice-Chancellor's) sentence, an appeal lies to delegates appointed by the Congregation; from thence to other delegates of the House of Convocation: and, if they all concur in the same sentence, it is final,—at least by the statutes of the University, according to the rule of the civil law. But, if there be any discordance or variation in any of the three sentences, an appeal lies, in the last resort, to judge's delegates, appointed by the crown, under the great seal in Chancery. Comment. Book III. Chap. 6, 10.*

P. 97, l. 13, for Chatterton, *Chadderton*.

P. 99, l. 2, for this University, *the Universities*.

P. 100, l. 7, dele *under his own hand, and delivered*.

P. 102, notes, l. 3, for Vol. V. p. 572, *James's reign*.

Ibid. notes, l. 17, after 64, add, beginning the sixteenth year of King James.

P. 106, l. 13, *unless what relates to scholars' engaging themselves in marriage to any woman residing in the town, without the consent of those who have the guardianship and tuition of them, be deemed of that kind.*

P. 111, l. 15, before preachers, insert *against*.

P. 117, l. 19, after devils, as a new paragraph, insert, *In Edward III.'s reign, viz. in 1329, 1330, and 1331, there were violent disputes between a scholar, William de Wyvelingham, and Henry de Harvedon, the Chancellor, and others (nempe Rectores), in the course of which, Wyvelingham was imprisoned, and the Chancellor too. In*

Hare's MS. are various papers, modus procedendi coram justiciariis, and Kings' Briefs on this subject.

P. 119, l. 12, dele the first *the*.

P. 120, l. 1, at *Ejectus*, insert this note: *And his brother-antiquary, Hearne, of Oxford, Dr. Hickes, and a few other learned men, willing to suffer for conscience sake, who could say, Bona igitur fama (ad quam omnes pervenire vehementer expetunt) non in opibus aut in magistratibus, principumve aulis quærenda est, sed a rectis cogitationibus, honestis laboribus, studioq. et exercitatione revera expectenda. Hearnii Præfat. ad Joannis Rossi Hist. Reg. Angl. Many, indeed, were disposed to be clamorous, and many had gagged themselves: so that even at the rebellion, in 1745, Archbishop Herring had reason enough for his zeal against perjury.*

P. 121, l. 12, after *doctrine*, insert inverted commas, and dele inverted commas, l. 13.

P. 124, l. 17, for *related*, *connected*.

P. 121, notes, Mr. H. H. was the intimate friend of Sir Isaac Newton.

P. 125, notes, l. 7, for *St. David's*, *Llandaff*.

P. 127, l. 21, 22, dele *ejection from his tutorship in College*.

P. 133, notes, l. 7, for 9, 91.

Ibid. notes, l. 16, for 33, 35.

Ibid. notes, last line, for 156, 456.

P. 135, notes, l. 12, for 301, 361.

Ibid. l. 11, after *Galba*, insert *A*.

P. 136, last line, dele (*the fashionable studies of that age.*)

P. 138, l. 6, after *mathematics*, add, *and the Ordo Chori was the same in both.*

Ibid. notes, l. 5, after *Reve's Tale*, add, *Prima quidem scripta ante annum 1364, diversis temporibus confecta, sed illa Custodem OMNIA designant. Ipsa Domina Fundatrix A. 1348, talem formam prima init; and again, ceterum Gallicè cum scriberent dictus est LE GARDIEN, quod idem*

sonat atq. *custos* ; non ita tamen, ut inde unquam diceretur Anglicè *WARDEN*, quod alibi *NUNC* fit, inter *OXONIENSES*, *THE WARDEN*, the *Keeper*, excepto *Statuto Parliam. Hen. VI.* Bishop Wren, de *Custodibus et Scolaribus Pembroch. MS.* Yet, in this Cambridge poem, the Reve's Tale, written at the very time alluded to, Chaucer, we see, uses both *Warden* and *Fellow*, several times.

P. 138, notes, l. 5, after 4, add 5, and after 28, *see further, LEGES WALLIÆ*, p. 128.

P. 131, notes, l. 1, for 1, 2.

P. 133, notes, last line, for 156, 456.

P. 146, notes, last line, dele *men*.

P. 149, notes, for *Portiferum*, *Portiforium*.

P. 151, notes, l. 1, after *Hist.* insert *Crit.*

P. 153, notes, last line, for III. II.

Ibid. l. 5, dele *there*.

P. 154, l. 23, after *kingdom*, add, *of the*.

P. 156, l. 3, for words, *letters*.

P. 157, l. 17, dele *distinguished*.

P. 159, l. 18, for *are*, *is*.

P. 160, l. 5, after *the*, insert *following*.

Ibid. notes, l. 7, after *edition*, add, *Since writing the above, a new edition, I perceive, of Pierce Ploughman's Visions has been published.*

Ibid. notes, l. 10, for *Wickliffe*, *Bradwarden*.

P. 161, notes, l. 6, for 25, 230. Bellarmine (de Script. Eccles. p. 230), I perceive, has not noticed among Bede's works, his Translation of any part of the Scriptures into Saxon, nor, indeed, Bede himself, in the list of his works, at the end of his History. But Bede lived to a great age. His account of himself comes down only to his fifty-ninth year; and Bellarmine adds, *aliqua opera postea scripsit*. Concerning his Saxon Translation of some parts of Scripture, therefore, see Mareschalli *Observat. in Versionem Anglo-sax.* p. 492.

P. 163, notes, l. 10, dele *Worcester Cathedral*, and insert, *in*

the Collegiate Church of Westbury, in the Diocese of Worcester.

P. 161, notes, l. 15, after Translation, add, *of the New Testament.*

P. 165, l. 13, for degrees, *degree.*

P. 175, notes, l. 15, prioret, *priores.*

P. 182, l. 12, before tutor, insert *a.*

P. 186, notes, l. 2, for Vol. II. Vol. I.

P. 187, note the first.—QUICK'S SYNODICON (printed in 1692), relates to the Synods, Confessions of Faith, Canons, &c. of the French Protestants, and I referred to its authority, to illustrate points, to which it was *immediately* applicable, in a book written by me in 1792. In the present case, I confess, I borrowed its testimony from my former work, without re-examination for the purpose of this. Still, it *illustrates* the present subject. For these Confessions of Faith are Calvinistic: one of them was drawn up by Calvin himself: and the Canons of the Synod of Dort were incorporated with those of the French Protestants. Quick's Synodicon, therefore (so far as Confessions go), is professedly Calvinistic; holding out the same principles as appear in the *Harmony of Confessions of Faith*, &c.; the Syntagma Confessionum, of which a Translation was printed at Cambridge, in 1586: the Corpus Confessionum was printed at Geneva, 1654. These books are extremely rare; but I have carefully examined both.

P. 192, notes, l. 5, for forty volumes, *nearly four hundred writings.*

Ibid. notes, l. 12, for *μετα των φυσικων, των μετα φυσικα.*

P. 199, notes, for *Monastixwv, Asceticwv.*

P. 200, notes, for Vol. *Edit.*

P. 202, l. 8, for Woolsthorpe, *Woolstrope.*

P. 208, notes, l. 2, for XIII, *XVIII.*

P. 209, notes, l. 3, after moderns, add, *PART III.*

P. 213, notes, l. 3, Greek scholars will please to recollect,

the quotation is in a peculiar (the Locrian) Dialect: *αγνοει*, however, is a false print; read *αγνοειν*.

P. 214, l. 2, dele, *which the old Schoolmen*.

P. 215, l. 9, for Thomas, *Henry*.

P. 216, l. 27, for three, *eight*.

P. 225, notes, l. 5, for *ποσοτητος, ποσοτητας*.

Ibid. l. 6, for *χρησιν, χρησιν*.

Ibid. l. 8, for *την, της*.

P. 246, notes, l. 1, for occasionally, *introduced*.

P. 248, l. 22, I have particularly noticed the authority of Archbishop Parker there, because I perceive a different date for commencing the building of the Schools, is given in the CAMBRIDGE GUIDES.

Ibid. notes, l. 1, for Lib. II, Lib. I.

P. 258, l. 8, after word, add, *and Letters expressive of Degrees*.

Ibid. last line, the word used by Budæus is *asserere*, (*περιποινησθαι*.)

P. 259, l. 7, for *διακονα, διακονια*.

P. 260, l. 7, I am opposing only those etymologists, who derive the word Bachelor, from the LAURUS Apollinaris. I do not mean, that Mastership or Doctorship, in early times, was on no occasion crowned with the laurel; so the word *always* may read, *originally*. I have, indeed, said, *generally*, that I never heard of a *laureated A. B.*, and I meet with nothing like it in SELDEN'S TITLES OF HONOUR. I perceive, however, I have our Cambridge-Historian somewhat against me; for what Dr. Caius says, *had* been customary, viz. for *bacchalaurei* to have *serta triumphalia* (in Comitiiis) *ex lauro (unde dicebantur)*. Hist. Cantab. Acad. Lib. II. p. 122; and, that *mos fuit, nobis adhuc, juvenibus, &c.* may seem to stand against my authorities on this subject. But, qu. do not my authorities prove against Dr. Caius? If the *Bacchalaurei*, at, or before, Dr. Caius's time, had their *serta ex lauro*, the custom of crowning with

laurel originated in other, and more ancient, times, and other places, and the *etymology* is evidently of Norman-French. So that the practice alluded to by Caius, must have flowed from the word, not the word from the custom.—But let the authorities in the text be compared.

Indeed, if such a custom existed at, or before, Caius's time, the word *always*, in the text, must be altered down to anciently, or originally, and then every thing is right: and, "I have not heard of a laureated A. B.," must be deled.

P. 262, l. 12, the word incipient is not here used in the strict academical sense: but as the best to convey my meaning. Incipient, in an academical sense, is synonymous with Inceptor.

P. 263, notes, l. 1, for 176, 176^m.

P. 265, l. 15, for there, *about that time*.

P. 266, l. 6, for seldom, *not always*.

Ibid. l. 7, and instead of immediately proceeding, *and being created*.

ADDITIONS AND CORRECTIONS.

VOLUME II.

PETER-HOUSE.

PAGE 3, notes, l. 23, after D, add, *Vol. I.*

P. 5, notes, l. 15, after *Oxon*, insert Lib. II.

P. 12, l. 12, add, *a.*

P. 15, l. 12, for there is little or nothing, *has nothing remarkable.*

P. 17, after l. 18, add:

John Holbroke, D.D. one of the chaplains of Henry VI, is said to have distinguished himself as a mathematician, and to have died about 1436.

William Buckmaster, D.D. Vice-Chancellor in 1530 and 1539. Vid. Archbishop Parker's Catal. Cancel., &c. p. 51, 52. He was Prebendary of Hereford and St. Paul's, and wrote something concerning the University.

P. 17, notes, l. 9, dele *Geo.*

P. 18, l. 18, It was Tyndal's *New Testament*, that was published by Joye, and at *Antwerp*, in 1534, with *corrections by Joye*. Besides what is mentioned in notes, Joye

translated Essay into English, published at Strasburgh. The Psalms and Primer were professedly translated from the Latin of Frier Felix, of 1515. It is not meant (*in the notes*), to say that Joye's translations, which bear his name, were done by Tindal, but only his *Edition* of the New Testament, printed at Antwerp. Some parts of the Old Testament never were translated by Tindal. After re-examining, and comparing, the two editions of Lewis's History of Translations, &c. amidst some differences, I do not find they differ in what regards Tyndal and Joye. But, in my text, p. 18, v. 2, for, he is also said to have translated a part of Tindal's Bible, read, *he also* edited, with corrections, Tyndal's New Testament, at *Antwerp*: it is most probable (I should think), that the *Pistlis*, at least, mentioned as being at the end (for I have not seen the book itself) were translated by Joye.

P. 19, John Whitgift was D.D. 1567, and John Penry, A.B. 1583. He never proceeded, as I can see, A.M.

Ibid. insert after last line :

Robert Soame, first Fellow of Queen's, and afterwards Master of this College, in 1589, was a zealous writer for the Church, against the Puritans ; author of a "Refutation of Martin Mar-Prelate," the work ascribed to Mr. Penry. He proceeded D.D. in 1580, and died 1608.

George Ackworth, Dr. of Civil Law, and, according to R. Smyth, Master of the Faculties in Ireland. He was an antiquary, and wrote, *Libri Duo de Visibili Monarchia contra Nicholaum Saunders in Monarchiam*. He is said to have assisted Archbishop Parker in his *Antiq. Britan. Eccles.* See Vol. II. p. 124, of our History of the University and Colleges of Cambridge, and Masters's History of Bene't College, p. 97.

Ibid. last line, for *Pearcū, Piercii*, and dele *en*.

P. 20, l. 1, Fynes Morrison, Esq. proceeded A.M. 1587, and Dr. Baro, Lady Margaret's Professor, S.T.P. 1576.

Ibid. l. 9, after *Predestinarians*, insert :

Andrew Willet, D.D. 1601, was author of two large volumes of Commentaries and Annotations on different parts of the Old and New Testaments. He also wrote a Treatise of Christ's Descent into Hell. He was first Fellow of this, afterwards Fellow of Christ's. He was Prebendary of Ely. See Bentham's History of Ely. Mr. R. Smyth also mentions another Prebendary of Ely, Anthony Aucher, first of Trinity College, afterwards (March, 1636), admitted Fellow-Commoner of this. He wrote the Arraignment of Rebellion during the time of Cromwell, and a piece against the Engagement.

P. 20, Granger was A.M. of Peter-House, 1605.—The only Robert Sprackling in Dr. Richardson's Catalogue of Graduates, is entered of Bene't, A.B. 1651.

Ibid. Rev. Christ. Cartwright, (admitted on Mr. Raymont's foundation, June, 1617, A.M. 1624), and David Stokes, were eminent linguists, and annotators on the Bible. Sir Robert Wiseman, Dean of the Arches, and author of a Treatise on the Excellency of the Civil Law, is mentioned by R. Smyth as of this College. He appears in Richardson's Catalogue, L.D. 1639, and of Trinity Hall.

Ibid. last line, for LL.D. 1688, A.M. 1623, D.D. 1639.

P. 21, l. 5, for Thomas, read *John*. Cosins, D.D. according to Dr. Richardson's Catalogue, was A.B. from Caius, 1613, proceeded D.D. in 1630.

Ibid. notes, l. 4, after &c. add, *part 2*, and for 60, 58.

P. 22, l. 7, after of, add, *steps to*; and after Temple, for or, read *of*.—There is a curious account of Crashaw by Anthony Wood (Fast. Oxon.). He says he was *incorporated* also of Oxford: which he observes, however, after those, who knew him to be *living* at Oxford in 1641. But it seems his name does not appear in the Public Register of Oxford. He was first A.B. of Pembroke-Hall, and, according to Richardson's List of Graduates, proceeded A.M. from Peter-House, in 1638.

P. 23. Dr. Beaumont was admitted April 15, 1631, and proceeded D.D. from Peter-House, 1660.

Of his poem called *Psyche*, a second edition was published in 1702, in a folio of 370 pages, two columns in each page, rather closely printed, so that according to the modern style of printing, it might make a folio of about 800 pages. It was composed during his ejection "for the avoiding of mere idleness, when the turbulence of the times deprived him of wonted accommodations of study."

Dr. B. was, I doubt not, a pious man, but his dedication is a singularity: "To the most sacred Treasury of the PRAISE and GLORY of INCARNATE GOD, the world's most merciful Redeemer, the unworthiest of his Majestie's creatures, in all possible veneration, begs leave to cast this his dedicated mite." This poem has been sometimes incorrectly given to Beaumont, the dramatist. Charles, the son of Dr. Beaumont, A.M. and Fellow, was editor of this poem, after his father's death: and having built the Lodge, (in 1701,) and given it to the College, he is entitled to a place in our catalogue. There is a portrait of Charles Beaumont in the Lodge.

John Bargrave was admitted of Peter-House, March 10, 1636, and D.D. at Oxford, in 1661. With respect to Puritans mentioned pp. 24, 25, the names of Dr. Seaman and Mr. Cawdry, I do not find in the Admission Book; but Francis Talents, (a Derbyshire man) was admitted May 14, 1636, and Colonel Hutchinson, Feb. 29, 1631-2.

P. 25, l. 18, add, Rev. E. Simeon, according to Smyth, distinguished himself as a writer in favour of Charles I., and was instrumental in getting ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ printed, of which more under Dr. Gauden.

Andrew Bing, B.D. 1601, D.D. 1606: Fellow, and Hebrew Professor, was one of the translators of King James's Bible: as was also John Richardson, D.D. first Fellow of Emmanuel; then admitted Master of this, and

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May 3, 1615, appointed by the King, Master of Trinity College.

Samuel Thomas, (of Somersetshire,) was admitted of this House, June 18, 1645, and afterwards Fellow of St. John's, Oxford. In Cromwell's time, he was with the Presbyterians, but becoming afterwards zealous for the Church, wrote *The Presbyterian unmasked*. He was deprived, at the revolution, for not taking the State Oaths, and died in 1693.

P. 26, Dr. Garth (of Durham) had been admitted bible clerk, on the foundation of Dr. Cosyns, May 29, 1676, having been admitted two days before Pensioner, being then in his 17th year.

P. 27. Jeremiah Markland, (of Lancashire,) was admitted Jan. 3, 1718—19; in October following, he came for examination.

P. 28, notes, l. 2, for *gesset*, read *gessit*.

Thomas Gray, (of Middlesex,) was admitted Pensioner of Peter-House; July 4, 1734, and October following came to reside, being admitted Bible Clerk, on the foundation of Dr. Cosyns, bishop of Durham; the admission book says, in want of a candidate from the proper schools. P. 30.

Notes, John Randall was, from King's, 1744, made Professor, 1755, and proceeded Mus. D. 1756, died March 18, 1799, aged 83.

P. 30, notes, l. 10, for *Saxonii*, *Saxonum*, and for *Curlic*, *Curtii*.

P. 31, l. 10, dele *Dr. Waring, and the late Judge Wilson*; and l. 11, dele *both*, and after *College*, insert *and Dr. George Wollaston, of Sidney*.

P. 31, l. 18. It was Stephanus's *Latin* (not *Greek*) *Thesaurus*, in 4 vols. folio, 1734, in which Bp. Law was concerned.

P. 32. Judge Wilson must not be mentioned as coadjutor in the *Excerpta*; but he wrote a pamphlet in the dispute between Dr. Waring and Dr. Powel, relating to the Mathematical Professorship, (being himself a good mathematician)

and rose to be a judge. Of course, too, l. 9, *another* must be dele'd. Dr. Thorpe's *Commentary* on Newton should be, an English Translation. Dr. Jebb's Works, &c. by Dr. Disney. l. 14, George Borlase, B.D. 1780, and Tutor, completed Dr. Richardson's and Dr. Caryl's Catalogue of Graduates, as far as it comes down, and published it. There are two editions of this work, the first coming down to 1787, the last to 1800. I am not aware he published any thing else.] P. 32, l. 17, after *person*, add, *who after some years towards the latter part of his life was.*

The names of a few persons eminent for rank may be subjoined. William de Whittlesey, Decretal Doctor in the Roman Court, and in England he became General and Official to the Archbishop, Dean of the Arches, and Archdeacon of Huntingdon. He was, also, in succession, Bishop of Rochester, Worcester, and in 1369, Archbishop of Canterbury. In his time, the rights of the English Church were argued against the claims of the Roman Pontiff, and he obtained for the University of Oxford privileges similar to what Hugh de Balsham procured for Cambridge, exemption from the Bishop of Lincoln's jurisdiction. Thus far Archbishop Parker, *Antiq. Brit. Eccles.* p. 379; but he leaves unnoticed his having been Master of this College; he, however, was, in 1349, as shewn in the notes to Bishop Godwin, *Præsul. Ang.* p. 116. Hugh de Balsham has already been mentioned as a liberal benefactor. He was consecrated Bishop of Rochester, July, 1401; but, says Godwin, (p. 533) *Ecclesiam suam Cathedralē nunquam vidit*, for he died the beginning of the following year: he had been Master of this House. Bishop Godwin claims the famous Cardinal Beaufort, son of John of Gaunt, Duke of Lancaster, for Oxford: and there he certainly obtained part of his education: but, says Dr. Richardson in the notes, (de *Præsul. Ang.*) *Cantabrigiæ literis incubuit in Domo D. Petri: ibi anno 1388 solvit viginti solidos pro pensione Cameræ. Ita in MS. Wren.* He died, April 11, 1447. To these may be added,

Dr. Maw, consecrated Bishop of Bath and Wells, in 1628. He was some time Master of this, and afterwards Master of, Trinity College. He died before the end of the year in which he was consecrated. He was succeeded by William Curle, who afterwards went to Winchester, to which he was translated in 1630, and died about 1632. He had been Fellow of this College, though it is unnoticed by Bishop Godwin. Edm. Scambler, Bishop of Norwich, 1584, was first Scholar here, after Fellow of Queen's. Isaac Barrow, Bishop of St. Asaph, 1669, uncle of the famous Dr. Barrow, was Fellow; Richard Osbaldiston, Bishop of Carlisle, and afterwards of London; and Edmund Keene, Bishop of Chester, and afterwards of Ely, was Master, being the 34th, from the beginning. Concerning him, see Mr. Bentham's History of Ely.

A few more bishops might be mentioned; but I shall close with two or three laymen, eminent for rank. John Lord Cavendish, second son of the Duke of Devonshire, proceeded A.M. 1733. Sir James Lowther, Earl of Lonsdale. Sir Clement Wearge, Bernard Hale, Esq. (A.M. 1702,) and — Reynolds, Esq. Barons of the Exchequer, and Sir Bernard James.

CLARE HALL.

P. 33, notes, l. 7, for *Monasticæ, Asceticæ*.

Ibid. There are many spurious writings ascribed to Cyprian, and, not to do the author of *Asceticæ* injustice, I confess, the works I had in my thoughts were "*Treatises de Cardinalibus Christi Operibus*:" so (*) dele *Cipriani Epist.*; at the same time, this author is not sparing of other spurious books on the subject alluded to; such as, *Ignatii Epist. ad*

Tarsenses, et Philippenses, Joannes Chrysostom: in Matthæum, et Arnobius in Psalmos. Nor, further, must I be understood to say, that Attaserra, the author of *Asceticōn*, maintains, the words, *Monastery* and *Nunnery*, or *Monkery*, as reduced to a *regular system*, were known in what is called the Apostolic Age—he asserts the contrary in this very chapter quoted above, and more largely, Lib. I. C. 1, 2, where he shews, that it was reduced into a system in Egypt.—All I mean to say, is, that Attaserra, to countenance principles favourable to his system, quotes writings that are not genuine: still less do I mean to say, that *monastic writers* alone quote spurious books; but nothing is better known than that, when monkery was subjected to rules, many had little else to do, than to write and invent; and to what extent spurious writings were carried, would not be very easily ascertained. Under these limitations, the page may stand; for, by *Συνημῆτα τῶν παθέρων*, nothing short of Christian Nunneries can be understood.

P. 45, l. 15, the basement of Clare Hall Chapel is, I perceive, unarchitecturally called a rustic basement; what is called the rustic, is in a different style.

P. 45, notes, l. 2. I have perused a copy, in which, if I recollect right, it was written *only* 25, (the Latin edition, I mean.)

Dr. Branthwaite was A.B. from Clare Hall, 1582, Fellow Emman. 1586; and Nicholas Farrar was A.M. 1613.

P. 47. Geo. Jollyffe, proceeded M.D. 1652; and Hen. Jollyffe, A.M. 1526.

P. 47. Oley, (Mr. Barnabas,) was Archdeacon of Ely, and Prebendary of the Cathedral Church of Worcester. For some account of him, see Mr. Aubrey's Original Letters from Bodl. MSS. Vol. III. p. 81, and Nash's History of Worcestershire.

P. 49. David Clarksom was A.B. of Tr. Col. 1644; proceeded B.D. from this House.

P. 38. For *John Freeman*, read *William Butler* never

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took his Doctor's degree ; hence the lines of some humourist,
(Butler was a great humourist himself,)

Here lies William, who never was Doctor,
Who died in the year when the Devil was Proctor.

AUBREY'S LETTERS, &c. Vol. III. p. 27.

I am reminded, too, that Aubrey says, Vol. III. p. 27, that Samuel Butler, author of *Hudibras*, was of no University, and Aubrey was intimate with him ; so that what some say, without any authority, of his being of Cambridge, must stand for nothing. He may, perhaps, have been confounded with the above-mentioned Butler.

P. 49. The Dr. Gunning there mentioned, is he, the too favourable account of whom has been made an objection to Baker's *M.S. Hist. John's*.

P. 54, notes. For *Ecclesiastices*, *Ecclesiasticis*.

Thomas Edwards, Clare Hall, Fellow, 1766, wrote a Latin Dissertation, in Defence of Bishop Hare's system of metres, applied to David's Psalms. He, also, in 1768, wrote *Dissertationes Duæ* ; one defending the system of Houbigant and Kennicott in regard to the corruptions and false readings of the Old Testament ; the other opposing Calvin's notion of Predestination, particularly Lib. 3, c. 21, § 5, 7, c. 22, § 11, which carries absolute predestination to its utmost point, called, therefore, by some divines, *Calvini Decretum Horrendum*. Dr. E. aims to shew, that Paul's doctrine relates to gospel privileges, and he adopts Dr. Taylor's theory of a twofold justification. He also published, *Selecta quædam Theocriti Idyllia*, Gr. and Lat. Cantab. 1779.

P. 58. Samuel Disney, LL.B. 1761, Vicar of Halstead, in Essex, author of a volume of Sermons, published since his death, subjoined to which, is, a valuable Treatise against Pluralities ; he himself having conscientiously declined some additional and valuable church preferment, when offered to

him. Prefixed, are Memoirs by his relation, the Rev. Dr. Disney; and by a Prologue to the Padlock, introduced as a specimen, it is evident he had a very elegant talent for poetic composition.

JESUS COLLEGE.

P. 60, last line, dele *plenty of*, and the 4 following lines of notes in next page.

P. 61, notes, l. 14. For ob, *ol*.

P. 62, l. 8. For Croyland, *Barnwell*.

P. 63, notes, l. 4. For Lib. II. Cap. XI., *Lib. III. Cap.* 11.

P. 64, l. 7. Instead of Most Holy Trinity, the Blessed Virgin, and St. Radegundis, read *The Blessed Virgin Mary, St. John the Evangelist, and the Glorious Virgin St. Radegundis*.

P. 64, notes, last line. For dicatæ, *dicato*.

P. 65, notes, l. 1. For p. 329, read 269.

P. 66, l. 1. For bishop, *king*.

Ibid. l. 27. For owl, *awl*.

P. 67, note a, and p. 68, were made up from hints copied in part from Bishop Stanley's and West's Statutes, and in part from Sherman's MS. at different times, and into different books. Distance prevents my rectifying some contradiction. To leave the passages clear of all responsibility, dele, in p. 67, the whole of note a; and in p. 79, note a; and for note a, p. 67, add what follows, (which will illustrate the text:) Archbishop Parker, Catal. Cancel. &c. p. 26, has it, (speaking of Alcock,) *ex magistro, sex sociis, atq. sex pueris constare ordinavit*: Bishop Godwin, (p. 270,) *sex socios, et scholarium numerum mihi incompertum; et totidem scholares,*

adds Dr. Richardson. Sherman, the writer of MS. after quoting the Statutes first given, (Bishop Stanley's,) says, in collegio per nos erecto pusillam gregem constituimus ex sex personis, magistro uno, et quinque sociis. Other fellowships, at least, and scholarships were afterwards added. Among these latter, according to Sherman, were those for eight boys, to be instructed in grammar, and analectics, one of whom was called Organista, a second Sacrista, a third Bibliotista, the fourth Janitor; the four other boys were to be instructed in singing, as Choristas; and these, according to Sherman, made the number of Fellows and Scholars even till the time of Elizabeth. The above particulars will shew some of the college economy of those early times.

On the above eight scholars, &c. Sherman observes, Hunc octonarium numerum confirmat Nicholaus (West) Statutorum capite nono, quibus duos Andreas Roystonus custos ante tempora Eliz. addidit, adeo ut Scholarium et sacrorum numerus erat tunc temporis æqualis: verum prædictæ Eliz. visitatores eodem statuto supra citato discipulorum numerum ad 15 reduxerunt, quibus autem accedunt tres postea fundati, quibus unum Dom. Marshall, duos Dominæ Joannæ Price tribuimus.

Adeo ut Collegium Iesu Magistrum sive Custodem, 16 socios, et 18 scholares a fundatione aliat. MS. Jes. p. 33, 34.

P. 68, l. 4. Dr. Richardson (notes on Godwin) calls Bishop Stanley the sixth son; which if right is a matter of little consequence; he was son of Thomas Stanley, created first Earl of Derby, in 1485.

P. 68, l. 14. After *Diocese*, add, it went also to support a preceptor of grammar and hostiary.

Bishop Stanley first gave Statutes, which, together with the Foundation of the College, were confirmed by the authority of Pope Julius II.; Nicholas West, the 31st bishop of Ely, revised Stanley's Statutes, changed some, and improved others, and *these* Statutes thus repaired, are now the *proper* Statutes: a copy of 1626, Sherman says, is incorrect.

P. 69, l. 18. Before *advowson*, add *perpetual*, and delete *at his death bequeathed the fourth part of his estate*.

Ibid. l. 21. For *rectories*, *rectory*.

P. 70, l. 15. It does not appear, that Mr. Tobias Rustat (at least the *benefactor*) was of this College. He does not appear in the book of admissions; but he was created A.M. by Royal Mandate in 1675.

Ibid. l. 6, for 1587, 1687.

Ibid. l. 16, for Chuffes, read *Jubbs*, and after Chubb, (notes) add, *and Stubb's, as Major, the Scotch Historian does; (Hist. de Gest. Scot. p. 9,) and Isaacson the Chronologer follows his error, A.D. 1492. Isaacson (according to MS. Jes.) dates the year too incorrectly; Chubbs was a native of Whitby in Yorkshire, first of Pembroke-Hall. Wren's MS. de Custod. &c. Pemb.*

Ibid. l. 23. Goodrich, or Godrick, was Proctor in 1515.

P. 70, notes, l. 2. For 333, read 272.

P. 71. For *Arslecton*, *Aslecton*; and wherever *Arslecton* occurs elsewhere, read *Aslecton*.

P. 73, l. 18. Bale proceeded A.M. 1634. Some other bishops of this period are incidently mentioned elsewhere.

Christopher Lord Hatton, first Vice-Chamberlain, and shortly afterwards Lord Chancellor to Queen Elizabeth. R. Smyth notices him as the reputed author of a Collection of the Psalms, with titles. It is given by some to Bishop Taylor, who dedicates to Lord Hatton some of his theological works in the highest strains of eulogium. He was a man of great capacity and prudence, of whom it was said, "the Chancellorship was above his law, but not his parts; so pregnant and comprehensive, that he could command other men's knowledge to as good purpose as his own." *Statesmen and Favourites of England.*

P. 74. Some mentioned as ejected by Calamy, were from *Living*s, not from *College*. Mr. John Dod could not have been mentioned by him as ejected by the Act of Uniformity, for he died in 1645, before that Act. But he does mention

him incidentally, as vicar of Fawsley, Northampt., and as father of Mr. Timothy Dod. Dr. Young, too, was ejected for not taking the engagement, prior to the Restoration. Dr. Sterne had been ejected, (but was restored Aug. 3, 1669) consequently on *that* Dr. Worthington was put out, and not *by*, but *before*, the Act of Uniformity; so that Dr. Calamy is acquitted of inaccuracy in those particulars.

P. 74, l. 23. Add as a note, A John Dod was admitted of this College June 29, 1627. But all the Dods mentioned in MS. Jes. except the first mentioned in text, kept their preferments, consequently could not be the Dods mentioned by Calamy, nor, indeed, does he say they were. There are, besides, several other John Dods, (subsequent to J. Dod mentioned in text above, of Fawsley,) in Dr. Richardson's Catal. of Graduates. Calamy observes of Timothy Dod (Eject. Min! Vol. 4, p. 640,) at what University he was educated, I cannot say. Speaking from imperfect recollection, I have said (in text) there was a Timothy Dod of this College; but on re-examination, I do not at least find his name mentioned in MS. Jes. The only Timothy Dod in Richardson's Catal. Grad. is put down of Emman. A.B. 1615, A.M. 1619.

P. 75, add as follows:

Dr. Nalson, according to R. Smyth, was author of Collections, entitled, Impartial Collections of the Great Affairs of State, from the Scotch Rebellion in 1639, to the King's Murther in 1648. This was written, it seems, to expose the mistakes of Rushworth's Collections. But this work itself may be suspected to savour more of party than Rushworth's, as well from what it professes, as from the title of another of his books, "The Principles and Practices of the Dissenters." But how far Dr. Nalson's Collections may be able for impartiality to cope with Rushworth's Historical Collections, which professes to give specimens, letters, transactions, and facts on *both* sides, is more than I undertake to say. Dr. Nalson also wrote A Discourse of the Original, Antiquity,

and Excellency of Monarchy. He also translated Mam-
burgh's History of the Crusades. He was a Prebendary of
Ely, and died 1685.

P. 75, l. 4. For 1706, read 1606.

This Geoffry Watts, younger son of Sir John Watts, was
at first admitted Fell. Com. of Emman., afterwards in 1606,
made Fellow of this, by a mandate of James I. MS. Jes.
He wrote a book against the Anabaptists, a frightful sect in
those days. He died, I think, in 1663. See further, p.
370.

Roger Andrews, D.D. was, at first, Fellow of Pembroke
Hall, and afterwards (in 1618) the fourteenth Master of this
College. He was one of the translators of King James's
Bible, and brother to the famous Bishop Andrews. What
entitles him to particular notice here, is, he was the first
person, who made a register to this College, (MS. Jes.) He
survived his brother, and made a voluntary resignation of his
mastership in 1632.

P. 76. The difficulty mentioned p. 76, may, I apprehend,
be solved thus. The living of Stowmarket does not belong
to Jesus College, so, l. 12, could not be given by it to Young;
and as Storer obtained the living by private patronage, and
did not come into it, according to Dr. Calamy till 1660,
Young had left it. I have occasionally made use of Mr.
Palmer's edition of Dr. Calamy, as I have in the text of the
above page: in Calamy's own edition of 1713, it is Vol. II.
p. 659.

P. 76. l. 18, 19. Read by transposing, *He was the 18th
Master of this College, which office he held till 1660*, for I
do not mean to say he held the office of Vice-Chancellor all
that time. Dr. Worthington, besides editing, published some
original theological pieces of his own. He was admitted
Master, May 1, 1650, and resigned to Dr. Richard (not *Law-
rence*, p. 77,) Sterne.

P. 77, l. 21. After legacy, add, Mr. Petty had been first a
student of Christ's College, but became afterwards a tutor of

considerable note here. As to the Arundelian Marbles, "Lautam hanc supellectilem illustrissimus Arundelliae comes Howardus, A.C. 1624, ex veterum Græciæ et Asiæ urbium rudibus, operâ doctissimi viri Gulielmi Pettæi, impensis summis conquisivit." Accounts of the Arundelian Marbles are given by different writers, Selden, Prideaux, Maittaire, Chandler, Roberts. The above extract is from Roberts' pref. to *Marmor*. Oxon. 1791.

P. 78, Leonard Twelles was a Nottinghamshire man, and entered here, (according to the book of admissions) Sept. 27, 1700. His "Critical Examination," &c. was printed in 1731. My business being only with Twelles and his *examination*, rather than the book examined, I cast my eye too hastily on Lewis's Hist. (the folio edition,) of the Engl. Translations, where finding Narys's version, and this, on the same page, I hastily put down Narys's name; a great error unquestionably. But I have since perused, with some attention, both Twelles's examination, and the book itself. It has no name, but is entitled, "The New Testament, in Greek and Latin, containing the Original Text, corrected from the authority of the most authentic MSS. and a new version formed agreeably to illustrations of the most learned commentators and critics, with notes and various readings, 1729." It is accompanied with a dedication to Lord Chancellor King. Lewis (Hist. of Eng. Translations, &c.) treats it with great contempt; but, as he speaks in a general way, whether with proper knowledge of the subject, I will not say. Twelles was evidently a man of learning, and an orthodox man; in the version, therefore, of a man who was evidently not so, he would, no doubt, be prepared to find all the errors he could. He criticises, more particularly, those parts which relate to the controversies between the Unitarians and Trinitarians; such as, *the Doxology in the Baptismal form, the three heavenly Witnesses, &c.* (1 John, 5, 7.) On the latter there is a long note by the translator, who leaves it out, on the authority of MSS., and a still longer examination by

Mr. Twelles, who advocates it. Mr. Porson slightly refers to these parts in the two authors: "The Greek-English editor," says he, "of the New Testament, 1729, threw the verse out of his text, and subjoined a long note to the place, which is apparently written with great labour.—Twelles refuted this editor *after his manner*." Préface to Letters to Archdeacon Travers, p. 7. The learned Greisbach, (a Trinitarian, it seems,) besides his account of the MSS. that relate to this passage (in loco), gives a *Diatribé* at the end of his Greek Testament, being a summary of MSS. Greek and Latin, versions and editions, with Greek and Latin fathers, that admit or reject this celebrated clause; so that inquirers may henceforth be saved the labour of much learned research: and he distinctly notices the above Greek-English version (Græco-Anglicana MACII, p. 7), and Mr. Dibdin (Introduction to Greek and Latin Classics, p. lxxv.) on the authority of Masch, gives it to Dr. Macey: but both that and Twelles's Examination are so extremely scarce, that Dr. Marsh confesses, he had never seen Dr. Macey's work, and refers, for an account of it, to Memoirs of a Library, in Halle, Vol. IV. p. 418, and 419. See Marsh's Translation of Michaelis's Introduction to the New Testament, Vol. II. p. 463. He adds, p. 464, that he had never been able to procure a copy even of Twelles's Examination.

I am obliged to the judicious Mr. Tyrwhitt, of Jesus College, for pointing out my ridiculous mistake; and I have taken the more pains in rectifying it, both on account of the rarity of these two books, and by way of making the amende honorable.

P. 77, l. 22, John Elliot was A.B. 1623, but, I believe, I was misled by Sherman: for from Richardson's Catalogue of Graduates, it does not appear Elliot proceeded A.M.:—there is a Life of him by Cotton Mather. The Sir Thomas Ellyot (the same page) wrote also a Commentary de Rebus Memorabilibus Angliæ. Anthony Wood speaks of him as

being of St. Mary Hall, Oxford. But MS. Jes. has him among the knights and baronets of this College. His Dictionary was afterwards enlarged by another hand.

Foreman (same page) was first from Magdalen College, Oxford: but, according to Richardson's Catalogue, was A.B. here, A. 1588. He died 1611; dele, therefore, 1545.

P. 78, l. 3, after 1644, add, he was, however, entered Fellow-Commoner here in 1623.

Ibid. Dr. Legge wrote the Destruction of Jerusalem, and Life of King Richard III. The latter, says Smyth, was acted here with great applause.

Ibid. Dr. North's edition (second edition, Cambridge, 1683) is entitled, *Platonis de Rebus Divinis*, being only on theological topics. It is without notes, but has a sensible preface. No parts of Plato (there had been abundance of Aristotle in parts) were printed before this edition. Dr. N. was entered Fellow-Commoner of this College, February 25, 1660; was admitted Fellow of this, and in 1677, Master of Trinity College. He died 1683.

Ibid. The Hon. Roger North was author of an historical work against Dr. Kennet, and wrote the Lives of his two brothers, Francis, Lord Guilford, Keeper, and Sir Dudley North, Knight. Roger was entered here, October 30, 1667.

Ibid. Dr. Pearson was Lady Margaret's Professor.

P. 79, l. 7, after Dodwell, insert this paragraph:

Dr. Saywell, first Fellow of St. John's, after Prebendary of the Church of Ely, and Chancellor of the Church of Chichester, was admitted Master of this College, 1679. He wrote the Original of all the Plots in Christendom, with the Danger and Remedy of Schism, and Evangelical and Catholic Unity maintained in the Church of England, also an Apology for its Government and Liturgy: it was directed principally against Mr. Baxter, and Dr. Owen, and ends in a vindication of Dr. Gunning.

P. 79, l. 8, for Joseph, *John*; see p. 22.

Ibid. Flamstead entered, Dec. 21, 1670.

Ibid. Hughes was entered, Oct. 10, 1667.

Ibid. Ockley's name not in the Admission Book of Jesus College.

Thomas Herring was admitted Pensioner of Jesus College, June 21, 1710, though afterwards (July, 1714) removed to Bene't College. In 1728 he proceeded D.D. In 1737 he was consecrated Bishop of Bangor, and in 1743 was translated to York, and in 1747 to Canterbury. In his lifetime he printed seven Sermons, remarkable not for any metaphysical disquisitions, which he always professed to avoid, but their manly style. They were preached on public occasions, and collected into a volume after his death, with memoirs prefixed. The most remarkable for their zeal, though not the best written, are those preached at the Cathedral Church of York, September 22, 1745, on occasion of the Rebellion in Scotland, and at Kensington, January 7, 1748, the day appointed for a public fast. He also published, in one of the weekly papers, some short strictures on Gay's Beggar's Opera.

Archbishop Herring's name stands more immediately connected with the Rebellion in 1745. He was the first who gave the alarm: and, by his spirited Address on September 24, 1745, a subscription of £40,000 was raised by the nobility, clergy, and gentry of Yorkshire, for the defence of the county; and his Address to the Duke of Cumberland, July 23, 1746, after his victory at Culloden, is very masterly. It is said by some, that he headed the troops in his own country: which, whether true or not, there is a ludicrous print of him, habited partly as a bishop, and partly as a soldier, under the title of the Military Champion, or the Church-Militant: and the wags of the time called him, The Red Herring. He died in 1757.

Matthew Hutton, D.D. should be mentioned, though it

were only for a peculiarity. For he was admitted Pensioner of this College, one day after Herring (June 22, 1710), and succeeded to him immediately in the Archbishopric of Canterbury.

P. 81, Dr. Styan Thirlby, defended also the Catholic doctrine of the Trinity against Mr. Whiston.

P. 82, Mr. John Jackson published various works besides his *Chron. Antiq.*, a work in three volumes, 8vo. 1752.

P. 83, l. 7, after Caryl, add, entered Oct. 26, 1729, was registrar of the University, a proper gentleman to combine and continue, &c.

Ibid. l. 10, instead of Ashton, Yonge, Bishop of Bristol.

Ibid. l. 17, after Coluthus, add, Mr. Fawkes was a Yorkshireman, entered of this College, March 16, 1737, and died 1777.

Ibid. Mr. Thomas Neville, Fellow, was admitted, July 20, 1758, and proceeded A.M. 1769, and Mr. David Hartley was admitted, April 21, 1722, and Fellow, 1727.

P. 84, Sterne was admitted, July 6, 1733.

P. 85, l. 1, before contemporary, add, nearly; and l. 10, after of, add, a controversial piece, against Dr. Priestley on the Lord's Supper, and a short Memoir of the patriotic Sir John Barnard (to whom, during his mayoralty, he was chaplain).

P. 84, notes, l. 1, after think, add, in its full extent.

Ibid. l. 12, after editions, add, he was admitted of this College, Aug. 24, 1742.

Samuel Berdmore, Fellow, was admitted here in 1755, and proceeded S.T.P., though he only stands as A.M., 1762, in the List of Graduates. He became Head-Master of the Charter-House school, and died in 1802. I am not aware of anything written by him, except a Tract on Bishop Hurd's Piece on Poetic Imitation, in which he denies its claim to originality, and maintains that it is borrowed from a French author (Catrou). It is called, *Literary Resemblances*.

P. 85, Gilbert Wakefield was admitted, April 22, 1772.

P. 86, l. 13, after subscriptions, add :

To the names of persons of rank, incidentally introduced, may be added the following : Edmond Scambler, Bishop of Peterborough ; William Hughes, Bishop of St. Asaph ; Hugo Bellot, Bishop of Bangor, Fellow ; Sir Edward Loftus, Lord Chancellor of Ireland, Justiciary of the Court of Common Pleas, in the reign of Elizabeth ; Sir John Brampton, Knight, Chief Justice of England ; Sir Richard Hutton, Knight, Justice in the Court of Common Pleas ; Sir William Boswell, Ambassador to the United States of Holland ; with many others.

P. 87, l. 17, after other, add, this court was raised partly from contributions from noblemen and gentlemen, most of whom had been educated in the College, and partly from the Masters and Fellows, who appropriated towards the building the fourth part of their yearly dividends.

P. 88, for Radegund, read *Radegundis*.

P. 89, notes, l. 5, after cooperuit, dele the remaining part of the page, and read as follows :

Might not then the above stone (as Blomefield inclines to think, Collectanea, p. 143) have been brought, perhaps, when the chapel was renovated, and the cloisters rebuilt by Sir John Ripley ? The other stone (of Berta Rosata) clearly belonged to the Chapel of the Nunnery ; and the author of MS. Jes. gives his reasons, and very probable ones, for believing that the nun was buried here a little before the dissolution of the Nunnery. If the former stone was not brought here, as before supposed, the difficulty is, to account for a PRIOR's being buried in a chapel of nuns. Now it may be just observed, that abbesses and prioresses could not confess and give absolution, excommunicate, nor even preach, because they had not "the power of the keys ;" Item Abbatissa non potest benedicere seu velare Virgines, earum confessiones audire, easdemq. absolvere, neq. Evan-

gelium prædicare, quia non habet potestatem clavium. Concil. Paris VI. Can. 43, (ut Asceticō^v, p. 113.) So that they necessarily admitted among them monks. Some nunneries had their vicarii, aut Rectores Monialium, who were called Spiritual Fathers, and all their confessors, Confessores ordinarii. These were sometimes their Presbyteri, but never, as I find, Priores, or Priors. If Mr. Wakefield has given a correct date of this stone (for the corner is battered off) 1007, its date is a considerable time before the foundation of the Nunnery of St. Rhadegundis: for Nigellus's Charter, given just after the foundation, (though without date) must have been between 1133 and 1134, as stated by Dr. Pearce, who kindly favoured me with a perusal of it, copied from the Archives of Jesus College. Still, should the date be correct, I do not perceive, that the difficulty of *Prior hujus loci* would be removed. For, if I mistake not, the Cell, prior to the Nunnery, was a Cell of Sanctimonialium, monialium, of nuns, not Monachorum, of monks, who could, therefore, have no Prior in the House, though called Prioratus. See p. 61 of this volume, note ^a.

In the MS. Jes. are the names, offices, mode of electing the Abbess, &c. collected from the Archives of Jesus College. It is here clearly seen, that this was not a *mixt* monastery of nuns and monks, but consisted wholly of nuns: so that whatever I might be disposed to think (p. 90), facts would be against it.

P. 91, Dr. Gascoigne was admitted of this House in 1594, and is described in MS. Jes. as Vir in deducendis Genealogiis peritissimus.

PEMBROKE HALL.

P. 95, l. 25, after instructors, add, the members were called Custos, et Scholares. Its foundation is dated 1343. MS. Wren, de Custod. &c.

P. 97, l. 5, dele Rectory; and after Margaret, l. 7, add, of Isleham.

Ibid. Tindman was fourth Master.

P. 98, l. 17, after College, add, (*MS. Wren.*)

Ibid. notes, last line, Bishop Bale says, Lindwood wrote nothing but his *Provinciales*: hardly probable: Bishop Godwin says, inter multa quæ scripsit, &c.

Ibid. after last line, add:

George Folbury, S.T.P. is mentioned by Carter as Poet Laureat; on what authority I know not: MS. Wren only speaks of him as Master (as the 15th, 1537), and as one of the *University Preachers*, with Cranmer. Vid. Balæum in Cent. 8, cap. 27, Pitsæum *Ætat.* 16, 956.

P. 99, Ridley in 1521 had been also Fellow of University College, Oxford. Wood's *Hist. Antiq. Oxf. L.* 2, p. 62.

Ibid. Rogers suffered Feb. 4, 1554.

Ibid. l. 22, for 1547, 1549. Bradford suffered 1555.

Ibid. Carter mentions Thomas Lupest (Lupset, he means) one of the revivers of literature. He translated into English two of St. Chrysostom's and Cyprian's Treatises, and also wrote several Latin Epistles and Sermons. Smyth says, it is not clear he was of this College, and his name does not occur in Richardson's Catalogue, nor Wren's MS.; so that, at least, he was not Fellow. Wood says, *utrum ad hanc au Cantabrig. Acad. se contulerit, haud compertum est, Lib. II. p. 233.*

Ibid. Nicholas Carre, (of Northumberland) M.D. 1558, Greek Professor, another of the revivers of literature,

translated part of the Orations of Demosthenes, and was Fellow. In a List of Fellows of Trinity College, copied by Dr. Richardson, he appears as Fellow there. It is further said, he wrote to Cheeke an account of Bucer's Funeral, yet appeared as one of the Jury (Juratorum) in burning his bones.

Thomas Newce, Nuce, or Newes, A.B. elected Fellow 1562, translated Seneca's Octavia, published by Thomas Newton, 1581. He also wrote two poems, one Latin, the other English, prefixed to the Agamemnon of Seneca, edited by John Studley, 1566. He was Chancellor of Norwich, and died 1617. *Atwood's MS.*

Dr. Turner published a piece on the New Learning, the Hunting the Fox and Wolf against the Papists, a Treatise on Baths, and also poetry. According to Richardson's Catalogue, he proceeded A.M. at Cambridge, 1529. He died 1568. Vid. Balæum.

P. 100. In saying Dr. Young was admitted Master by royal mandate, I follow Wren's MS. Smyth speaks of him as author of Notes upon the Book of Henry Nicholas on the Family of Loue, entitled Evangelium Regni: this is not mentioned, however, in Wren's MS. But he could not have been Rector of Landbeach, as mentioned by Carter, as the living belonged to Bene't. Young was imprisoned by Elizabeth, and, I think, died in prison.

John Thaxtill, A.B. 1619, described by Caius as, Homo singularis eruditionis, nostrâ memoriâ, MS. Wren. He proceeded D.D. 1537, and is entitled PRÆDICATOR ACADEMIÆ, and was of great authority in those early times, in the schools. He was chosen Fellow, 1515.

Ibid. Francis Anthony proceeded M.D. here, 1608.

Ibid. The William Framlingham mentioned by Carter, does not appear in the List of Fellows, nor in Richardson's Catalogue.

Ibid. insert, John Bridges (Bishop of Oxford), a writer who distinguished himself in defence of the rights of the Church, Summâ, licet irritâ, industriâ ad recuperandum

Eccles. violatæ jura conspicuus ob. March 26, 1618. *Attwood's MS.*

P. 101, Archbishop Whitgift was admitted Master here, April 21, 1567.

P. 102, Spenser was matriculated May 20, 1569, proceeded A.M. 1576. Besides his poetry, he wrote in prose, the History of the Affairs of Ireland; and prefixed to an edition of the Shepherd's Calendar, republished with Bathurst's Latin translation, as I have mentioned in the text, may be seen a catalogue of Spenser's unpublished poems.

P. 102, notes, l. 3, for *ibid.* p. 100, read *Wren's MS.*

Ibid. Gabriel Harvey was LL.D. Mr. Carter notices him again under Trinity-Hall, while Mr. R. Smyth says, they were different persons. Yet Gabriel Harvey (according to Attwood's MS.) was admitted Fellow here, November 3, 1570, and he adds, *postea* Soc. Aul. Trin. and L.D., and Dr. Richardson's Catalogue makes him L.D. from Trinity-Hall; so it appears they were the same person: and it is improbable there should have been two Gabriel Harveys, L.D. at the same time. He wrote English Hexameters, and Latin Iambics. There is a short account of him, and his English poetical pieces, in Ritson's *Bibliotheca Poetica*, p. 238. He also published *Oratio de Naturâ, Arte, et Exercitatione Rhetoricâ*.

Ibid. l. 13, for Ralph, read *Theodore*. Bathurst incept in Art. 1609, proceeded D.D. 1628. Attwood's MS. His Latin Translation of the Shepherd's Calendar was first printed in 1653. In the elegant Latin life, in the edition of 1732, three errors are corrected relating to Spenser: 1st a date of his birth (in 1510), whereas, calculating from the University Register, it must have been about 1553; 2d, Camden's date of his death (*de Monumentis Westm.*), 1598, whereas, according to the English inscription on his monument, it was 1596; and 3d, Dr. Fuller's and Winstanley's, who confound the prose Elogium with an Epitaph.

P. 102, Ralph Rowley, according to Richardson's Catalogue of Graduates, proceeded A.M. 1586.

Ibid. after last line, add, Dr. Fenton, Dean of St. Paul's, wrote against Dr. Alabaster's *Motives of Conversion to Popery, &c.* and Sermons. He died 1615.—Drugo Cresener, D.D. and Fellow, afterwards Prebendary of Ely, wrote a *Demonstration of Protestant Principles against the Papists*.

P. 108, l. 7, add :

Richard Attwood should not be passed without notice in a history of Pembroke Hall. For he continued Bishop Wren's book de Custod. &c. Pemb. to his own time : and though I did but glance my eye over it rapidly, I am somewhat indebted to it in this Supplement ; I perceived, too, in it a liberality, which is not always found in works of this kind. He was, beside, not only Fellow of this House, but a benefactor to it : for, if I am rightly informed (as I doubt not I am) by Mr. Aspland, the whole of the stone casing, which fronts the street, continued from the chapel, was raised at Mr. Attwood's expence. He was A.B. 1699, and A.M. 1703.

P. 103, insert :

Matthew Hutton, Master, 1562 ; Archbishop of York, 1594 ; wrote on Election and Reprobation. *Wren's MS.*

Sir Robert Dallington, Knight, Scholar, was Master of the Charter-House, author of a Survey of Tuscany ; a Method of Travel, from a Survey of France in 1598 ; and of Aphorisms, Civil and Military, from Tacitus..

Walter Balcanquall, D.D. 1620, was sent by James to the Synod of Dort, and published Letters concerning it, and Sermons ; also King Charles's Declaration concerning the Tumults in Scotland.

Eleazor Duncan, D.D. Fellow, 1625 ; author of a Treatise on Humility. Attwood (MS.) says, he was Prebendary of Winchester.

P. 108, l. 3, add:

Richard Greenham, A.B. 1563, A.M. 1567, admitted Fellow, 1563; was Rector of Dry-Drayton, 1570. His writings were held in great estimation by the Puritans, and have been often reprinted. A stout Non-Conformist, it seems, he was; for (according to Attwood's MS.) he would neither subscribe nor resign: but, according to Fuller, (Church History, p. 220) he resigned, and "lived a planetary life," till he *fixed* at Christ Church, in London, where he died. His most famous work was on the *Lord's Day*, which is said to have given birth to the Sabbatarians. Fuller speaks of him in the highest terms. All his works were edited by H. Holland. He died in 1592.

Benjamin Canfield, Rector of Ayleston, Lincolnshire, was author of the Examination of the Independents' Catechism, and Discourses on Confirmation. He proceeded A.M. 1636.

Dr. Laney, Master, 1630, wrote against Hobbes's book on Liberty and Necessity: he was Bishop of Ely, 1667; and died 1674-5. See Bentham's History of Ely, p. 202, first edition.

P. 103, Pocklington, B.D. 1621; no D.D. in Richardson's Catalogue. He was chaplain to Charles I.

Ibid. the account of the devastations at Exeter Cathedral may be seen, according to reference, in Mercurius Rusticus; but Brownrig's reply to Cromwell, in Godwin de Præsul. p. 420.

P. 105, Fenner was B.D., and Kent, should be Essex.

Ibid. Of Clarke, Attwood says, *Incepisse eum in Artibus ex Grad. Libro, si oculis utor, non constat*: he was of St. Michael's, Northamptonshire, and died A. 1700. It was in the Continuation of Poole's Annotations on the Acts, that Vincke wrote, not in the Synopsis Criticorum. A list of his publications, with a short memoir, may be seen in Calamy, Vol. II. p. 52. He was Rector of St. Michael's, Cornhill, whence he was ejected.

SUPPLEMENT TO THE

P. 103, Clyfford was a Warwickshire man, A.M. 1653, and confirmed Fellow, 1661. Rector of Quendon, in the county of Essex, whence he was ejected by the Bartholomew-Act, A. 1662. He afterwards practised physic. Attwood's MS.—There was another (James) Clifford, Fellow in 1552.

P. 106, Vines was a Presbyterian, and wrote a Treatise on the Lord's Supper. According to Richardson's Catalogue of Graduates, he was A.B. from Magdalen College, 1622, A.M. 1625.

P. 107, Isaacson, an eminent chronologer, who died 1654. Richardson's Catalogue of Graduates has him A.B. from Pembroke Hall, 1612, A.M. of Jesus College, 1616.

William Holder was A.M. 1640.

Dr. Drewe's publications were, *Museum Regalis Societatis*, or the Natural and Artificial Rarities of the Royal Society, preserved in Gresham College; the *Anatomy of the History of Plants and Vegetables*; and *Cosmologia Sacra*.

Thomas Warton, an eminent physician, was A.B. from Pembroke, 1712, M.D. 1719. He wrote *Ωδονογραφία*, seu *Descriptio Glandularium totius Corporis*,* with one or two other pieces.

Ibid. for *Joseph Stanley*, read Thomas, son of Sir Thomas Stanley; he was A.M. of Pembroke, and admitted ad eundem at Oxford. He also wrote a volume of poems, about 1646 and 1647. His *Æschylus* was first printed in folio, 1663, with a fine portrait of him, by Faithorne. His *Idea Orientalis Philosophiæ* was translated into Latin by Le Clerc. He died 1678. According to Aubrey, his eldest son, Thomas, was also of this College, and translated *Ælian's Ποικίλαι Ιστορίαι*, when but fourteen years old. See Mr. Aubrey's *Letters of eminent Persons*, &c. from Bodleian MS. Vol. II. p. 543.

Ibid. notes, for 170, 270.

Ibid. Banks was a Westmorland man, A.B. of Trinity College, A.M. of this; elected Fellow, 1682. MS. Att-

wood says (I have not seen the edition), that it was finished by Arthur, Earl of Anglesea.

P. 107, add:

Though the celebrated physiologist and antiquary, John Woodward, was not a regular student in any College, yet, having received of Archbishop Tenison the degree of M.D. in 1693, he was admitted, the year following, to the same at Cambridge, and became a member of Pembroke Hall. The work that procured him so much celebrity, and excited so much controversy, at home and abroad, is entitled, an Essay towards a natural History of the Earth, &c. 1695, and other works, illustrative of it. His Treatise, also, on a "Curious Iron Shield," which he possessed, gave great exercise to the Antiquaries. He also wrote much on physic, particularly the State of Physic, and of Diseases. Many pieces of his were published since his death, and many, as directed by his will, were burnt. His name must always be held in respect by this University. He left it two cabinets of English fossils; and a Lectureship was, by his will, appointed to be founded, out of the produce of his library, fossils, and other curiosities, when sold, and of his other property. He was appointed Professor of Physic at Gresham College, 1692, and an ample account of him and his writings may be seen in Dr. Ward's *Lives, &c. of Gresham Professors*, p. 283.

Ibid. Mr. Bentham (*History of Ely*, p. 102, first edition) says, there was a large volume in folio, of Bishop Wren's Theological Meditations, (των αγίων γραφῶν αναληρησειςμοι,) remaining at the time of his death. Bishop Wren's son's name, I think, is not in Richardson's *Catalogue of Graduates*.

P. 109, Mr. (William) Moses, who founded several good scholarships for youths coming from Christ's Hospital, proceeded A.M. 1647, and was admitted (the thirtieth) Master, 1654: he was ejected by the Act of Uniformity, yet he seems to have been a loyalist, from a copy of verses of

his in the Congratulation to Charles at the Restoration. He afterwards took to the law, and died a rich old sergeant, L. C.

P. 109. Neale's name was James ; he proceeded A. M. 1748. He was Master of Beverley School, and translated the Prophecy of Hosea. Proposals were lately issued (1814) for republishing it in one volume, 4to. to be accompanied with Vander Hooght's Hebrew Text, together with Letters, Latin Versions, and Annotations of Rabbis Jarchi, Abenezra, and Kemchi. Whether executed I know not.

P. 109. T. Bowman was Vicar of Marsham in Norfolk.

P. 110. Mr. Pentycross published a Monody on the Death of the Rev. G. Whitfield and Rev. Mr. Hitchin, and a descriptive poem.

P. 110, l. 15. John Newell Puddicombe, A. M. 1781, and Fellow of Dulwich College, 1785, published Sermons and several Poems, one addressed to Messrs. Ramsay, Clarkson, Sharp, and Smith, and the respectable Society of the Quakers, on their exertions for the Suppression of the Slave Trade, 1788 ; another, an Irregular Ode, to the Right Honourable William Pitt, republished in 4to, 1783.

Ibid. l. 19, after 1806. Not half the Bishops educated here have been enumerated : and a few more noble or eminent persons might be added, such as Lord Kennaird, returned one of the Sixteen Scotch Peers, 1786 ; John, Earl of Strathmore, and in succession John Bowes Lyon, Earl of Strathmore ; John James Hamilton, promoted to an English Marquesate, 1790 ; Sir Robert Hitcham, Sergeant at Law ; and Sir Robert Keene.

P. 112, l. 3. On a visit lately made to this Library, by favour of Mr. Aspland, I could not find these MSS. My examinations, indeed, were rapid, (for I was engaged at the time on other inquiries,) and they might probably be bound up among other MSS. or, as on a former visit, through favour of Mr. Chevalier, I did not make my memoranda on the spot, but from after-recollections, I, perhaps, put down Aristotle ; and my own imagination may have supplied me with the idea of a Greek Organon : there is a folio Latin MS. of many of

Aristotle's works : about the Treatise on Music I was rather curious ; for should it be an *ancient Greek* MS. on Music, it *might* prove very valuable. There are many MSS. of the Latin classics here.

P. 112 of Mr. Gray's *Common Place Book*, as I called it, perhaps somewhat incorrectly, I have, though but partially, perused the portions since published by Mr. Matthias. Mr. Matthias' edition consists of Observations on English Metre :—and every one knows from Mr. Mason's Memoirs of Gray's Life and Writings, that he had meditated a History of English Poetry, previously to Mr. Warton—of Observations, in Mr. Gray's concise but elegant manner, on Plato, Aristotle, and Aristophanes ; of some neat Latin Translations of the Greek Anthologia, and of Remarks on the Ancient Indian Geography.—These latter I should expect to be the most curious, from the course of reading which it shews, and, particularly, as being made before Major Renue explored the subject, or Dr. Vincent elucidated with his learning the Major's discoveries—and Observations on the *Systema Naturæ* by Charles Von Linnæus. But of a work so incompletely examined I can give but a very partial account. Mr. Matthias's edition of Gray's Works now forms two splendid volumes, of which one, selected from Mr. Gray's MS. in Pembroke Hall Library, is entirely original ; and it will, no doubt, find its place in public libraries, as well as in those of the more wealthy and learned readers.

BENET COLLEGE.

P. 113, notes, to virgin add *blessed*.

P. 104, notes, for excitamur, *excitamus*.

P. 119, l. 15, for confirmation, *license*.

P. 120, l. 2. If not incorrect he has at least confused

matters, for he says, p. 5, History of Bene't College, the Master and two Fellows were admitted of Corpus Christi College Gild in 1550; whereas, by what he afterwards says, he could not be *then* Master; they were not created till after 1552; he should have said, *afterwards* the first Master.

P. 123, l. 14, for 1411, 1487.

Ibid. Parker, according to Richardson's Catalogue Grad. proceeded A. M. 1527. His D. D. does not appear.

P. 124, l. 22. I speak under shelter of Mr. Masters; otherwise there were Browns, according to Richardson's Catalogue, though without Christian names, who took degrees about this time; and one (Robert) of this College, was A. B. 1572.

P. 125. Greenham should be Greenwood (John), was A. B. 1572. While in confinement, certain conferences and letters between two prisoners (Barrow and Greenwood) were printed in 1590. Greenwood wrote against Gifford's Short Treatise against the Donatists of England: it was re-published in 1605. These two, says Mr. Masters, History of Bene't College, p. 229, were executed at Tyburn, April 6, 1593, after having been exposed to all the severities of hunger, cold, and nakedness, in a close prison for the space of six years.

P. 125. Barrow (Henry), A. B. 1569, has not his College marked in Richardson's Catalogue.

Ibid. Carryer proceeded D. D. 1602.

P. 125. Langhorne (Daniel), was S. T. B. 1664. Womoch (according to Richardson's Catalogue) was A. M. 1601.

P. 126. No such name as Dumoulin in Richardson's Catalogue.

P. 126, l. 9, add Robert Parker, A. M. 1685, Fellow, was a writer of great name among the Puritans. The most famous of his works was 'A Scholastic Discourse against Symbolizing with Anti-Christ in Ceremonies, folio, 1607, and de descensu Dom. nostri Jesu Christi ad inferos

lib. iv. 4to. Amsterdam, 1611, and other pieces. Master's History of Bene't College, 532. In his first work, Mr. Parker discusses much at large that great point of dispute, *the Use of the Cross in Baptism.*"

P. 127. l. 3, add, John Spenser, already mentioned, (Vol. I. p. 182,) wrote de Legibus Hebræorum Ritualibus, and Dissertatio de Urim et Thummim. He was a Kentish man, and admitted Master, August 3, 1667. He also published a curious work, called a Discourse on Prodigies, accompanied with another on Vulgar Prophecies, republished while Fellow in 1665.

Peter Dumoulin, son of the famous French Protestant, was probably first of Paris, and afterwards of Leyden, where he was D. D. It has been said by Wood, that he was incorporated at Cambridge. His name not in Richardson's Catalogue Grad. Carter gives him to this College; and R. Smyth says, and unsays, and says again, that he was of this College; but as Mr. Masters passes him by, I take it for granted, his name was never entered here.

P. 129, l. 4. Thomas Green, Master, Bishop of Norwich, and translated to Ely, 1723, published several Sermons and Tracts; one of the principal of which (though unnoticed by Mr. Masters) was, Two Letters on the Principles of the Methodists, addressed to Mr. Whitfield and Mr. Berridge: one proceeds on the principles of Mr. Locke's Chapter on Enthusiasm; the other on Dr. Taylor's notion of a twofold Justification, in opposition to Justification by Faith alone. The Bishop intended to have continued these Letters; but as Mr. Berridge did not publish his Sermon, preached at St. Mary's Church, Cambridge, the Bishop dropped his design of pursuing the subject further.

P. 131, l. 13, after thing, add *with his name.*—That account, short, but well-written, and with much discrimination, of Mr. Gray, at the end of Mason's Memoirs of Gray, was, as I am informed by Mr. Matthias, mentioned before as

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editor of Gray's Works, written by Mr. Tyson, though his name is not there mentioned.

To our bishops and nobles might be added, Thomas Tenison, Archbishop of Canterbury, 1694, Founder of St. Martin's Library, Westminster, of which parish he had been Vicar. Samuel Bradford, Bishop of Rochester, Master, May 11, 1716, and author of several things, principally Sermons. William Ashburnham, Bishop of Chichester. Frederick William Harvey, Bishop of Derry, in Ireland, in 1779, fourth Earl of Derby; and James Yorke, Bishop of Ely, with three others of the Yorke family, all sons of the famous Phillip Yorke, Lord Chancellor, and the first Earl of Hardwicke.

 TRINITY HALL.

P. 137. — Bylney without Christian name, or College, stands in Dr. Richardson's Catalogue Grad. C. L. B. 1521.

P. 139. John Harvey, LL, D. was eighteenth Master. His best work was the Road, or Causey, that reaches about three miles towards Newmarket from Cambridge.

P. 139. Dr. Halifax had been of Jesus College, entered according to Richardson's Catalogue, October 21, 1749.

P. 143, notes. The Phillips's Theatrum Poet. referred to, is the edition, with additions, of 1800, of which only the first Volume was published.

P. 143. No such name as Hereside in Richardson's Catalogue.

P. 144. To the names of persons of rank educated in this College, might be added those of two or three Judges of more modern time.

P. 142. I have spoken incorrectly of the garden. There are two gardens. I had only been in the smaller one, by the water-side. Dele the remark — For a further account of Dr. Jowett, see Christian Observer.

QUEEN'S COLLEGE.

P. 147, l. 26 after Jerusalem, add *descended from the*.

P. 153. John Aubrey (Letters, &c. from Bodl. MSS.) says, that he heard that Francis Beaumont and John Fletcher, the dramatic poets, were *both* of *Queen's*; but we have already seen that *Fletcher*, at least, was of *Bene't*, p. 126 of this volume. Beaumont was not of *Bene't*; I rather think of *Queen's*; though I have not been able to find his admission.

P. 158, l. 11, add Thomas Brett, LL. D. of *Bene't*, but admitted first here, March 20, 1680, became a serious conscientious Nonjuror. He sacrificed his preferments to his principles, though he still continued a very worthy orthodox churchman. The Tracts written by him are numerous, of which a list may be seen in Nichols's Literary Anecdotes, &c. vol. I. p. 407: one of the most distinguished is a Chronological Essay on the Sacred History. He died March 5, 1743.—William Reeves, A. M. 1692, one of Queen Anne's Chaplains, published various Sermons.

P. 156, last line, for *Redevivus*, *Redivivus*.

P. 159. Dr. C. Plumptre's publication was not a translation, but a serious acute treatise in English, (to which he wrote a sensible preface,) entitled, An Inquiry concerning Virtue and Happiness, in a Letter to a Friend, an. 1751; the aim of which is to shew that man is a free moral agent; without a name: but in a copy that was the Archdeacon's, that I have read, possessed by my learned friend, Mr. Hammond, he has written Philip Glover, Esq. and to the preface he has subjoined his own name. No notice taken of this publication in Bentham's Account of Dr. Plumptre, in his History of Ely.

Ibid. Dr. P's father too, (of this University,) Huntingdon Plumptre, M. D. was author of a scarce, but said to be (I have never seen it) a valuable little volume, entitled, Epi-

grammatum Opusculum, duobus Libellis distinctum, A. D. 1629.

Mr. Hughes's Library, (p. 159) left to the College, consisted of a valuable collection of pamphlets and printed books. He also left a series of his own Sermons in MS. a desire being expressed in his will, that they should be printed, at the discretion of the Master and Fellows; and the wish of so respectable a man, and so great a benefactor, ought surely to have been complied with.

Joseph Dacre Carlyle, S. T. B. 1793, Professor of Arabic, 1795, published a Translation of some of the smaller pieces of Arabic Poetry, and some other pieces.

P. 160, l. 17, add, among the men of eminent rank may be mentioned, George Harry Grey, who succeeded as fifth Earl of Stamford, in 1768; and Philip Yorke, born December 1, 1690, who raised himself solely by his talents to the head of the law, being made Lord Chancellor, February 21, 1731, which office he held with great honour for near twenty years. He was created Viscount Royston, and Earl of Hardwicke, April 2, 1754, and died March 6, 1764.

In the year 1772, as I am informed by Mr. Hammond, the famous Polish warrior, Prince Poniatowski, was a pupil of Mr. Barker's, a tutor of this College. He would willingly have been a member of it, and of the University, but for his religion, he being a Catholic. Not being capable, therefore, of becoming a member, he went abroad with Mr. Barker, as his travelling tutor.

P. 161. The Corkskrew, so far at least as Erasmus is concerned, is, I understand, and as I supposed at the time, a mere hoax.

Ibid. l. 25, instead of chambers for students, read *the Master's Chambers*.

P. 166, l. 13, for sixth, *six*.

CATHARINE HALL.

P. 168. Archbishop Parker says, the Charter of Catharine Hall was confirmed, 1475, a. 15 Edward IV. 6th of April. Dr. Fuller makes 1475, the 16th of Edward IVth. Yet both agree as to 1475. Mr. Parker's History (p. 114) dates the King's License, 1459, ten or eleven years before Edward began his reign. Carter's History dates the foundation, 1457, a false print though, I perceive, for 1475.

P. 169, l. 16, instead of semicolon put full stop, and delete *and*.

P. 169, l. 28, delete *and died Bishop of Norwich*, in 1619.

P. 170, l. 14. *But several*, &c. down to *act*, should be placed four lines backward, in the room of *but I suspect*, &c. down to *here*, which lines may be deleted.

P. 172, l. 2, after 1674, add, John Jeffery, D. D. 1696, edited Dr. Whichcote's Sermons, 4 vols. 8vo. Vid *infra*, p. 196. He published also a volume of his own, entitled, *Select Discourses upon divers Important Subjects*, 1710; and a complete collection of his Discourses and Tracts, was published in 2 vols. 1758. He was Archdeacon of Norwich. Dr. J. was an Arminian, and his writings are remarkable for simplicity and a freedom from party spirit, unless his Tracts against Canting in Religion and the Quakers may be excepted: for notwithstanding some enthusiasm and peculiarities, the Quakers have maintained many benevolent and great principles; and Voltaire knew what he meant, when he called them *that philosophic sect*.

P. 175. Sir William Meredith was member for *Liverpool*, not *Yorkshire*.

P. 178, notes. Archbishop Dawes had been one of Queen Anne's Chaplains, and in 1701 published a volume of Sermons dedicated to her Majesty, and printed at the Univer-

sity Press. A complete edition of his Sermons was published in 1735.

P. 176, l. 3, for 1783, 1733.

KING'S COLLEGE.

P. 183, l. 8. The belief that Henry VI. was murdered in the Tower by order of Richard III. rests on the following passage of Petrus Blesensis: *Taceo, hoc temporis interstitio inventum esse corpus Regis Henrici in Turri Londinense examine: parcat Deus et Spatium Penitentiae ei donet, quicumque tam sacrilegas manus in Christum Domini ausus est immittere: unde et agens, tyranni, patiensq. gloriosi Martyris, titulum mereatur.* HIST. GROILAND. CONTINUATIO. Mr. Carte, however, gives his reasons for not believing the report true: and says, it was never heard of till Henry VII. thought of canonizing Henry VI. See a Letter of Carte's on the subject, vol. III. Letters, &c. from originals in Bodl. Libr.

P. 187, l. 21. He was always called *Glynn*, though his monumental inscription is, (as afterward) Robert Glynn Clobery.

P. 188, l. 20, for Portsmouth, read *Chatham*. Bryant was contemporary with Gray at Eton School, next boy to him, or Gray next to him, as I am informed by Mr. Mathias.

P. 195, l. 14. A curious account of Dr. Giles Fletcher may be seen in Lloyd's *Statesmen and Favourites of England*, p. 477, by Mr. Ramsey, who married the widow of Giles Fletcher, the poet, the Dr.'s son. Dr. F. himself was a poet. *The Russian Commonwealth* was suppressed by Queen Eli-

zabeth. I am not aware he published the book mentioned, p. 195, therefore dele it.

Mr. Carter has Bishop Story, Chancellor in 1471. If my authority is correct, he could only be Deputy.

P. 195. Mr. Robert Smyth is *generally* correct. He only notices, that Cartshill was *said* to be *nominated* before his death to the see of Worcester; and that he was never consecrated, and therefore *not bishop*; see Godwin de Præsul, &c. p. 470, where his name ought otherwise to have been.

P. 195, l. 10. Queen *Elizabeth's* Liturgy was only Edward the VIth's *altered*, by retaining some things that were in Henry the VIIIth's time, as her articles of 1562, were Edward's articles of 1552, with some additions.

Of Anthony Wotton, B. B. first Divinity Professor in 1596, and his writings, an account may be seen in WARD's Lives, &c. p. 39 of the Professors of Gresham College. The principal was, De Reconciliatione Peccatoris: ad Regium Colleg. Cantab. libri IV. This excited at the time much controversy, and Mr. Wotton was charged with Socinianism.

P. 198, l. 19. Instead of, Nor must I, &c. down to works, two lines from the bottom, insert the following: *Nor must I pass over W. Oughtred, B. D. an eminent mathematician, author of Horologiographia Geometrica, written when he was but twenty-three years old. He was also deep in astrology and alchymy. He used, says John Aubrey,* to talk much of the maiden earth for the philosopher's stone, and said he could make that stone. Benjamin, his son, said he was sure he understood magic. Aubrey, who knew the son, has given a curious account of the father. It has been said, he died with joy, being a zealous loyalist, for the coming in*

* John Aubrey's Letters, &c. and Lives, &c. of eminent men, from originals in the Bodl. Library, vol. II. Aubrey, as appears from another publication of his, was a great believer in astrology, alchymy, spirits, and other wonders, and therefore a great admirer of John Dee, Oughtred, &c. Our early Cambridge astronomers and mathematicians were commonly astrologers and alchymists. See Ben Jonson's Alchymist, who takes his character from John Dee.

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of *Charles II.* He was born near Windsor, 1574, and died 13th June, 1660.

I shall here add a short list of critics, as they were nearly contemporaries, and followed nearly in succession.

James Upton, A. M. 1701, edited in 1702, an edition of Dionysius of Halicarnassus's Treatise, *Περὶ Συνθεσεως Ονοματων*, inserting among his own notes, Sylburgius's, and following throughout that edition (of 1586;) subjoining too Bircovius's *Exempla Latina*. Upton, also, edited a very useful school book, entitled, *Ποικιλαι Ιστοριαι*, being collections from Ælian, Polyænus, Aristotle, and Maximus Tyrius, with notes, partly his own, partly extracted from different writers, in the manner of his former work, well adapted to school-boys.* Non pari successu about the learning of Shakspeare.—Mr. Upton was one of his commentators, and here he was misled by his Greek and Latin. See Dr. Farmer's *Essay on the Learning of Shakspeare*. In 1711, Upton republished Roger Ascham's excellent book, the *School-master*, with Corrections, and some good explanatory notes.

Mr. Tho. Johnson published two of Sophocles's plays in 1705, with notes, &c.; two more in 1708. The whole seven were published in 1746. In 1758 Mr. Bowyer, the printer, republished this with additions, and it was also reprinted at Eton in 1775 —Mr. J. was A.M. 1692.

Dr. Hare, Fellow, Bishop of St. Asaph, in 1727, translated to Chichester, 1731, was an eminent critic, and published the *Psalms of David*, with a *Prolegomena*, exhibiting a peculiar hypothesis as to the metre. There are extant also of Bishop Hare's various works, theological, critical, and controversial.

Richard Mounteney, Fellow, A. M. 1735, published an edition of Demosthenes's *Select Orations*, that has gone through various editions, accompanied with Greek *Scholia*, and useful notes on the *Scholia* and Greek Text. Edition,

* Re-edited, with additions, 1803.

1731. The Dedication to Sir Robert Walpole is much admired. Mounteney was afterwards made a Baron.

John Foster, S.T.P. 1766, Fellow, published at Eton, a learned Essay on Accent and Quantity, in reference to the English, Latin, and Greek languages. A second edition, corrected and much enlarged, was published in 1763, containing some additions from the papers of Dr. Taylor and Mr. Markland, together with a reply to Dr. Gally's second Dissertation in answer to the 1st edition of the Essay.

John King, M. D. Fellow, edited, in two volumes, 8vo. 3 plays of Euripides, viz. Hecuba, Orestes, and Phœnissæ, with Greek Scholia, and notes. 1726. The text and Scholia are emended from ten MSS. ; they are accompanied also with an improved version, Dissertation on Greek Metres, &c. Dr. King also published, *Epistola ad Virum ornatissimum Joannem Friend*, 1722.

In 1748, Dr. Morell re-edited King's Euripides, subjoining a fourth play, the Alcestis. Dr. Morell also published the Prometheus Vinctus of Æschylus, with an English poetical version, accompanied also with various readings and notes. He edited, too, the Philoctetes of Sophocles, with Scholia, and notes, and subjoined a few notes to a 4to. edition of all Sophocles's Plays: various other pieces were published by him: but his most famous and most useful work, was his *Thesaurus Græcæ Poesæ*, sive *Lexicon Græcoprosodiacum*, after the manner of the Latin *Gradus ad Parnassum*, first published at Eton, in 1762. An improved and greatly enlarged edition of this valuable work, is just published by the learned Dr. Maltby.

Nathaniel Kent, A. M. 1735, published *Excerpta Quædam*, from Lucian's works, with a corrected version, and notes. A new edition was printed in 1777.

George Steevens, Esq. the celebrated commentator on Shakspeare's Plays, was admitted Fellow Commoner here, 1751-2. The taste, acuteness, and knowledge of old English literature, displayed in his notes, are well known. "John-

son, (it has been said,) with his giant strides, could not walk by his side." He first published, in 1766, twenty of these plays, in four volumes. Johnson's and Steevens's edition, in ten volumes, was published in 1773, and republished in 1778; and a third edition, in fifteen volumes, with considerable additions, appeared in 1793. Mr. Reed afterwards gave a new edition, in 1803; and Mr. Harris, the respectable Librarian of the Royal Institution, corrected the Press. By this work, Mr. Steevens has certainly acquired a well-earned fame; but he also wrote a Commentary on Hogarth; and says one of his biographers, "that alone would have stamped a lasting fame on his critical acumen." He died January 20, 1800. For further particulars of Mr. Steevens, see *Gentleman's Magazine*, vol. 70, p. 178; the *Pursuits of Literature*, and Mr. Dibdin's *Bibliomania*.

Christopher Anstey, Esq. also, (son of Christopher Anstey, Fellow and Tutor of St. John's, D. D. 1715) was Fellow Commoner here. He was author of several small sprightly poems; but is principally known by the *New Bath Guide*, a very humorous poem, that was, by the fashionable world, at the time, much read and admired. It has been since followed by a poem (said to be written by one of the Anstey family) in the same spirit, but composed of better materials—the *Pleaser's Guide*—which though it has not been so much read, is to be more admired. Mr. Anstey died in 1805, aged eighty-one; and, by the duty of his son, there is a monument erected to him in Poet's Corner, Westminster Abbey.

Some good portraits might have been noticed in the Master's Lodge; such as those of Sir Robert Walpole, and Dr. Sumner, Provost, with others. I have, however, unstated matters (vol. II. p. 207) by confounding a picture in the Master's Lodge, with the celebrated painting over the altar piece, in the chapel; and p. 200, l. 8, for VI. read VII.

To our Catalogue of bishops and men eminent for rank or talents may be added, John Chedworth, Provost, Bishop of Lincoln, 1451. Oliver King, Fellow, Bishop of Bath and Wells, 1495. Nicholas West, Fellow, Bishop of

Ely, 1515. John Pearson, Bishop of Chester, 1672. James Fleetwood, Provost, Bishop of Worcester, with others; and Judge Hall, Historiographer; Sir John Osborne, Fellow, Commissioner to King James; Sir Albert Morton, Fellow, Secretary of State to King James. In more modern times may be added, Sir Robert Walpole, created first Earl of Orford, the celebrated minister of George I. and II. whose life has been circumstantially written by Mr. Coxe, and a defence by Governor Pownall. His younger brother, Horatio Walpole, Under-Secretary of State to George II. and in 1756 created Baron Walpole of Wolterton; Charles, second Marquis Townsend, the eminent associate of Sir Robert Walpole; Charles Pratt, the celebrated Lord Camden, made Lord Chancellor in 1766; and to these a few more might be added.

P. 196. I have read, I think, somewhere, (I forget where) that Dr. Whichcote most probably *did* take the Covenant; but on recollecting that he was an Arminian, and that Dr. Tillotson says he did not take it, I must conclude, that he did not. Dr. Salter republished Dr. Whichcote's Controversial Work in 1751.

P. 197. This Sir William Temple was the confidential friend of Sir Philip Sidney, (in Elizabeth's reign) to whom he dedicates his *Latin Treatises*, and Secretary to the Earl of Essex, till his tragical death. He died provost of Trinity College, Dublin. Sir William Temple, so distinguished as an ambassador (see him under Emmanuel College) and a writer, was his grandson. See the *Life and Character of Sir William Temple*, the grandson, written by a particular friend.

P. 199. On a second perusal, the epitaph alluded to may be admired as an expression of regard, but I doubt whether *such* as a composition.

P. 200, l. 8, for VI. read VII.

William Fleetwood, Fellow, Bishop of St. Asaph, 1708, died Bishop of Ely, 1723: *cujus opera* (says Richardson in Godwin) *omnium manibus teruntes*. He was a theological writer. A volume of his Sermons, preached on public occa-

sions, should be mentioned, though it were only to notice one delivered to his Brethren of Eton, in which he pays the proper tribute to his Royal Foundation. He was studious also in ecclesiastical matters and antiquities. John Aubrey observes, he was *supposed* to be the author of a curious work, entitled an Historical Account of Coins, dated 1707. It had the merit of confirming a person in his fellowship, by settling the relative value of English money in different reigns.* This work was republished in 1745, with his name, and the coins. All his works were reprinted in one volume, folio, 1737.

CHRIST'S COLLEGE.

Leland was A. B. of Christ's, 1722. That Dr. Fuller has mistaken Leland's words, in calling him Fellow, see a statement in Nichols's Anecdotes, &c. vol. II. p. 626.

P. 220, l. 11, for Oxford, *Cambridge*; so Aubrey has it, (Letters, &c. vol. III. p. 288,) and so I have put Cleveland under St. John's.

P. 220. Quarles was A. B. 1608.

* It is surprising, on many accounts, that under Clare Hall, I should have overlooked such a man as Martin Folkes, Esq. chosen President of the Royal Society in 1741, and of the Antiquarian, 1749-50, eminent as a philosopher, antiquary, and general scholar. I therefore notice him here, because *his* principal works relate to coins; entitled a Table of English Gold Coins, and a Table of English Silver Coins, from the Norman Conquest to the present time, published in 1745. They are allowed to excel every thing done in that way before, and to leave little room for future additions. He was admitted of Clare Hall, 1706-7. He took no degree at the usual time; but was created A. M. Comitiiis Regiis, 1717. A very valuable memoir of him, including an account of his communications to the Royal and Antiquarian Societies, and other literary pursuits, may be seen in Nichols's Literary Anecdotes, vol. II. p. 578.

P. 200. John Harrington's name not in Richardson's Catalogue of Graduates: l. 11, for Oxford, Cambridge, see Aubrey's Bodl. Let.; and for some curious and authentic particulars concerning Milton, see Aubrey's Letters, &c. vol. III. and Wharton's edition of Milton's Poems, p. 421. Edition of 1791.

P. 218, l. 27, add:

Anthony Gilby, "a fierce writer against ceremonies," (so described by Fuller, Church History, Book IX, p. 76,) one of the ante-siguaní of the Puritans.

Mr. Adam Wall was only Fellow, and died a good deal advanced in years. He declined, I have been informed, holding any Church-preferment, from some scruple of conscience. There was also, contemporary with Adam, a *Gilman Wall*, whom Dr. Farmer, in a letter to Dr. Thomas Warton, calls the *Antiquary of Christ's College*. But I do not recollect any thing published by him. If it be true, that Buck's MS. Book of University Ceremonies, &c. is irrecoverably lost, Adam Wall's will rise in value.

P. 223, Paley took much of his turn of thinking in theological matters, from Abraham Tucker's (SEARCH'S) Light of Nature, and Bishop Law's works: his Principles of Moral and Political Philosophy are, therefore, with much propriety and decent acknowledgment, dedicated to the latter; and the well-written Memoirs of the Bishop, printed in Hutchinson's History of Cumberland, are by the Archdeacon. It should have been noticed by me, too, that John Law, the Bishop's second son, was the fellow-tutor and confidential friend of Dr. Paley. I am not aware he published any thing, but he is understood to have rendered Paley assistance in the composition and arrangement of "The Principles of Political and Moral Philosophy," and that he wrote the chapter on *Reverence of the Deity*. Dr. Law died Bishop of Elphin in Ireland, 1710.

In the *HORÆ PAULINÆ*, Dr. Paley seems to have taken for his guide, the celebrated Hermannus Witsius, in his

Prælectiones de Vitâ et Rebus Gestis Pauli Apostoli, Lugd. Bat.; and here this reminds me, that Paley's talent very much resembled that of this elegant Leyden tutor, and Calvinist divine, described by himself thus: *Neque quidquam tribui mihi postulo, nisi fortassis, si ita benevoli Lectores velint, collectionem rerum haud indiligentem, dispositionem non inconcinnam, et aliquam orationis non salebrosæ perspicuitatem.* DEDICATIO Acad. LUGD. BAT. CURATORIBUS ad *Prælectiones de Vitâ et Rebus Gestis Pauli Apostoli, Lugd. Bat.*

P. 229, as last paragraph :

To our list of bishops and eminent men, the two or three following names, out of several, may be added :

Nicholas Heath, Scholar, Lord Chancellor, and Archbishop of York, 1555, but set aside by Elizabeth, as being a Papist; though both Protestants and Papists deemed him a very conscientious, excellent man,—(see Godwin, de *Præsul.* &c. p. 710, and Lloyd's *Statesmen*, &c. p. 337), and, according to Camden, so did Queen Elizabeth herself.

Cuthbert Scott, Bishop of Chester, set aside by Queen Elizabeth.

John Still, Fellow, Bishop of Bath and Wells, 1592.

William Chaderton, Fellow, Bishop of Lincoln, 1595.

Humphrey Henchman, (Smyth's MS.) Fellow, raised for his attachment to Charles II. to the see of London, 1668. (Godwin.)

John Sharp, Archbishop of York, 1691. He published two volumes of *Sermons*.

Frederic Cornwallis, Bishop of Lichfield and Coventry, 1749, Archbishop of Canterbury, 1768; with several other bishops.

To our men of eminence in the state, may be added, Sir Robert Raymond, Lord Chief Justice of the Court of King's Bench. *Walpole's Catal. of Royal and Noble Authors*, Vol. II.

ST. JOHN'S COLLEGE.

P. 236, notes, l. 1, for natalitis, *natalitiis*.

P. 244, John Hall is thus described by Robert Smyth, (MS.) "noted for his wit and pathos, while very young. Author of Essays, entitled *Horæ Vacivæ*, Divine Poems, (after which he turned Independent,) the Grounds and Reasons of Monarchy, and a Translation of Longinus on Eloquence, (the *Sublime*, I suppose he means, though I never heard of it,) and Hierocles on the Golden Verses of Pythagoras: he died 1656, atat. 29." I called him historiographer, being misled by Carter, who probably confounded him with Edmund Hall, Fellow of King's, who wrote the Histories of the Wars between the Houses of York and Lancaster, and died 1597; or with Anthony Hall, Fellow of Queen's, Oxford, who published (*so incorrectly*), Leland's Commentarii de Scriptoribus Britannicis, in two volumes, Oxford, 1709.

P. 246, 247. It was Kenelm Digby, Esq. (not Sir Kenelm, who indeed was of Gloucester Hall, Oxford). But Smyth has himself confused the matters, in which I followed him. It was Sir Everard Digby, according to John Aubrey, who wrote de Arte Natandi, and Everardi Digbei de Duplici Methodo Libri Duo. Aubrey's Letters, &c. Vol. III.—He says too "he (Sir Kenelm) wrote his Book of Bodies and Souls, which he dedicated to his eldest son, Kenelm, who was slain (as I take it) in the Earl of Holland's rising."

P. 248, l. 11, Thomas Cartwright, first of this, afterwards (in 1569) was admitted of Trinity College, where he became Fellow, and was Senior Fellow, 1563. Richardson's Catalogue of Trinity College.

Ibid. l. 19, for Revolution, *Restoration*.

and of the wonderful Things therein seen and heard, by E. SWEDENBORG, and his Intercourse between the Soul and Body, were translated by Mr. Hartley, accompanied with a curious Preface by him, addressed to the Universities of Great Britain, and a Letter from the honourable Baron to him, giving some account of himself (dated 1769), though not sufficiently long to be circumstantial. From the doctrine of *Intercourse, Influx*, &c. as explained by Mr. Hartley, it appears that this doctrine stands opposed to every species of what may be called Materialism, or Hobbism (from the philosopher of Malmesbury) and combines the doctrine of Plato, with the metaphysics of Descartes, (*Meditat. VI.*) and of Malebranche's (*Entretien VII. De l'inefficace de causes naturelles, ou de l'impuissance des Creatures: Que nous ne sommes unis immédiatement et directement qu'à Dieu seul*) carrying them through all their bearings, and to their utmost point, by traversing the World of Spirits, and conversing with angels; so that the Baron seemed to think himself under a New Dispensation, with a doctrine, however, as he maintained, conformable to that taught in the writings of the Old and New Testaments. What the ancient Jews thought relative to the doctrine of Angels, see Maimonides, *passim* (as translated by Buxtorf, 1629), who shews, *omnia hæc tantum fieri in visionibus propheticis, et in Imaginatione;*" and what the writers of the New Testament, see Herman. Witsium, *de Cælo Aperto, &c. inter Dissertationes Selectas.*

I have been thus particular, because Baron Swedenborg, amidst all his peculiarities, was a very learned man, and because Mr. Hartley seems to have been the most explicit advocate for his doctrines, that Cambridge has produced. He proceeded A.M. 1745.

I should have mentioned another peculiar doctrine of this school; which is, that Christ was not a second person in the Trinity, as the Athanasians hold, nor a secondary, created God, as the Arians, nor a mere man, as the Socinians;

but the one Jehovah himself: so that they are Unitarians, in a sense peculiar to themselves.

It appears, from a curious preface to the *Intercourse*, &c., that Mr. Hartley considered Swedenborg, "an extraordinary messenger:" and I have referred to Maimonides (*More Nevocheim*, p. 215), for the resemblance that the *Agentis Incorporei Influentia* bears to the doctrine of *Influx*, laid down by Mr. Hartley.

P. 260, l. 15, after *liberality*, add, He also wrote a *Treatise on Colonies*, in reference to the Americans. His *Lectures on Modern History* were said to shew great learning, though they were never printed.

P. 264, for *Lockes*, *Locke*.

P. 259, last line. Of George Ashby, F. S. A. I have had occasion to speak more than once, as a good antiquary. He was admitted here, 1740, proceeded B.D. in 1756, and was President of the College several years. In addition to what Mr. Baker did, he made further advances towards a History of this College, and his manuscript is in possession of the College. The last edition of the *Cambridge Guide* was greatly indebted to him. Mr. Nichols, in his *History of Leicestershire*, makes frequent acknowledgment to him, and by the kindness of Mr. Deighton, bookseller of Cambridge, several of his papers have also passed through my hands. He wrote much in Mr. Nichols's *Literary Anecdotes*, under the signature of T. F. He printed a *Dissertation on a Coin of Nerva*, in the *Archæologia*, Vol. III. p. 165, and acknowledgments of his services are made by several respectable writers. He died Rector of Barrow, in Suffolk, and held some other preferment.

In connexion with Mr. Ashby should be mentioned, John Ross, Bishop of Exeter, as being his old College-friend, and afterwards his patron. Ross had been Fellow of this College, and proceeded D.D. in 1756. Besides a few single Sermons, he published in 1749 a very good edition of Cicero's *Epistolæ ad Familiares*, in two volumes. The

notes are in English. He also wrote a satirical pamphlet against Mr. Markland's Remarks on the Epistles of Cicero to Brutus, and of Brutus to Cicero. This pamphlet seems to have nettled Markland; and in reference to it, Ashby called Ross, "a veteran of the first class." Bishop Ross was the professed admirer of Dr. Middleton.

James Tunstall, B.D. 1738, D.D. 1744, was Fellow, and Public Orator of the University. He was the professed opponent of Dr. Middleton. He first wrote *Epistola ad Virum eruditum Conyers Middleton, &c.*; and afterwards, 1744, *Observations on the present Collection of Epistles between Cicero and M. Brutus, representing several evident Marks of Forgery in those Epistles, and the true State of many important Particulars in the Life and Writings of Cicero, in Answer to the late Pretences of the Reverend Dr. Conyers Middleton.* Subjoined is a Letter from the Reverend Dr. Chapman, on the ancient Numeral Characters of the Roman Legions.

Of the Observations, &c. Mr. Markland says, "I have read over Tunstall twice more since I came hither, and am more and more confirmed, it can never be answered."

Dr. Chapman should have been mentioned under King's College, of which he had been Fellow. Besides the Tract mentioned above, he wrote, *Eusebius, or the Christian's Defence against the Moral Philosopher*, in two volumes; *De Ætate Ciceronis Libri de Legibus*, 1741; of the miraculous Powers among the early Christians, 1752; *Observationes in Commentarios vulgo Ulpianos*, prefixed to Mounteney's *Demosthenes*, 1747.

William Ludlam, Fellow, proceeded B.D. 1749. He published two theological tracts, somewhat in what was deemed an evangelical strain; but was most eminent as a mathematician and mechanic. He published several mathematical treatises, with his name, as distinct works; others in the *Philosophical Transactions*. Of the former number were, *Two Mathematical Essays, the first on Ultimate*

Ratios, the second on the Power of the Wedge: the Rudiments of Mathematics, designed for the Use of Students in the Universities; an Essay on Newton's second Law of Motion, with several others. He died in 1788. His younger brother, Thomas, also proceeded in 1752, A.M. from this College, and became distinguished as a theological controversialist, of whom see a full account in Nichols's History of Leicestershire, Vol. IV. p. 1040.

William Heberden, already mentioned as giving lectures on botany, in reference to medicine, in the Botanic Garden at Cambridge, M.D. 1739. On settling in London, he obtained great celebrity in his profession, and became well-known as a writer. He published *Αντιθρησικα*, an Essay on Mithridatium and Theriaca, which is considered a very excellent work; and, in conjunction with Sir George Baker and others, edited the London Medical Transactions (1768), various papers in the three first volumes being written by him. Dr. H. was also one of the writers of the *Athenian Letters* (1741). Having been much acquainted with Dr. Middleton, he edited, after Middleton's death, his *Dissertatio de Servili Medicorum Statu apud Græcos*, and as the intimate friend of Mr. Markland, paid the expence of printing some of his critical works.

Whether Dr. H.'s theological sentiments were Trinitarian, Unitarian, or Sceptical, I know not. One feeling, at least, he possessed in common with Middleton, Markland, and other learned men of that time, against subscription to Articles; and as Markland was strenuous against subscribing, Heberden was equally zealous in opposing subscription. Yet amidst his zeal on this subject, even Mr. Cole could afford to speak of him "as a very decent, well-behaved man in every respect." Bishop Warburton and Bishop Hurd speak greatly in his praise, and Dr. Johnson called him, *Ultimum Romanorum*; and, indeed, from the character given of him (Nichols's Literary Anecdotes, &c. Vol. III. p. 70), by a writer unacquainted with Dr. H., and professing,

therefore, to express only *the public opinion*, he appears to have been a man of the highest honour, and very superior abilities. Dr. H. died in 1804, aged 91.

P. 267, l. 19. To our list of bishops and men of rank, I subjoin the following: George Daye (Master), first Fellow of King's. He went from St. John's, to be Provost of that College; Bishop of Chichester, 1543; one of the compilers of the Liturgy. John Tayler, Master, Bishop of Lincoln, 1552 (set aside by Queen Mary, *Godwin*, p. 301, and deprived also of the Mastership). Robert Horn, Master, Bishop of Winchester, 1560. Richard Cúrteis, Fellow, Bishop of Chichester, 1570. John Overall, Scholar, (Bishop of Lichfield and Coventry) after (1618) of Norwich; died the year after. *Godwin*. He had been Fellow of Trinity College, and Master of Catharine Hall. Francis Dee, Fellow, Bishop of Peterborough, 1634. He founded two fellowships and two scholarships in this College. John Williams, Fellow, Archbishop of York, 1641, a man much distinguished in that tumultuous period:—*Archiepiscopus aliquandiu a partibus regiis stetit; verum postea, consilio mutato in Puritanorum castra transivit, et contra Regem militavit: Godwin de Præsul, &c. p. 714.* John Lake, (ad Oxoniam fugâ elapsus se recepit, per quadriennium arma miles gessit, partium regiarum fortunas secutus) 1682 Bishop of Sodor and Man; 1684 of Bristol; 1685 of Cicester; he was one of the seven bishops imprisoned by James II. *Godwin, &c. p. 516.* John White, Bishop of Peterborough, 1685, one of the bishops imprisoned in the Tower by James II. for opposing his edict: was deprived at the Revolution, for refusing to take the oath of allegiance to King William. Richardson, 561. Samuel Squire, Fellow, S.T.P. 1749, Bishop of St. David's, 1761. He published several pieces, particularly an 8vo. volume on the English Government, and an edition of Plutarch's *Treatise de Iside et Osiride*, improved with Bentley's and Markland's corrections.

To our men of rank among the laity may be added, Thomas, third Viscount Weymouth, and created Marquis of Bath 1789, Lord Gainsborough, and Lord Craven.

The North family abounded with distinguished men, many of whom were writers. The first Lord North was a great diplomatist in Elizabeth's reign, of whose employments an account is given in Lloyd's *Statesmen of England*, p. 374. The second Lord was one of the finest gentlemen in King James's Court, and paid for it too dearly. Horace Walpole, in his *Catalogue of Royal and Noble Authors*, Vol. I. also notices Dudley Lord North, and gives the title of his book; "a Forest promiscuous of several Seasons' Productions, 1649." It is verse and prose; and he says of the verse, "though it is not very poetic, it is natural, and written with the genteel ease of a man of quality;" and he gives no bad specimen of it. The third Lord, Dudley North, wrote several treatises, the principal of which is the *History of the Life of Lord Edward North*, the first Baron of the Family.

Francis Guilford, Lord Keeper, was third son of the former. His *Life*, together with that of Sir Dudley and Dr. John North, his brothers, was written by the Hon. Roger North. Lord G. was entered of St. John's the 8th —, 1653, and he is entitled to particular notice here, because, while yet a Fellow Commoner of that College, he recovered to it a considerable estate, which had been contested for seven years, and which was at length supposed to be irrecoverable. North's *Life*, &c. p. 70.—Lord Guilford's *Paper on the Gravitation of Fluids found in the Bladders of Fishes*, is in Lowthorp's *Abridgment of the Philosophical Transactions*, Vol. II. p. 845, which is distinctly noticed by Mr. R. North; because, he says, it was anonymous, but furnished some useful hints to Mr. Boyle and Mr. Ray.—North's *Life of L. Guilford*, &c. p. 292.

Of Dr. John North, editor of Plato's *Select Dialogues*, *De Rebus Divinis*, and Mr. Roger North, the author of the *above Life*, I have spoken under Jesus College.—The

Life was reprinted in two volumes 4to. by Montagu North.

Postscript.—Humphrey Gower, D. D. 1656, first Master of Jesus College, and afterwards of this, might have been mentioned, as a man of considerable learning, though he only published two Sermons. He was Lady Margaret's Professor, 1688, and is spoken highly of by Mr. Baker, in his Catalogue of the Margaret Professors.

P. 244 of this volume I have spoken of John Bampffield, Esq. as of this College; but he was, I understand, of Trinity Hall, though I have not been able to find his admission. His Sonnets, however, are, I think, very excellent. They are out of print; but I remember being so pleased with them, that I some time ago copied every one of them.

To the above list may be added the following :

John Mangey, A. B. 1707 (Fel.), L. L. D. 1719, D. D. 1725, was Prebendary of Durham in 1722, and was Official to the Dean and Chapter of Durham. He published Practical Discourses on the Lord's Prayer, 8vo. and between 1719 and 1733 several single Discourses. He also wrote remarks on Mr. Toland's famous book (printed in 1718) called Nazarenus, or Jewish, Gentile, and Mahommedan Christianity, and one or two other small pieces; but the principal work, by which he is known, is an edition of Philo-Judæus. He also furnished Mr. Bowyer with some Notes for his Conjectures on the New Testament.

William Wilson, admitted 1779, Fel. A. M. 1787, B. D. 1794. He was author of a work entitled, *An Illustration of the New Testament, by the Early Opinions of Jews and Christians, concerning Christ*. He maintains, if Christ was not properly God, the Jews, according to their own law, justly and legally put him to death. He was evidently a man of learning, and his work shews much ability as well as strong conviction: he is to be ranked among the most liberal of the opponents of Dr. Priestley. But I am told by Mr. Ellis, of Peter House, a very intelligent gentleman, in re-

gard to matters relating to the University, that the copies went by legacy to some person in Derbyshire. I have never seen more than one copy of the work.

William Craven (a Yorkshireman) was admitted under Dr. Powell, July 3d, 1749; was S. T. B. 1763, and per Lit. Reg. S. T. P. 1789, in which year (March 29) he was admitted Master. He was made Arabic Professor, 1770. He published an 8vo. volume, entitled, *The Jewish and Christian Dispensations compared with other Institutions*; the 3d edition of which, enlarged and corrected, was published in 1813: being a Series of Dissertations which, if they do not display the eloquence of Sherlock, the acuteness of Warburton, nor the polish of Hurd (who have all written on this subject), shew something vastly better, great simplicity and *sincerity of character, with, at the same time, considerable learning, and form, at least, one of the *completest* works on this subject. Dr. Craven also published five Sermons on a Future State, with a dedication to Dr. Ogden, in which he acknowledges himself greatly indebted to him for his knowledge of the Arabic.

Dr. Craven died Jan. 28, 1811.

Henry Martyn, B. D. (when abroad by royal mandate) was Fellow and A. B. at Cambridge, where he much distinguished himself at the time of taking his degree, which he took

* This History being almost exclusively literary, I rarely overleap the bounds, by dwelling on moral and religious character, or their opposites, as being not required from the nature of the work, nor consistent with its brevity. But Dr. C.'s executor (Dr. Wood, the present learned Master) having mentioned to me that he was possessed of extraordinary instances of his integrity and private benevolence (with which, as his executor, he must be well acquainted), I allude to them, for the sake of mentioning one. Dr. C. was residuary legatee to a lady, who left considerable property to benevolent purposes: the legacies having been paid, according to her will, £5000 remained, which of course became his; but the Doctor, after observing that the lady could not intend that so much property should go out of the line of her benevolent intentions, directed the whole of it to be applied to benevolent purposes—a rare example of a residuary legatee!

when very young: in the summer of 1805 he embarked for India, as chaplain to the Company; and he acted also as a missionary to the East Indies, by the appointment of the Church Missionary Society. In his several stations, he discovered great zeal as a missionary, and applied himself, towards forwarding his favourite object, with much diligence, to the study of the Eastern languages. He engaged in translations of the New Testament into the Persian and Hindostanee languages; and, with the aid of an Arabian convert to Christianity*, he began a translation of the Scriptures into the Arabic, in which he had made great advances. To complete his design of a Persian translation, he undertook several journies, particularly to Shiraz and Bagdad, in Persia. His health being greatly injured, he meditated to return to his native country by Constantinople; but died at Tobris, about 250 miles from Constantinople, 16th Oct. 1812. In the Reports of the British and Foreign Bible Societies, there are several honourable testimonies to his worth and talents; and in the Missionary Register there is a singular testimony to the merit of the Persian Translation, communicated by the present King of Persia, in a Letter to Sir Gore Ouseley†, our Ambassador Extraordinary to the Persian Court, of

* Sabat.—He afterwards returned to Mohammedism.

† The present King of Persia is said to be admirably acquainted with his own language, a good scholar, and a poet. In the library of the East India Company, I have seen a finely-ornamented volume of Persian Poems, composed and written by the King, and presented by him to the East India Company.

The several translations of Dr. Cary, Mr. Martyn, and others, are made from the present English Version. But how laudable soever their industry in translating, and their zeal in opposing the absurd and cruel superstitions of some of the Eastern nations, those who are at all acquainted with the subject, must be surprised that they have entirely overlooked the imperfections of the English Version. See Observations on the Expediency of revising the present English Version of the Epistles of the New Testament, by Dr. Symonds, late Professor of Modern History in the University of Cambridge, 1794. From a conviction of such imperfection, Dr. Alexander Geddes, a moderate Catholic, published in 1793, part of a new translation

which Letter a Translation may be seen in the Missionary Register for Nov. 1814.

Mr. Martyn also translated the English Liturgy into the Hindostanee. A more particular account of him may be seen in Dr. Buchanan's CHRISTIAN OBSERVATIONS, p. 290.

I have somewhere hinted (and I spoke from authority), that a Fellow of St. John's was preparing to print Mr. Baker's History of this College, that has often been mentioned as being in MS. in the British Museum, and of which an incomplete MS. copy is in St. John's Library; it may, therefore, be proper to add, in conclusion here, that the gentleman* who undertook this office afterwards went abroad, and that being now very usefully and assiduously engaged as tutor in another College, Trinity Hall, he has of course relinquished the design: whether, therefore, the History is now likely to be printed I cannot say. It appears, indeed, that Mr. Baker himself was not sanguine about it. He says, "I shall reserve the account of the government and progress of the College to a larger work, which possibly may one day see the light, or if it should not (as there are some Arcana Collegii in every society, not so proper to be made

of the Old Testament, and died before he completed it. Mr. Wakefield, a declared Unitarian, printed an entire new translation of the New Testament in 1791. The Unitarians in 1800 gave the New Testament in an improved version. Bishop Newcombe also has given a New Translation of the New Testament; and Bishop Pearce of the Epistles. Other clergymen of the Established Church have published translations of different parts of the Old Testament. The Rev. Mr. Bellamy also, an avowed Trinitarian, declaring, in No. xxiv. of the CLASSICAL JOURNAL, "that אֱלֹהִים, though a noun singular, comprehends a Divine Trinity in Unity," is at present engaged in a New Translation of the Old Testament from the Hebrew. He says, in this Journal, "he was brought up in the Established Church, and that he believes her doctrines to be perfectly consistent with the Established Church;" and he deems the present Translation extremely imperfect. So that we see, the persuasion, that the present version is very imperfect, and requires much improvement, is not confined to any particular party.

* Mr. Hughes,

SUPPLEMENT TO THE

“ public), I will either leave it to the Society, or in such hands as, being above mean and little ends, I am well assured will never prostitute it to mercenary designs.”—*Preface to Lady Margaret's Funeral Sermon in MS.* but printed with the Sermon in 1708.

MAGDALEN COLLEGE.

George Harvest, Fellow, was A.M. 1742, author of a volume of Sermons, and a Tract on the Subscription-Controversy. Mr. Gilbert Wakefield (in the *Memoirs* of his own Life), to whose father Mr. H. was curate, speaks of him as a good classical scholar, but as a man of great peculiarities, some of which he has recorded.

Rev. David Brown was a student of this House, but took no degree. In the year 1785 he was appointed Chaplain to the East India Company, and went to Calcutta in that character, where he became the principal Chaplain: he also acted, as far as his regular engagements allowed, as a Missionary Preacher. He was made Provost of Calcutta. It is said, he discharged these duties for 25 years with zeal and ability, and died in 1812. I am not aware he published any thing himself, but two volumes of his Sermons are to be shortly published. For a more full account of Mr. Brown, see *Missionary Register* for Jan. 1814.

Claudius Buchanan, late Vice-Provost of Fort William, in Bengal, admitted * Oct. 27, 1791. A.M. and D.D. after his return from India, by royal mandate. While in the East, he collected some Hebrew and Syriac MSS. (in 1806), which, on his return, were deposited in the Public Library:

* Out of its place: Dr. B. was of Queen's.

a collation of three was published by Mr. Thomas Yeates, in 1812: they are without vowel points and accents, in the large square character, and without distinctions of chapters and verses, with the other characteristics of the Synagogue Rolls. Dr. B. also founded prizes relating to the civilization of the East, both in prose and verse, and the compositions which gained them have been published. One is magnificent, being no less than £500 for a Dissertation on the Propagation of Christianity in the East, which was obtained by Mr. Pearson of St. John's College, Oxford: published in 4to. pp. 227, in 1808.

Dr. B. published Two Discourses, preached before the University of Cambridge, June 12th, 1810, and one preached before the Society for Missions to Africa and the East, prefixed to his CHRISTIAN RESEARCHES in Asia, 1811. The latter work contains much information relative to the present state of religion in the East, with notices of the Translations of the Scriptures into the Oriental languages. He has also published Memoirs of the Expediency of an Ecclesiastical Establishment for British India; an idea which met with opposition by some writers, but was supported by some of the advocates of the Missionary Societies; and there is one now settled on the principles of the Church of England. There are also, by this author, an Account of the first Years of Fort William, in Bengal, and three Jubilee Sermons.

TRINITY COLLEGE.

Mr. Mason, in his Essay on Church Music, prefixed to his Anthems, gives a Psalm, of which both the version and music were composed by Hen. VIII. and he calls them, truly Royal; but the prose of his Majesty, in his famous controversial work, is in a somewhat higher strain; it is entitled, *Assertio Septem Sacramentorum Adversus Martin Lutherum ædita ab invictissimo Angliæ & Franciæ rege, et Do. Hiberniæ Henrico, ejus nominis octavo. Apud inclytam urbem Londinum in ædibus Pynsonianis. An. M.D. xxi.* It has been said this book was written by some Statesman or Court Bishop; but it bears marks enough of being written by the King himself*: one must suffice: he says, ad Lectores (this was in those days the *royal* way of confuting an opponent)—Quod si recuset (*nempe non retractet errores suos*) Lutherus, brevi certè fiet, si christiani principes suum officium fecerint, ut errores ejus eumq. ipsum (si in errore perstiterit), ignis exurat. I have perused the first edition, which is a curiosity on its own account, and as having on the binding the king's arms. It is possessed by the Rev. Mr. Morgan, the respected Librarian of Dr. Williams's Library. Henry wrote several other pieces, and is understood to have composed his own *Injunctions* and *Proclamations*.

Horace Walpole (Lord Orford) also, mentions another tract or two against popery, by the King (Catal. of Royal and Noble Authors, Vol. I. p. 10, 11); and he adds, "that in the British Museum is preserved a missal, which belonged to his Majesty, after his breach with the See of Rome; and that in the Calendar he has blotted out all the Saints

* In his Dedication to Pope Leo X.

"that had been Popes." On all these accounts, therefore, when speaking of the founder, we must not overlook the author.

P. 284, l. 10. The first Master of Michael House (according to the Founder's Statutes), was Roger Burton, S. T. P. 1324. It had a succession of 16 Masters, of whom there is a *regular entrance*; the last, Dr. Francis Mallet, was particularly famous (Dr. Richardson, in his MS. Register of this College, adds a few more names), and a succession of Fellows till the foundation of Trinity College.

Ibid. l. 23: 1324: according to Richardson's Reg. King's Hall was founded in 1322. Thomas Powis was the first Master, and continued till 1360. It had a succession of 12 Masters, till the foundation of Trinity College. Of the Masters, some were famous (as Nicholas Cloos, or Close, Bishop of Lichfield and Coventry, see p. 190 of this volume) and some of the Fellows taken afterwards into Trinity College. This Hall, indeed, was of the greatest repute of any in the University.

P. 289, l. 5. The Foundation Charter has one Master and 60 Fellows: but there were (according to Richardson's MS. Register) 40 Grammar Scholars, a Schoolmaster, and an Usher. Commissioners for making statutes were appointed by Edw. VI. and not signed till October, 1552.

P. 290, note 1: at least, Wood says, Roger de Melton had part of his education at Oxford, without mentioning Cambridge. Ath. Oxon. Vol. I. p. 22. If Bale's account aluded to there is true, it is probable Wood thought that the other part of his education he had at Paris: but in a MS. Register, copied by Dr. Richardson, I find "that William Melton, in the Life of Bishop Fisher, is said to have been that prelate's tutor, and Master of Michael House, Chancellor of York, admitted July 18, 1495." So that either I

read Mr. Baker's MS. wrong, or Mr. Baker is defective. At all events, with Mr. Wood's leave, I am justified in retaining William de Melton's name in this place.

Ibid. Whatever may be said, *incorrectly*, (in Synyth's MS.) of Tonstall's being a *translator* of Hen. VIIIth's Bible, he was the person, who, with Sir Thomas More, caused Tyn-dal's Translation of the New Testament to be burnt. Lewis's Hist. Eng. Transl. &c. p. 17. So that of the first edition there is but one copy known to be in England, which is in the Baptist's Library at Bristol. But Tonstall had been Fellow of *King's Hall*.

Ibid. I followed Carter, in giving Ridley and Angel to King's Hall: but neither of their names is in the list of Masters and Fellows of King's Hall (according to Richardson's MS. list). John Angel appears in a list of *Scholars* of Michael House, though not in Richardson's Catal. *Grad.* Lancelot Andrews was of King's *College*, not of King's *Hall*.

P. 291. For William Earl of Essex, see *Fragmenta Regalia*, p. 36, and Lloyd's *Statesmen and Favourites*, &c. p. 449. There is also a rather elaborate account of him, and a list of his writings, in Walpole's *Royal and Noble Authors*, Vol. I. p. 127, second edition.

Ibid. Michael Rabbet was B. D. 1586. William Bedwell, A. M. 1585. John Harrison, according to Richardson's Trin. Reg. was Fellow 1633, and died April 3, 1675. Robert Fighe I do not find either in Richardson's List of Fellows, or of Univers. Graduates.

P. 292. It is recorded by Dr. Richardson (in one of his Registers) that William Alabaster kept an act in *Greek* against Francis Dillingham: this is a *singularity*. Alabaster, according to the same, was admitted Soc. Major of this College March 12, 1590.

Ibid. The only John Pell I find in Richardson's Cat. *Grad.* was but A. B. 1629. But it was Breda, not Rotter-

dam, where he was professor. John Aubrey knew him well, and frequently refers to him in Letters, &c. from Bodl. MSS. where may be found a few curious particulars relating to Erasmus, communicated by Dr. Pell. He was a friend of Mr. Hobbes, the Philosopher of Malmesbury, and quotes him according to Aubrey (who was also the particular friend of Mr. Hobbes) as one of his 12 Jury Contra Longomontanum, de Quadratura circuli.

Ibid. last line. Mr. Walker wrote, also, 1678, Βαπτισμῶν Διδάχνη, the Doctrine of Baptisms, or a Discourse on Dippings and Sprinklings, in which he considers, pretty much at large, the arguments in favour of dipping and sprinkling, a subject afterwards exhausted by Dr. John Gale and Mr. Wall. He proceeded B. D. 1686.

P. 293. William Travers was matriculated Dec. 13, 1560, being first of Christ's College. He proceeded A. M. 1569. From *Dr. Richardson's MS. Regist. of Trin. Col.*

John Arrowsmith, D. D. Master in 1653, put in by the Parliament. He had been previously (on the sequestration of Dr. Beale) Master of St. John's; and of whom therefore a full account may be seen in Baker's History of St. John's College. He was Regius Professor of Divinity, and his writings (which are Calvinistic) had great weight with the Puritans. He published *Armilla Catarchetica*, a Chain of Principles, being Aphorisms, and Theological Exercitations, 4to. 1659, and Θεανθρώπου, or Godman, on the 18 first Verses of St. John's Gospel, 4to. 1660.

He died before the ejection, in 1569.

P. 297. Cowley was A. M. and is put into the list of Fellows who were ejected from Trinity College, both in *Querela Cantab.* and *Walker's Sufferings*, &c. and it is remarkable, that in Cowley's Life, prefixed to his works by Bishop Spratt, this is unnoticed, who only mentions his going to Trinity College from Westminster School, and

removing thence in the Civil Wars to join the royal party at Oxford. Mr. Walker (*Sufferings, &c. Part II. p. 26*) says, that Cowley, after his return (in 1656) to England from France, got an order to be made M.D. at Oxford. But neither does Bishop Spratt mention this: he speaks indeed of his studying medicine, in reference to plants, and professing it nominally, for convenience, but not for practice or profit. It does not appear that Cowley returned to a fellowship, but in his *Elegia Dedicatoria* he addresses Trinity College very affectionately:

Oh! chara ante alias, magnorum nomine Regum
Digna Domus! Trini nomine digna Deo!

Ibid. George Herbert, the Poet, (according to Richardson's MS. Regist.) was admitted Socius Major of this College March 1615, and Public Orator, 1619; but it was a *William Herbert* who was ejected 1644.

P. 298, l. 3, (a) should be dele'd, and the two notes be considered but one, relating to Dr. Calamy's Book, at (*).

Of persons mentioned in pages 298, 299, the following particulars may be noticed: Thomas Senior, B. D. published a tract, entitled *God, the King, and the Church*, 8vo. and a Sermon on Morning Exercises at Cripplegate. Mr. Edmond More, Fellow, John Hutchinson, A. B. 1658, Fellow, and John Davis, A. B. 1652, Fellow, I have inadvertently reckoned among *the considerable* scholars of Trinity: they may have been so; but I only *know* that they were ejected Fellows. See Calamy's *Ejected Ministers, &c. Vol. II.* Francis Oddy should be Jos. Oddy (as in Richardson's Regist. Trin): he was A. M. admitted Fellow 1658. Dr. Donne was first of Oxford. See a good account of him and his writings in Walton's *LIVES.* *Hugh Holland* (to distinguish him from Philemon) was descended from the Earl of Kent, and a Roman

Catholic. He died 1633. See more of him in Aubrey's Letters, &c. from Bodl. MSS. Vol. II. p. 395.

P. 300. Henry Peachum, A.M. 1598, wrote also the Worth of a Penny; or, a Caution to keep Money: third edition, 4to.

Robert Boreman, B. D. Fellow; a staunch hierarchist in antihierarchical times, was author of the Church's Plea, 1651, Sermons, &c. The only piece of his, that I have perused, is, Παιδαγωγικὸς, or Triumph of Learning over Ignorance, with a motto from the Talmud—מרבח חכמה; מרבח ישיבה; He who increaseth (academiam) increaseth wisdom; 1675: reprinted in Vol. I. p. 505, of Harl. Miscellany, as lately edited by Mr. Park. Much learning, Heb. Gr. and Lat. with reading of the Fathers, are here displayed, in answering four queries—Whether there be any need of Universities? Who is to be accounted an Heretic? Whether it be lawful to use Conventicles? Whether a Layman may preach? The author tells us, “they were lately proposed in the parish church of Swacy, near Cambridge, Oct. 3, 1652, after the second sermon;” and if I judge rightly, Mr. B. was another Dr. Gauden, by answering the proposer in the church, it being “since that enlarged by the answerer.” This warm advocate for Universities, against the Dr. Dells of those times, and for the Church of England, against those who wander from the Apostles' Creed, the Ten Commandments, the Lord's Prayer, and the two Sacraments, “*devouring wolves, proud anabaptists, and soul-devouring Jesuits,*” died 1675.

Ibid. Walter Nedeham was A. B. here 1653. He seems to have proceeded M. D. somewhere else.

Ibid. Thomas Jacomb, D. D. 1659, was A. B. of Oxford; he then went to Emmanuel, Cambridge, and was afterwards Fellow of Trinity. For an account of him, see Calamy's Ejected Ministers, Vol. II. p. 45. His principal work was, “The Grand Charter of Believers opened,”

printed in 1672, being a Series of Sermons on Rom. viii. 18 of which are on the 1st, 2d, 3d, and 4th verses. They discover great zeal against the Socinians. This volume is called, in the title-page, the first part: I never heard of any other part.

Francis Willoughby, Esq. the author of *Ornithologia* and other works, proceeded A. M. 1639. A complete edition of his works was, I think, published by Mr. Ray.

P. 298. Francis Brokesby (A. B. 1666) Fellow, was a learned divine, antiquary, and a nonjuror. He published *Proposals for promoting the Gospel*, in a Letter to Mr. Nelson, 4to. 1708, and assisted in compiling "the Feasts and Festivals of the Church of England." He also wrote the *Life of Mr. Dodwell*. See *Aubrey's Letters*, &c. where (Vol. I. p. 188) is a curious Letter of Mr. Brokesby's, on the names of places, to Mr. Hearne, the Oxford antiquary, a brother Nonjuror. There is also subjoined to Mr. Ray's second edition of his *Collection of English Words*, not generally used, an intimation of his having received a valuable Letter from Mr. Brokesby, with a large collection of northern words, their etymologies, &c.

P. 301, l. 1. Thomas Gale was A. M. 1662, D. D. 1675.

Ibid. l. 6. After 1702, add James Talbot edited at Cambridge an edition, 4to. 1699, reprinted in 8vo. 1701, of Horace, "*quam dignis laudibus effert Bentleius*," and by all bibliographical writers it is pronounced both splendid and correct. See Dibdin's *Introduction to Greek and Latin Classics*, p. 195.

John Rastrick, A. B. 1670, A. M. 1674, a Lincolnshireman, was Vicar of Kirkton, near Boston: after holding his living 14 years, he left the church, and settled, from principles of conscience, with a presbyterian congregation at Lynn, in 1701. Here he was minister 26 years. He was, however, by no means satisfied with the Calvinistic sentiments of the Presbyterians of his time, but preached to a

mixed congregation of Athanasians and Arians, being himself in the sentiments of the latter. He died in 1727.

Mr. R. is spoken of as a man of abilities and learning, and as particularly skilled in mathematics. There is in print of his, "An Account of the Nonconformity of John Rastrick, A. M." &c. "Two Letters to Mr. Ralph Thoresby, the Historian, of Leeds, giving an Account of a great Number of Roman Coins found at Flete, in Lincolnshire, and other Antiquities, found at Spalding," &c. This was printed in the Philosophical Transactions, No. 279, p. 1156. "A Supplement to the same Work," No. 377, p. 340. His writings, intended for publication, but since his death dispersed and lost, are said to have been numerous. There is a particular and very respectful account of him in Mr. Richards's HIST. OF LYNN, p. 1050, which is copied into Mr. Aspland's MONTHLY REPOSITORY, No. 118.

P. 301. Dr. Bentley (according to Richardson's MS. Regist.) was admitted Socius Major July 4, 1727. I have elsewhere in this work given the only Latin verses in print, known to be Bentley's (from Whiston); I must here add there is a copy of English verses of his pointed and strong in Dodsley's Collection of Poems, Vol. VI. as pointed out to me by Mr. Maltby, the well-informed Librarian of the London Institution.

P. 303. Dr. Ward says only, that Barrow resigned his *Gresham* Professorship on his being appointed Lucasian Professor of Mathematics: but in saying, Barrow was Mathematical and Greek Professor at Cambridge at one and the same time, I spake, I suspect, hastily. It may be doubted whether they could have been held at the same time; and, if they could, it is not probable that Dr. Barrow would have so held them. Dr. Barrow appears to have been a man of conscience. He did not make his Professorships sinecures. When Greek Professor, he read Lectures in Aristotle's Rhetoric; and being the first Lucasian Professor of Mathematics, he took care (Dr. Ward's words) that himself

and successors should be bound to give yearly to the University seven written Lectures; and, when appointed Master of Trinity, being obliged by the Statutes to compose some Theological Discourses, and finding he could not attend properly to the Mathematical Professorship, he honourably resigned it, Nov. 8, 1670, to Mr. Isaac Newton, who was then Fellow; (Dr. Ward, as above.) So that I infer, when he became Mathematical Professor, he resigned the Greek in favour of Thomas Gale, who, as we have already seen, was Greek Professor about this time.

P. 306. I have said in the History of Cambridge Literature (Vol. I. p. 213, Hist. Camb.) that gravitation was not wholly unknown to the ancients; the authorities, with testimonies to them, of moderns, are there produced,* and the learned left to judge. To a question put in the Gentleman's Magazine, Dec. 1815, Whether any *modern* advanced that doctrine before Sir Isaac Newton, I sent a reply; and the reader is referred to a curious article on this subject in Aubrey's Letters, from Bodl. MS. &c. Vol. II. p. 403. At the same time, to the question, Who among the *moderns* taught gravitation? Sir Isaac Newton himself has given an answer in his *Principia*, Sect. II. Prop. 4, Scholium: so that Aubrey's exclamations are out of place, and his insinuations illiberal and false.

Rev. Nevile Maskelyne, F. R. S. and Astronomer Royal of Greenwich, is well known by his astronomical writings, of which the principal are, Astronomical Tables, computing the apparent Places of the Fixed Stars, and reducing the Observations of the Planets. He was the original projector of our Nautical Almanack, which is now published annually, and found of such importance to mariners, and the great use of which in astronomical calculations is shewn by an eminent modern astronomer, Mr. Frend, in Winter Evening Amusements. Maskelyne was S. T. B. 1768, and proceeded D. D. 1777.

P. 313, l. 8. The family of the Bentham's was as truly *familia clericalis* as I ever heard of. According to the Epitaph on Joseph's (Dr. Bentham's, brother of James) monument, their father, grandfather, great grandfather, and great-great grandfather, were all clergymen, and there were six brothers (all clergymen but one) who used to assemble once annually at James's, at the Prebendal House. James was the early and intimate friend of my learned friend John Hammond, Esq. of Fenstanton, Hunts; and I have found the History of Ely so useful to me, and understand the author was so worthy a man, that I take pleasure in copying the following inscription on his monument in Ely Cathedral. It was written by Dr. Pearce, the learned Dean of Ely.

H. S. S.

Jacobus Bentham, A. M.

Hujus Ecclesiæ primum Canonicus Minor, deinde Canon-
nicus.

Bow Brickhill in Agro Bedf. Rector.

In hac Æde renovanda,

In Paludibus emuniendis, in Viis publicis sternendis,

In Ecclesiæ hujus Historiis explicandis, ornaudis,

Per totam fere vitam occupatus, aliis, non sibi, vixit,

Ob. Nov. xvii. MDCCLXXXI. æt. LXIV.

Ibid. l. 13. Peck intended originally to have printed this in seven volumes. See his Letter on the subject to Mr. Hearne, in Aubrey's Bodl. Letters, &c. Vol. III. p. 55, 56.

P. 314, l. 7, add—

Hon. Thomas Pownall, F. R. and A.SS. (he resigned the latter in 1794) was in succession Lieutenant-Governor of New Jersey, Gov. in Chief of Massachusetts's Bay, and Governor of South Carolina, and afterwards represented Minehead, Somersetshire. He was the first who perceived

the consequences of the American Deputies meeting at Albany, and became afterwards, in the English Parliament, a strenuous assertor of American independence. His speeches, which were many, are in Almon's Parliamentary Register, from Governor Pownall's papers. He was also a pregnant writer, and gave great assistance to Mr. Almon in his *American Remembrancer*, in 20 volumes. He published many works himself, relating to America: "The Administration of the Colonies," and it went through many editions; a "Topographical Description of such Parts of North America as are contained in an annexed Map of the Middle British Colonies," &c. Fol. "A Memorial, addressed to the Sovereigns of America."—"Two Memorials, with an Explanatory Preface."—"Memorials addressed to the Sovereigns of Europe and the Atlantic." He also wrote on various subjects of political economy; "A Letter to Dr. Adam Smith, being an Examination of several Points of Doctrine in his Inquiry and Causes of the Wealth of Nations," 4to. "A Memoir on Draining and Navigation;" a Pamphlet on the high Price of Provisions: "Considerations on the Indignity suffered by the Crown, and Dishonour brought upon the Nation, by the Marriage of his Royal Highness the Duke of Cumberland with an English Subject." 4to. This is in a vein of irony. He also wrote much that was thought very curious on subjects of antiquity in the *Gentleman's Magazine*, and the *Archæologia*, on Roman, English, Saxon, and Irish Antiquities, on Gothic Architecture, on Ancient Painting; and a Defence of the Character of Sir Robert Walpole, in which is much just observation on the defects and ignorance in the early part of Hume's History, and the partiality of the latter part. This may be seen in Coxe's *Life of Sir Robert Walpole*; and a long sensible letter to Mr. Pownall from Lord Orford, relating to it, may be seen in *Nichols's Literary Anecdotes*, &c. Vol. IV. p. 709.

Governor Pownall lived in great friendship with Dr. Franklin, and other philosophers and eminent politicians of his day, and wrote also, as I am informed by Mr. Frend, "Intellectual Physics," being somewhat, I understand, of a sceptical turn in some theological opinions; but whether of the school of Des Cartes, or Hobbes, I know not, having never perused his work, nor any account of it. Of his other writings, above mentioned, an account may be seen in the *Gentleman's Magazine*, Vol. LXXV. p. 288. "This worthy and learned antiquary (as stated in *Nichols's Lit. Anecdotes*, Vol. IV. p. 709) died at Bath, Feb. 25, 1805, in his 85th year." He took the degree of A. B. at Cambridge 1745.

P. 316. Mr. Collier's Poems are partly originals and partly translations from classical, French, and Italian authors. Mr. C. had been classical tutor of this College.

Ibid. That I may not be thought of borrowing too freely from a work called "Public Characters," I am constrained to avow, *hodie cum jam egomet mea vineta cedere valeam*, that the article *Porson* is one of only 3 articles in those volumes written by myself in the Professor's life-time, but without his knowledge, though I was intimate with him.

Since his death, Mr. Monk, Porson's successor in the Greek Professorship, and Mr. Blomfield, editor of three of Æschylus's Greek tragedies, have published his *Adversaria*, containing "Notæ et Emendationes in Poetas Græcos, quas ex Schedis Manuscriptis Porsoni apud Col. SS. Trin. Cantab. repositis deprompserunt et ordinarunt, 1812." Readers are informed, in a modest but judicious and well-written Latin preface, that this volume is made up partly from the Professor's *Adversaria*, and partly from his MS. notes on the margins of books, or fragments dispersed over single pieces of paper, all of which they copied; an employment in which they were engaged for two years. The undertaking, therefore, of the editors required much industry, and has

been executed with great skill, more particularly in what concerns the arrangement of the Emendations on Athenæus, in the order of Casaubon's edition of 1657, the edition that was used by Porson.

Since the *Adversaria*, have appeared, Tracts and Miscellaneous Criticisms, collected and arranged by the Rev. Thomas Kidd, A. M. Trin. Col. Cambridge, 1815, with, what the learned editor calls, an Imperfect Outline of the Life of Richard Porson, and a Preface in English.

Each of these volumes, unquestionably, does credit to the editors; the publishing of them was an act of justice to the author, and cannot fail of being highly acceptable to critical readers. In the latter, the Critique on the Parian Chronicle, and the Review of Knight's Essay on the Greek Alphabet, are particularly excellent, with all those marks of sound judgment so characteristic of Mr. Porson. Amidst the varieties of these posthuma, the *Prælectio* in Euripidem affords a rare example of promptness, of a mind early ripened almost to maturity.

There are, it seems, ample gleanings, which may still be made from Notes on Aristophanes, the Professor's favourite author: so that the editors, by bringing, in succession, such testimonies before the public eye, provide against complaints from future biographers, that Richard Porson, with extraordinary abilities, did but little.

P. 320, l. 3. For Gray's Inn, read *the (being the Charter-House Chapel)*, and in the note, dele, In Gray's-Inn Chapel; but I did not mean to say that I had *read* the inscription in Gray's-Inn Chapel, I had only *perused* the inscription, as it was circulated on a printed paper among his friends. The inscription I have since perused as it is on his monument in the Charter-House Chapel. There is, however, an inscription on Dr. R.'s monument in Gray's-Inn Chapel.

Ibid. l. 6. For 1738, 1782.

P. 321, l. 19. Dr. Clarke, in his "Travels into Greece, Egypt, and the Holy Land, p. 582, 583, observes, Mr. Tweddle's Collections and MSS. made during his travels, were known to be extensive and singularly valuable; and that perhaps no traveller in modern times has enjoyed, in an equal degree, the means of investigating the antiquities of Greece; and he observes, there is something mysterious in their disappearing in toto. Dr. Clarke makes this observation, after visiting Athens, where Mr. Tweddle died.

P. 331, l. 5. For John, *Thomas*. I am not aware that Dr. Nevile published any thing. So all I shall add, is, that he had been Fellow of Pembroke Hall, was afterwards admitted the 7th Master of Magdalen College, and advanced to the mastership of this in 1503; succeeding Archbishop Whitgift; that he was Dean of Peterborough, Prebendary of Ely, and, at length, during the primacy of Archbishops Bancroft and Abbot, became Dean of Canterbury.

As we began Trinity College with a Royal Author, it may be in character to close it with a Noble one.—Lord Royston (admitted of Trin. Col. Oct. 12, 1801) was eldest son of Philip Lord Hardwicke, the present High Steward of the University. He translated Lycophron's *Cassandra*, though a few copies only were printed, which were distributed among the translator's friends. Lycophron, it is well known, is the most difficult and obscure of all the Greek poets. The translator, however, performed his part well, in a style perspicuous, but poetical, and with great command of numbers. It is in heroic blank verse. This young nobleman, of early promise, and, it is said, of very amiable character, was unfortunately shipwrecked, and lost near Memel, 1806. The entire Translation may be seen in the *Classical Journal*, Vol. XXV. and following numbers.

It not having been noticed in the proper place, it shall be observed here, that the rule generally followed in regard to

noble authors, has been that laid down by Lord Orford, (Royal and Noble Authors, Vol. II. p. 154; second edit.) “not to reckon such as authors of whom nothing is extant but speeches or letters, unless where the presumption is, that either were published by the persons themselves.” I must, however, take this opportunity, though somewhat out of place, to rectify two or three omissions. Hist. Cam. Vol. II. p. 247. William Cecil, Lord Treasurer Burleigh, was *more* of an author than his son, Sir Robert Cecil, Earl of Salisbury, though Lloyd (Engl. Statesmen, &c.) mentions only speeches and sayings. He wrote, *La Complainte de l’Ami pecheresse*, in French verse; in the King’s Library: *Latin Poems*; a Preface to Q. Catharine Parr’s *Lamentation of a Sinner*; and, if he did not write *Diar. Scoticæ*, 1541, he furnished the materials for it (Holingshed, therefore, places him among our historians). All these are noticed by Tanner, p. 216. Several other pieces are given to him in the *Biographia Britan.* and by Lord Orford; and the latter says, “the celebrated libel of Leicester’s Commonwealth was ascribed to Burleigh;” though he thinks without reason.

P. 265. I have the same to say of Thomas Sackville, Lord Buckhurst. I am not sure, indeed, he was *Student* of St. John’s, though he had, according to Anthon. Wood, (*Athenæ Oxon.* Vol. I. p. 347) the degree of A. M. conferred on him at Cambridge, as well as at Oxford. The tragedy of “*Gordobuc*,” (written in rhyme) was the earliest of any tragedy, of much account, in the English language, preceding, by several years, those of Shakspeare, though, according to Wood, he only wrote part of it, the three first acts being Norton’s. He also wrote the Preface in prose, and the Induction in verse, to the *Mirror of Magistrates*, so much admired in Queen Elizabeth’s reign. The original thought, and the most excellent part, according to the editor, was Lord Buckhurst’s. He wrote also in the *Cabala*, ac-

according to Lord Orford, who adds, that our historic plays are allowed to be founded on the heroic narratives in the *Mirroure of Magistrates*. To that plan, and to the boldness of Lord Buckhurst's new scenes, perhaps we owe Shakspeare.

Edward Vere, Earl of Oxford, was reckoned the best writer of comedy in his time: according to Anthony Wood, he was Pensioner of St. John's. A few of his Poems are in the *Paradise of Dainty Devices*, 1578, and two in Percy's *Ancient Ballads*, Vol. II. p. 178, are much admired. See further of him in Phillip's *Theatrum Poetarum Angl.* p. 85, edition of 1800.

P. 332, notes, for Wray, *Ray*.

P. 333, notes, last line. Dawes, at least, in his edition of his *Miscel. Critica*, maintained this. But vide p. 380, note of this volume of our Hist.

P. 334, l. 15. For *cædes*, *cædes*.

P. 339, notes; l. 27. For Peirce, Pearce.

P. 321, l. 18, for Biographies, *Characters*. For of, *on*.

EMMANUEL COLLEGE.

P. 346, l. 16. In Aubrey's *Bodl. Letters*, &c it appears, the VICAR OF BRAY was Simon Aleyn, or Allen, Vicar there in 1540, who died 1588; so was Vicar of Bray near 50 years. The editor adds, in a note, "that the writer of the well-known song of the Vicar of Bray *has changed the date of the original story, applying it to the SEVENTEENTH century, and making the Vicar's versatility shew itself by the versatility of his politics.*" Vol. III. p. 100.—My observation too must be taken with some allowance.—

However, instead of "gave birth," read, *will give additional force.*

P. 347. It does not appear, from Dr. Richardson's Cat. Grad. that Sir Walter took a degree.

P. 349, l. 24. For Stainground, Stanground.

P. 350, l. 10. John Brown, Rector of Wallington (instituted 1714), left money for the increase of the stipend of the Master, and that of two Fellowships and two Scholarships, to persons coming from Canterbury School, in preference. But I do not find that he left any scholarships for those who came from Christ Hospital. Mr. Smyth must have been in a mistake: dele, therefore, what is in inverted commas.

P. 352. Dr. Chadderton proceeded D. D. by royal mandate.

P. 353. There is a portrait of Preston in the Picture Gallery, none of Chadderton.

P. 354. Two or three of my dates are wrong relating to Dr. Tuckney. According to Mr. Baker (MS. Hist. of St. John's, p. 267), Tuckney was admitted Master of St. John's, June 3, 1653. He commenced A. M. 1620, D. D. 1649: 22 years after he was Bachelor of Divinity; for 1618, therefore, (l. 7) read 1627. Mr. Baker observes, "that at Emmanuel Dr. Tuckney is placed next to Dr. Holdsworth:" he adds, "by mistake, I suppose, for Dr. Thomas Hill was some time Master there, as appears both by an Epistle of his to the Earl of Manchester, and by his Funeral Sermon by Dr. Tuckney." He was chosen (so Baker's MS.) Divinity Professor in 1655: so alter l. 8, 1659.

Tuckney *would* have been ejected, but he voluntarily resigned both his Mastership and Professorship, June 22, 1662, a pension of a hundred pounds a year being reserved to him out of the Professorship, according to Dr. Calamy. *Hist. Eject. Minist. Vol. II. p. 80.* He died 1669-1670, in the 71st year of his age; and 1699, 1690, (at p. 355, l. 5) should be 1669, 1670.

P. 355, l. 14, at controversy, should be (*).

It is said, by some, that Dr. Whichcote *did* take the covenant; but I have admitted, elsewhere, that Dr. Tillotson was likely to have known whether he had or no. See p. 196, Hist. Camb. Vol. II

P. 355, l. 23. Dr. Cudworth *was* Master of Clare Hall, and Christ's College, in succession; but it is under Clare Hall where I have spoken of him; so, for Christ's College, read Clare Hall. See p. 50, Vol. II. Hist. Camb. for Dr. Cudworth.

P. 356, l. 12. Bishop Bedell does not appear in Richardson's Cat. Grad. as D. D. but he was admitted at Emmanuel 1584, being the first year of admissions.

Ibid. l. 16. There was a Gyfford, A. M. 1607.

P. 357, l. 18. Sir William Temple was the grandson of the Sir William Temple mentioned under King's College, and son of John Temple, who died Master of the Rolls in Ireland in 1677. According to a Life of our Temple, (said to be written by a particular friend, and having an engraving, taken from the original portrait of Sir William in Emman. Picture Gallery) he was entered at Emman. College when 17, being placed under Dr. Cudworth; and at 19 he began his travels: nor does it appear that he returned to Emman. again: so that the William Temple, who stands there for a degree, must, I apprehend, be another man. He was mostly engaged in foreign embassies, in the intervals of which he wrote *his Observations* on the Netherlands, and one part of his *Miscellanies* (p. 15 of the above-mentioned Life). His works are much admired. He was a man of a free-thinking, but elegant and upright mind; an ambassador, to whom Sir Henry Wotton's definition could not apply, *Legatus, vir bonus peregrè missus, mentiendi gratiâ*. He died in 1698, æt. 70.

P. 367, l. 7, before *p.* add Part II.

Ibid. l. 18, for Vol. IV. Vol. III.

P. 368. St. means Stephen.

P. 370, l. 1, after *Geoffry*, add, *Geoffry Watts* was the son of *Sir John Watts*, some time Lord Mayor of London. See him above, under *Jesus College*.

Ibid. l. 11. The line torn off from my copy is this:—
born Feb. 10, 1635. Ex autograph—educated in Christ's Hospital—the case of the Church of England fairly represented.

P. 371. *Giles Firmin* was a man of much learning, and, at length, practised physic: there is an ample account of him and his writings in *Calamy*, Vol. II. p. 296. His name not in *Richardson's MS.* *Reg.* but *Calamy* mentions his being at *Cambridge*, under the tuition of *Dr. Hill*, who was tutor, and (according to *MS. Baker*) as before observed) afterwards *Master*.

Ibid. l. 9, for *Barrowes*, *Burroughs* (*Joseph*, according to *Carter*). There are two *Burroughs* in *Calamy*, but no college to either. *R. Smyth* (*MS.*) says, he wrote a *Comment* on *Hosea*, and one or two religious treatises.

P. 373, line 8, for towards the screens, read *was at the top*.

P. 374, l. 3, dele *red*.

P. 376, l. 10. This *MS.* seems peculiarly valuable, on account of the paucity of *MSS.* of *Herodotus*. *Gale* seems only to have made use of this and another *MS.* (*Eton*); and though *Porson* says, that *Gale* examined it negligently, the latter had certainly a full sense of its value, as appears from the ample use he made of it, in the *variantes Lectiones*, and *notæ breves*, at the end of his edit. (1679) of *Herodotus*. This *MS.* had been the property of *Archbishop Sandcroft*, and *Dr. Gale* accordingly dedicates his edition to him. It is one of the many books left by *Sandcroft* to *Emman. Coll.*

Ibid. notes, l. 18, after &c. add *Le Long*, the passage being taken from *Le Long*.

P. 380, l. 3, add—

William Law was an eminent divine, author of various

theological works, among which are, *Remarks on Mr. Mandeville's Fable of the Bees*, the *Case of Reason and Religion against the Author of Christianity as old as the Creation*, and *Letters to Bishop Hoadley on the Lord's Supper*: but his most famous pieces are, his *Practical Discourses on Christian Perfection*, and his *Serious Call to a Devout and Holy Life*. They savour much of what has been called mystical religion, but are remarkable for the seriousness and elegant simplicity of their composition. They were held in great estimation by the late Mr. John Wesley, and indeed were thought to give rise to that peculiar turn of feeling and thinking which, at the time, was called Methodism. W. Law was A. B. of this College 1708, proceeded A. M. 1712, and died in 1761. He is said to have inclined at last to the doctrine of Swedenborg.

P. 386, l. 1; add—

John Martyn was a celebrated botanist, a generally good scholar, an indefatigable useful translator and writer. As a botanist, like Ray, he travelled over various parts of England, to search for plants. He was the first who read botanical lectures at Cambridge, where he became Professor of Botany in 1734. There he published his *Methodus Plantarum circa Cantabrigiam crescentium*, being Ray's *Alphabetical Catalogue* systematized and improved. He also published a *Translation of Tournefoot's History of Plants growing about Paris*, with various other botanical treatises, some of which are in the *Philosophical Transactions*. He assisted, also, very considerably, in abridging the *Philosophical Transactions*, in continuation of Jones's and Lowthorp's edit. Five volumes. Martyn's share came out in two volumes (6th and 7th), in 1730. In his medical character, he translated two celebrated treatises, one of Boerhaave's, on the *Powers of Medicine*; the other of Dr. Walter Harris's, on the *Acute Diseases of Children*.

In 1741 he published his very curious *Translation of Virgil's Georgics* (more immediately in reference to botany,

which is now become extremely scarce, but which—though the notes, as well as the translation, are in English—has obtained for them much celebrity in foreign countries as well as his own. In 1749 he published his Translation and Notes on the Bucolics; and from Memoirs prefixed (by his son, John Martyn, the present Professor of Botany at Cambridge) to his Dissertations and Critical Remarks upon the *Æneis* of Virgil, it appears, that he intended to have completed the edition of his favourite poet. These fragments were published by his son in 1770, since his father's death. They are not in the way of verbal criticism, but consist of useful, and some rather curious, remarks.

Mr. Martyn was admitted of Emmanuel College May 26, 1736, and intending to have proceeded with the degrees in physic, kept five terms; but marriage prevented him finishing his designs, though he practised as a physician. He died in 1768, agreeably to the line, quoted by his son—

Unplac'd, unpension'd, no man's heir or slave.

POPE.

I am informed by Dr. Bennet, Bishop of Cloyne, my late learned tutor, when of this College, that Mr. Martyn planted the celebrated cedar tree in this College garden.

—— Honos erit huic quoque pomo.

P. 380, l. 3, add—

John Richardson, B. D. 1679, prepared for the press his *Prælect. Ecclesiasticæ Triginta novem olim habitæ in Sacello Col. Emman. apud Cantab.* They are learned, and relate to some that are deemed the most curious points in the first ages of Christianity, the Apostolical Constitutions, Sybilline Books, the Thundering Legion of Constantine, &c. One aims to shew, that the *Θηραι* mentioned by Philo (de Vitâ Contemplativâ Philo, Op. p. 609, ed. 1552), were not Christian, but Jewish Monastics; and another, that

the famous passage in Josephus (*Antiq. Jud.* l. 18, c. 4) is a Christian forgery.

Dr. William Richardson, his nephew, often referred to in our History, published these *Prelections* in 1726, after his uncle's death, and inserted, with his wonted assiduity, all the references.

P. 387. Since Bishop Hurd's death, has been published his edition of Mr. Addison's works: it contains a few notes by Hurd, but of no great account.

Claget Nicholas (D. D. 1683), one of those learned divines who withstood Popery in James II'd.'s reign. His son Nicholas was of Christ's (D. D. 1704). A list of the Sermons, and other Theological Tracts, of these eminent divines, may be seen in *Biogr. Britan.* Vol. II.—This article is a little out of its proper order.

From the very nature of a UNIVERSITY-History, we are often obliged to speak of some who have written much, with little knowledge or thought: we shall now notice one who knew and thought much, but who wrote nothing, except a few papers in the *Philosophical Transactions*: and it is pleasing to pay respect to a person, whose modesty surpassed his industry, whose love of science was greater than his love of fame, and to whom nothing perhaps was wanting to have rendered him one of the most distinguished men of his time, except better health, and more systematic habits of industry.

Smithson Tennant, Esq. shewed a fondness for natural philosophy and chemistry from his childhood: he read Sir Isaac Newton's *Optics* when at school, and in chemistry had a strong desire to become the pupil of Dr. Priestley, whose reputation was then at its height. Not being able to gratify this wish on account of Dr. Priestley's numerous avocations, he went, in 1781, to Edinburgh, and studied under the celebrated Dr. Black. Here however he did not continue long; for in Oct. 1782 he was admitted of Christ's College, Cambridge, where, from a dislike of the common routine of college discipline, he became a Fellow-

Commoner, though he had the strongest propensity to study, for which he had been distinguished from his earliest years. At the age of 25, by the recommendation of the most eminent scientific persons of Cambridge, he was elected a member of the Royal Society, 13 Jan. 1785.

In 1786 Mr. T. came, together with his friend, Professor Harwood, from Christ's College to Emman. where he resided till 1788, when he took the degree of M. B.

Mr. Tennant did not proceed M.D. till 1796; nor did his desultory habits allow him to follow the regular practice of a physician, though he had applied himself diligently to that science, and was very conversant with the best medical writers, ancient and modern. He engaged, however, some time afterwards in agricultural pursuits; but resided for the most part in London, where he became generally known as a man of the highest reputation for science, besides being much distinguished for his general knowledge and great powers of conversation.

In consequence of his high character, Mr. T. was elected Chemical Professor at Cambridge in May, 1813; and in the following spring delivered his inaugural course of lectures, which fully justified the expectations of his friends and the University. But this course was his first and his last; for, in returning from a scientific tour in France, in Feb. 1815, he met with a fatal accident in riding over a drawbridge near Boulogne. In consequence of the bridge giving way, he was thrown from his horse, his skull was fractured, and he died almost on the spot.

In the composition of Dr. T.'s mind there appears to have been a great mixture of romance and philosophy. He was particularly delighted with the society and conversation of travellers, and had himself travelled through great part of modern Europe. He possessed a certain picturesqueness of oriental taste; and had acquired a great passion for the history, literature, and customs of the Eastern nations. He

had therefore formed the design of visiting Constantinople: and so late as 1814 he had some thoughts of traversing Spain, for the sake of visiting the Moorish parts of Africa. He appears also to have been much of a traveller in his own country, through England, Wales, Scotland, and Ireland, and to have made his journies subservient to his favourite studies of Chemistry, Agriculture, and Political Economy.

Dr. T.'s principal discoveries in Chemistry relate to the Analysis of Carbonic Acid, the Magnesian variety of Limestone, the inflammable nature of the Diamond, the nitrous solution of Gold, a mode of Double Distillation, the Chemical Examination of Emery, the discovery of two metals, called Osmium and Iridium, in the powder which remains after treating crude Platina with Aqua Regia.—In consequence of these various discoveries, Dr. T. received, Nov. 30, 1804, from the Royal Society, the Copley medal.

A judicious account, drawn up by one of Dr. Tennant's intimate friends, is inserted in Dr. Thompson's *Annals of Philosophy*, and has since been printed separately for circulation. From hence it appears that Dr. Tennant, independently of his scientific attainments, was distinguished by very extensive and accurate information on a great variety of subjects, by a very refined taste for the fine arts, and by a singular and characteristic vein of humour. He was also a man of great practical benevolence, and warmly attached to the principles of civil liberty; as will be apparent from what is stated by his biographer respecting the subjects upon which he expressed to different friends the intention, or rather the wish, of writing. Among these are the following:—A *Treatise on Political Economy*—which was his favourite literary project, and at one period of his life engaged a great deal of his attention.—Biographical memoirs of some of those distinguished persons to whose literary or scientific merits justice has not been done (owing to

accidental causes) by their contemporaries, or by posterity :—among these, he particularly mentioned Dr. Priestley.—Observations on the Principles of the French Revolution, and the Causes of its Failure.

Sir Busick Harwood, F. R. A. S S. the particular friend of Dr. T. practised as a surgeon for many years in the East Indies: was M. B. 1785, M. D. 1790, at Cambridge, where he became a physician of much repute, and was elected Professor of Anatomy 1785.

Dr. H. delivered Lectures on Comparative Anatomy, and published a first number of his Course of Lectures. It treats on the brain, the organ of sense, the nose, and olfactory nerves, in men *, beast, and fishes; accompanied with tables and plates. His Observations on the Nasal Sense are curious, and those on the Brain and Nerves prove how little light can be thrown by anatomy on any theory of the human mind, and that the learned have not proceeded a single step on this mysterious subject beyond the ancients, the fathers of medicine†.

Sir B. H. resided many years in Emman. Col. but being elected Professor of Anatomy in Downing Col. he resided there at the close of life; and there he lies buried; the first that has been buried there.

Sir B. H. proposed to print two volumes in 4to. on Comparative Anatomy; but, through the expensiveness of the undertaking, and paucity of readers, he never published more than the abovementioned first part, in thin 4to. pp. 72. 1792.

I forgot to notice, what has been noticed by Lord Walpole, of Mildmay Fane, Earl of Westmorland, related to

* Dr. H.'s Observations on the Nasal Sense in Man strongly favour the theory of Dr. Lamb in his Report on Regimen in Chronic Diseases.

† Αποδίδωται δὲ ἐν τοῖς περὶ τῶν Ἱπποκράτους καὶ Πλάτωνος δογματικῶν, περὶ τῶν νευρῶν, καὶ συμπάσης αἰσθητικῆς, καὶ τῆς κατὰ ᾠραϊσμοὺς κινήσεως τὴν ἰγχι-φάλην ὑπερβῆναι. Galen. de Usu Partium, as quoted by Sir B. H.

the founder;—that he wrote “a very small book of poems, which he gave to, and is still preserved in, the library of “Emman. College.” Roy. and Noble Authors, Vol. I.

P. 389. What Mr. Hubbard bequeathed to Emman. Coll. amounted to nearly £5000.

P. 392. For 1784, 1782.

P. 395, l. 6, for Dillingham, *Gillingham*.

P. 396. Dele all relating to Mr. Hardy: he was not of Emman.

P. 390. Not setting up for the Arbiter Elegantiarum of every thing in the Cambridge poems addressed to the Duke of Newcastle, I allude, in a way of comparison, only to the few copies of verses that I have read in that collection.

GONVILE AND CAIUS COLLEGE.

P. 398, l. 23, for Clerc, Clere.

I have intimated (p. 399, Hist.), that a line or two back is little more than a translation of Caius: in saying here, the eastern side of Gonville Hall was built “not seventy years,” I have (as the reader must have observed) inadvertently kept too close to Caius; for though it was true in his time, it is not so now. According to Parker, this side was built about 1480, which brings it to the time mentioned by Caius.

P. 399. Sir Edm. Gonville, Priest, was Founder of “Rushworth College, of Gonville Hall, in Cambridge, and “(as some say) of the Friars, in Thetford, and of St. “John’s Hospital, at Lynn: he was first Rector of Thel-
“vetham, or Feltam, Suffolk, instituted Dec. 4, 1320, by

“ Adam de Tyryngtone, Rector of Hopton, his proxy, he
 “ being then in priest’s orders. He resigned this for Rush-
 “ worth’s rectory, in 1326, and after he had established it a
 “ collegiate church in 1342, he was instituted to Terryng-
 “ ton, of which he died Rector in 1350.” Blomefield’s
 Hist. of Norfolk, Vol. I. p. 192. It was RUSHWORTH,
 of which Sir Edm. Gonville was both Rector and Patron,
 according to Blomefield.

P. 404, notes. Dr. Coray, though he is *now* a physician
 and critic of France, is, I think, a native of Greece.

Ibid. notes, l. 14, for 148, 168.

P. 408. Dr. Ward adds, with respect to Sir Thomas
 Gresham’s admission, “ the year is not preserved, there be-
 “ ing no register of admissions so early.”

P. 409. Jeremy Taylor was A. M. 1634.

P. 410. Dr. Sam. Clarke wrote also a Paraphrase on the
 Four Gospels, with various Sermons, some of which were
 preached at Boyle’s Lectures.

Ibid. last line. Thomas Pyle, A. M. 1738, was an emi-
 nent divine of Dr. Clarke’s school, author of a Paraphrase
 with Notes, on the Acts of the Apostles and Epistles; be-
 ing a Supplement to Dr. Clarke’s Paraphrase, &c. He
 also published Sermons, and after his death three volumes of
 his Sermons were published by his son, Philip Pyle, with his
 Life prefixed. The son was A. M. 1749, and published
 four volumes of his own Sermons, of which some, marked
 with an asterisk, were originally written by his father. These
 also savour of the Arian sentiments, but are remarkable
 most for their practical tendency.

P. 411, l. 2, after *critics*, insert: between which, how-
 ever, let us insert one known only as a mathematician. For
 Mr. Edm. Wright, according to Aubrey (Bodl. Letters, &c.
 Vol. II.) was of this College. He is said to be the inventor
 of the new mode of sailing by Mercator’s chart, as appears
 from his book entitled, Errors in Navigation.

Mr. Wright read Lectures to Prince Henry, and caused a curious sphere of wood to be made, to instruct him in astronomy, which, for some time after his death, lay neglected in the Tower of London. He also wrote an *Hypothesis Stellarum fixarum et Planetarum*. It was found among Bishop Ward's papers, and was given by Mr. Aubrey (see Vol. II. of Bodl. Letters, &c. as above) to the Museum at Oxford.

P. 411, l. 7. I do not find *Pone's* name in Richardson's Catal. Grad. nor *Heydon's*, nor *Gruter's*. Watts appears as D. D. 1639, and Sherringham as A. M. 1626.

P. 412. Wharton is in Richardson's Catal. Grad. A. M. 1687. Robert Brady, for 1660. Hen. Chauncy does not appear at all. Sir Will. le Neve died 1661.

Ibid. I spake from imperfect recollections of many years past, concerning Will. More: there are MSS. of his, I doubt not, in Caius's Library; but I incline to think it was his funeral Sermon (by Thomas Smith, A. M. of Christ's 1661, and Fellow) that I perused. *More*, according to Carter (Hist. of Camb. 231) collected the University Statutes (from MSS.) into one body, and made a Catalogue of the MSS. in the Public Library, with the exception of the Eastern; and it should seem *con amore*, he being very diseased at the time. He died in 1659. Carter says, also, that he assisted in the Polyglott. Robert Smyth adds, that he translated into English, *Danæus de Usu Patrum*, and wrote a treatise on the Rise and Growth of Quakerism; so that he must have been quick in his perceptions, or quakerism very rapid in its progress: for it did but rise about his time, when, indeed, they had their Quaker Master, Dr. Dell, of whom before.

P. 412, 413. Glysson, according to Richardson's Cat. Grad., proceeded M. D. 1634. Scarborough, A. M. 1640, at Camb. The latter does not appear M. D. from Cambridge, according to Richardson.

SUPPLEMENT TO THE

P. 413. Whence I copied the following inscription I forget; it is of authority, and multum in parvo. Guliel. Harveius An. æt. 10. in Schola Cantuar. primis doctrinæ rudimentis imbutus; 14. Gonville et Caii alumnus; 19. Peragravit Galliam et Italiam; 23. Patavii Præceptores habuit Eust. Radium. Tho. Minad. H. Fabric. ab Aqua pend. Consul.

P. 414. T. Shadwell's name is not in Catal. Grad.

P. 416, notes, l. 13, for C. 23, read B. 2. C. 23.

P. 417, notes, l. 13, for 404, 405, 406.

P. 418, notes. The edit. of Phillips's Theat. Poetarum, quoted here and elsewhere, as observed before, is that of 1800.

Since writing as above, I had occasion to apply to the learned the Master (Dr. Davy) and the Tutor, Mr. Chapman, concerning a former member of this society; and regret it was only just on the eve of my leaving Cambridge. I was reminded, that the Master possesses an Historiette, or Annals, begun by Dr. Caius, and, from the foundation of Gonville Hall, continued to 1570; resumed by some succeeding member, and afterwards brought down to his own time by Mr. More. Had an earlier application been made—from which I was diverted by various business—I should, I doubt not, have been allowed, from the well-known liberality of the Master, to have made some improvement in this part of my work; but in consequence of what passed in a short conversation, I shall subjoin a few observations.

I have already alluded to the above-mentioned papers; (Hist. Univ. and Coll. of Camb. Vol. II. p. 397) and think it a pity, that Mr. Parker did not make better use of them than he seems to have done. With respect to Caius's account, what I have said at the beginning of Gonville and Caius Col. (ibid. p. 397, 398, 399) is little more—as I have said in the place—than a translation from Caius (Hist. Cantab. Acad. Lib. I. p. 64) which, no doubt, corresponds with

what he has left in his MS. Account of the College. And perceiving, as, I own, I did at the time, a paucity of materials for this place, and feeling, as I did, a great veneration for the Founder, I took the more pains to fill the hiatus, in treating of him and his writings.

It has been suggested, that a certain author has placed Gonville and Caius the fifth of the Colleges in the order of time; whereas, it was said, it should be the fourth. My order (if, indeed, I had intended the regular order) would of course be liable to much greater exception. But my arrangement has already been accounted for. I was constrained to seize opportunities as they fell in my way, and to write, not in the order of the Colleges, but of my opportunities: and, indeed, as stated in its place, a derangement of some papers, and the loss of others, during a long and dangerous illness, when things of this kind were dismissed from my mind, reduced me to further difficulties. Several parts I was obliged to recompose from my original notes, and to print, as I could finish. In speaking of this College, where the order of succession is so violated, it seems proper to repeat what has been hinted before.

But I trust the dates of the foundation of the several Colleges will be found correct; and with respect to Gonville Hall, the date of that (viz. 1348) places it in the order of time, provided the date of the foundation (as it stands in Mr. Masters's History) of Bene't College, be taken at the time when all the parties concerned joined in one instrument for that purpose, viz. March 1356. See Master's Hist. Bene't Col. p. 16, and Appendix VI.

At all events, my order is wrong (Hist. Camb. &c. Vol. II. p. 113) where incorrectly I copied, I suppose from Archbishop Parker, VII. for VI. For Gonville and Caius stands in his Hist. the sixth in order.—I was less scrupulous, too, I believe, in this article, because Gonville and Caius College was so late in order, though *Gonville Hall* so early.

SIDNEY SUSSEX COLLEGE.

P. 425. Lady Frances Sidney, though learned, did not as I am aware of, publish any thing; it was her niece, Mary the Countess of Pembroke, who published Poems, Translations, and a Tragedy: but it was an omission in me not to notice, in the proper places (when speaking of Lady Margaret, Foundress of Christ's and St. John's Colleges) that she published several things—"The Mirrour of Gold for the Sinful Soul, translated from the French," 4to. with cuts. "Translation of the Fourth Book of a Treatise of Dr. J. Gerson, 1504;" "a Letter to her Son," also of L. Margaret's, is printed, and "Orders of Precedence, &c. for Ladies and Noble Women." See Walpole's Royal and Noble Authors, Vol. II. p. 177.

P. 428, notes, l. 7. It is William Whitaker, whom Calamy mentions as the son of Jeremy. Robert Whitacre (Calamy, &c. Vol. II. p. 91) he mentions as being of Magd. Col. but, as he speaks of Mr. Hill, as his tutor, I suspect he means Emman.

P. 429. W. Dugard proceeded A. M. 1630. John Pocklington was S. T. B. 1610.

P. 430, l. 8. John Playfere was first, I think, of Emman. 1601.

Ibid. l. 20. For *he*, read, *Dr. Seth Ward*, as what follows relates to him, not to Dr. Samuel Ward. Seth Ward proceeded A. M. from Sidney College in 1640. Richardson's Reg.—Peter Pett proceeded A. M. 1631.

P. 433. Gilbert Clerke is not in Richardson's Cat. Grad.

P. 435, l. 7. Rev. Mr. Gay, A. M. was eminent as a metaphysician and biblical critic, a particular friend of Bi-

shop Law's. He wrote the Preliminary Dissertation to Law's Edition of King's Origin of Evil.

P. 436. Charles Alleyn proceeded A. M. 1625.

P. 438, l. 11. For as churchwarden, read, *signed to some parish business*. I have seen the paper. He was *not* churchwarden, though some have said he was.

P. 437, l. 16. Rev. George Wollaston was an eminent mathematician. He has been already mentioned as assisting in the excerpts of Newton. He was A. M. of this College in 1761, and proceeded D. D. from Queen's, 1774.

John Lawson, Fel. A. M. 1749. B. D. 1756, distinguished himself as a mathematician, and was author of a Dissertation on the Geometrical Analysis of the Ancients, with a Collection of Theorems and Problems, the Design of which is to shew the Excellence of Geometrical Reasoning in Preference to the Intricacies of Algebra, and the Labyrinths of Fluxions. He wrote also in the Lady's Diary; and published beside something of Apollonius's.

John Hey (Yorkshireman), A. B. from Cath. Hall, 1755, admitted of Sidney Feb. 4, 1758, whence he took his other degrees, S. T. P. 1780; elected Norris. Profess. 1780; published, 1797, 4 vols. 8vo. of his Lectures delivered at Cambridge,

These Lectures are principally on the 39 Articles of the Church of England, and pursued in the way of History, Explanation, Proof, and Application, or Improvement.—On the subject of the Trinity and each Person in the Godhead, Dr. H. is acute*. On Original or Birth-Sin, as being the first link † in the Quinquarticular Controversy, he is parti-

* Of the famous controverted text, 1 John, v. 7, he says—"If this text might be more easily expunged unfairly than admitted unfairly, it is more easy to conceive it genuine than spurious." Vol. II. p. 290.

† Heylin on the Quinquart. Controv. and Dr. Whitby on the Five Points.

cularly elaborate. On this subject, he goes beyond Socinianism, and opposes Dr. John Taylor* and Dr. Priestley†, (who somewhat differ from each other, the former allowing that labour, sorrow, and death, are the consequence of Adam's transgression) and sometimes reaches Calvinism: for the definition of Original Sin, as given in Article 7, seems to be taken from Calvin: "Original sin is the fault and corruption of every man, who is gendered of the offspring of Adam, so that every person born into the world deserveth God's wrath and damnation."—*Peccatum originale hæreditaria naturæ nostræ PRAVITAS et corruptio, quæ primum facit reos iræ Dei. Institut. L. 2, C. 1. S. 6.*

Dr. H. illustrates his doctrine of guilt, and its consequence, punishment, from a *corporation, a city, regiment, or an university*, which he says may deserve excommunication, yet there may be in such worthless body the most virtuous man that ever lived:" notwithstanding this virtuous man may, as a *citizen*, be said to behave *ill or offend, because the citizens offend collectively; and that these two different ways of offending should never be confounded:*" the sin of the individual he calls *proper*, the other, in contradistinction, *improper*, Vol. II. p. 148. On *free-will*, he says, "Mr. Hume is not to be reckoned among the friends of Christianity, but his Essay on Liberty and Necessity contains things that seem reasonable. His ideas seem, in some respects, like my own." His doctrine of Election is neither that of absolute Predestination nor Philosophical necessity: he does not hold the decrees to be absolute, and can neither be called a supralapsarian nor sublapsarian. In endeavouring to reconcile the free-agency of man with the divine agency, he says, difficulties must arise on this subject from some fal-

* On Original Sin.

† Corruptions of Christianity, Vol. I. and Familiar Illustrations of Scripture.

lacy, generally, from taking some advantage of the different senses of the word *impossible*, and substituting the idea of *natural* for *moral* impossibility. Vol. II. p. 220. On the article of Justification by Faith, he notices that *by faith* only means *by faith in the merits of Christ*, which, therefore, he calls the Imputed Merit of Christ, though he thinks the Imputed Righteousness of Christ an unnecessary and useless phrase. He defends, of course, the three Creeds; but seems to doubt the expediency of reading the Athanasian Creed, at least so often; and thinks, if used, that it should be sung in a way of a thanksgiving, rather than repeated as a creed; and that the damnatory clauses should be rather in the words of the Scripture, than of human composition.

With respect to the more disputed doctrines, Dr. H. is evidently for what has been called the Latitudinarian sense, that is, for taking them in any sense they will, under all circumstances, fairly admit. He makes no objection to a person, subscribing certain doctrines who may somewhat differ from him in the interpretation of them: and he says, "it seems clear to me, that our church did not at the time of the separation from the church of Rome, properly intend to lay down any doctrine of Predestination; but only to declare *against abuses* actually prevailing." Vol. III. p. 502.

Dr. Prettyman, the present Bishop of Lincoln, in his volume on the Articles, has treated the doctrine in nearly the same way; and it is certain, whatever might be the sentiments of those who first composed the 39 Articles, and sanctioned them by their authority (and I must think they were *doctrinally* Calvinists), the last who much interfered by his royal authority was King James I. at the time a professing Arminian. This, however, is not the place for me to give an opinion;—I treated of subscription to the 39 Articles many years ago, somewhat at large—but to state those of

Dr. Hey: and it may be proper to remark, that the question concerning subscription to the 39 Articles thus largely examined, relates solely to the church; for I do not perceive he considers it in reference to Universities: perhaps he was not favourable to it, and what he secretly disapproved, he would not openly defend: but I speak merely from the enlarged manner in which he has discussed the subject, and not from any authority.

Proposals of this work were printed by Dr. Hey in 1783; at which time it seems Bishops Porteus and Halifax expressed themselves, in letters to him, as entertaining apprehensions concerning some parts of the heads relating to Veracity. Vol. II. p. 13: and, it seems, many others were alarmed. He was advised, therefore, to omit some things in his publication that had been delivered in the lecture: but as he deemed it wrong to retract, he thought it right to publish them. To his second volume is prefixed the following notice: "The author thinks it necessary to declare that the patronage of the Syndics of the University press was founded on their confidence on him, and not on a previous perusal of his manuscript. This declaration seems requisite, lest the Syndics should be considered as giving a sanction to some opinions advanced in the first 13 chapters of the 3d book."

Dr. H. published, besides, a few single Sermons, one on Malevolent Sentiments, with a short Defence of Atonement; with remarks on the doctrine on the same subject, by his brother, William Hey, of Leeds. He also published a poem on Redemption, that obtained the Seatonian prize in 1763*.

Rich. Hey, brother of the above, LL. D. per Lit. Reg. 1779, wrote on Gaming, Duelling, and Suicide.

* I am reminded, by the perusal of Dr. H.'s volumes, that I have omitted to notice Dr. Balguy, who was of St. John's. He shall be added in another place.

Edw. Pearson (Master), A. M. 1785, S. T. B. 1792, was an eminent Arminian divine, who published numerous Sermons, some addressed to academical youth, others delivered as Warburtonian Lectures. He also published Remarks on Dr. Paley, and Observations on Morals, a volume on Family Prayer, and an Essay that obtained the Norrisian prize in 1786.

Dr. Pearson was nearly of the same school with Dr. Hey, but was more zealous against some of those feelings and doctrines, which are sometimes denominated Methodism.

Christopher Hunter, Fellow, S. T. B. 1776, Rector of Gayton, Northamptonshire, was editor of the poems of the celebrated Christopher Smart, A. M. of Pembroke Hall, and prefixed his Life; a tribute of respect to him as his near relation. I am not aware that Mr. Hunter published any thing else, except a Sermon, preached at Northampton.

DOWNING COLLEGE.

I know of nothing that can be said further of Downing College, at present, except that a few fossils, antiquities, and books, have been bequeathed to it, the first beginning of a Museum and Library. The books are principally topographical, and manuscript, or writings relating to the town of Cambridge. I should not have noticed them, being few, though valuable, but for circumstances connected with the person who bequeathed them: this was Mr. John Bowtell, an inhabitant of the town, who died December 1813.

John Bowtell, though not a native of Cambridge, was an inhabitant of Trinity parish, in that town, where he followed the business of a bookbinder, and served, in that capacity,

the members of the University, the Public and College Libraries, for several years.

On his first coming to town (as I am informed by his nephew, Mr. Bowtell, of Cambridge, who succeeds him in business), Mr. B. received a little tuition from a gentleman of St. John's College, and gained a tolerable knowledge of the Latin and French languages, and I think, a little Greek. He was fond of general reading, but more particularly of topographical; and, as many curious works of this kind presented themselves to him in the way of his business, his rule was, first to read them, and to make extracts, and then to bind them: and thus, book-reading and book-binding doing, very laudably, their separate business, Mr. Bowtell acquired, at the same time, considerable knowledge and very handsome property.

It was natural, with his peculiar taste, that Mr. B.'s curiosity should be directed to the history of the town, in which he resided, more particularly, when such opportunities were every day occurring to gratify it. He not only read and extracted much in the way above-mentioned, but became personally active and externally inquisitive, by examining parish registers, and every sort of public instrument which fell in his way, that could throw light on the History of the Town.

Mr. B. having thus collected a great variety of materials, formed it into a regular History, proceeding in the order of the different parishes, and giving an account of the antiquities, monumental inscriptions, charities bequeathed, with their benefactors, and such other particulars, as regularly come under the head of parochial history. It consists of eight thin quartos, fairly written out, and the author wished to publish it in his life-time; but not being able to bring a bookseller into his proposals, nor willing to encounter the hazard of publishing at his own expence, he left it, at his death, with the other things abovementioned, to Downing College: how it may therefore be disposed of now, rests, of course, with that society.

When I was last at Cambridge, an opportunity was afforded me, by favour of Mr. Hewett, the Professor of Medicine, of examining this work; but it was when I was about to leave Cambridge, and was obliged, during the remaining time, to employ myself on inquiries, which I thought, more immediately concerned me. So my survey of Mr. B.'s bequest was but partial, and my perusal of his History very rapid. I ran over his Preface, which shews he was well acquainted with the authors that treat of Cambridge; and one volume gives a regular History of Barnewell. I have no right to give an opinion, where I have made so little examination; though, from what I have seen, inferred from the circumstances abovementioned, and heard from his nephew, who lived with him, I am disposed to conclude very favourably of the work. The author was engaged on it, I understand, for 18 years.

I have perused some papers of Dr. Pearce, Master of Jesus College, relating to the town, in which references, I recollect, are frequently made to Mr. Bowtell; whence I must infer, that Dr. P. had perused the work, while in the hands of the writer: and one so well acquainted with what relates to Cambridge, as Dr. P. is known to be, would not have been forward to refer to them, had he not reckoned his work of authority.

As I have no right to deliver an opinion on the character of the work, so neither have I as to the expediency of printing it. I cannot, however, refrain from adding, that a History of the Town of Cambridge is a Desideratum.

Mr. Rawlinson, in his English Topography, remarks of Cambridgeshire, "of this county we have as yet no history published," and there is none of the town*.

* Mr. Salmon's account, since published (The Foreigner's Companion, 1747), is a mere Cambridge Guide, comprizing all that is said of the town in about 14 or 15 pages.

Mr. Carter's History of the County of Cambridge was published in 1753, a small volume of 328 pages, and it is so rare, that the British Museum gave

Should these papers, therefore, fall into the hands of some faithful and intelligent person duly commissioned, who might perhaps further avail himself of Blomefield's *Collectanea**, and Mr. Cole's *Parochial Antiquities of Cambridge*†, without any of his tattling remarks and Billingsgate language, we might expect a regular, and, I doubt not, a respectable History of the Town of Cambridge.

Mr. Bowtell further left £7000 to Addenbrocke's Hospital; £300 to Hobson's charity, for placing out poor boys; £1000 in trust to Trin. Col. the dividend to be paid to Trinity parish, in which he had lived for several years, and £500 to St. Michael's parish, in which he died.

Near relations and dependants naturally become expectants; and, I understand, those of Mr. Bowtell think they have a right to complain, so as to make reflections similar to those of Mr. Mandeville, which I have already mentioned, as made on the Founders of Colleges and Benefactors to public Charities. I wish Mr. Bowtell had left no reason for them, among some who I understand would have been glad of his *charities*. But people have certainly a right to dispose of their own property according to their own pleasure; nor are we always competent judges of their motives; these

£20 for a copy. The account of the town consists of only about 60 pages. In Mr. Lyson's more elaborate account of Cambridgeshire (*Magna Britannia*, Vol. II. 1810) the description of the town is perhaps as short, by a certain rule of proportion, which, I suppose, it might be deemed necessary to preserve in relation to the other parts of so extended a work. The *Beauties of England and Wales* (1800) seems to follow the same rule, and gives the shorter account of the town, to leave greater room for that of the University, of Cambridge.

* In consequence of a gentleman's inquiring of me relative to the two editions of this work (see *Hist. of Univ. and Col. of Camb.* Vol. I. p. 24), and to prevent others from falling into mistakes, I must here add, there is but one edition. Both Mr. Bentham (*Hist. of Ely*, Appendix, Tab. *Eliensis*) and Mr. Gough (*Topographical History*) express themselves as if there were two editions; but, on examining two or three copies with different dates, I find they are one and the same edition, with the 28 first pages cancelled.

† Among his MSS. bequeathed to the British Museum.

are private concerns: I, at least, who have no reason to complain, can have no right to censure.

Public charities may certainly draw off property from families, which may be said to be their regular and natural channels; so also may a certain race of people, called Hereditipites, against whom Juvenal directs his bitterest satires (Sat. X.): but this is an evil which admits of no remedy; though it is one, which such as would leave behind them the savour of a good name, would not choose wantonly to create.

With Mr. Bowtell I had not the smallest acquaintance; nor to this moment do I know whether he was Churchman or Dissenter, Whig or Tory. I am willing to believe he was a worthy man: and, as being an inhabitant of the town, and one who deserves well of it, and also a fellow-labourer in the department of Cambridge History, I feel a pleasure in paying a humble tribute of respect to his memory.

APPENDIX.

P. 441, l. 14. The intelligent reader will perceive that 15, as placed, can mean nothing, and must be scratched out as an error of the press.

P. 448, l. 19, for Godwin, read Goodwin.

P. 449, l. 6. The proper title is, *Απολυτρωσις Απολυτρωσιως*, or Redemption Redeemed, fol. 1651. In this work, John Goodwin states much at large, and aims to confute, the Predestinarian doctrine. It is dedicated to

Dr. Whichcote, Provost of King's, and to the Vicechancellor, Heads of Colleges, and Students of the University of Cambridge.

Ibid. Samuel Clarke was introduced elsewhere, so delete him.

P. 448, l. 2, for *wherein*, &c. down to *falsehood*, read, *to the falsehood of which the most common readers, as well as our own consciences, must have borne their testimony.*

P. 450, l. 24, add—

Mr. Attwood was no less distinguished for his skill in music. He was Fel. of Trinity College, but not choosing to take holy orders, according to the laws of this society, he resigned his fellowship. Contemporary with Attwood was Joah Bates, A. M. 1767, Fel. of King's, a no less eminent genius for music: but I know of no writings of his, except one or two Latin poems in the Acad. Cantab. *Luctus et Gratulationes*, 1760, 1761.

P. 451, l. 12, for 1713, 1813.

P. 452, l. 19, for *Oxford*, read *Cambridge*. I have distinctly noticed Sir William Brown's proceeding M. D. at *Cambridge*; for though this merry, learned knight bore a mortal hatred to subscriptions to articles, and wrote against them, yet he seems to have thought they ought not to stand in the way of literary degrees in a British University.

Having, in the case of Mr. Bowtell, spoken of things connected both with the University and town, I have thought this the proper place to introduce the following Plan of Improvements, which, also, relates to both. I am aware that some parts of it now may be considered as impracticable : the whole of it, however, shews the ingenuity and taste of the projectors, and parts of it, for aught I know, may, at some future period, be found useful. I have already (Hist. Univ. Coll. Camb. Vol. I.) had occasion to refer to it, and spoken of Mr. Brown's plan and Mr. Ashby's papers ; so, having been requested to print them, I make no further apology for inserting them here.



LOOSE HINTS, SUGGESTED BY A VIEW OF THE PLAN* OF CAMBRIDGE, AND ITS IMPROVEMENT.

BY THE REV. J. ASHBY, B. D. LATE SENIOR FELLOW OF
ST. JOHN'S COLLEGE, CAMBRIDGE.

1. **HAD** the river continued to run in its regular curvature, it would have enclosed the half of the town more completely and gracefully than at present ; that is, had it gone a little distant from the grounds belonging to St. John's College to the foot of the Castle Hill, and passing on between Magdalen College and St. Giles's Church, fallen into its present course ; in this case, it would not have directed its stream against the corner of St. John's College Walks ; an

* This Plan may be seen at the entrance of the public Library.

inconvenience that is said to have been increased by removing the river from Trinity College, to enlarge its site.

The river is said to have run originally through its second court, or the present cloisters, under the Library. The noble Library of that College is said to stand on ground belonging to the Town Corporation, held by lease.

Tradition says, that the river did run in the line above recommended; that its present course was only a small bye-stream, or branch; till enlarged, for the convenience perhaps of its navigation, being nearer the colleges and town.

The greatest improvement that the magnificent part of the University, consisting of St. John's College, Trinity College, Trinity Hall, Clare Hall, King's and Queen's Colleges is capable of, would be, the executing Mr. Brown's plan for improving the grounds immediately to the west: as this was a spontaneous effort of his own great genius, there can be little doubt of its producing the most brilliant effects.

The real utility and picturesque beauty of removing the river, and the freeing it from its present summer-houses, and the brick walls that enclose it almost all along, is too obvious to be insisted on; and one can only wonder that some little convenience, from its division into separate pieces, should have delayed so beautiful a project. Here again too we may say, that the expence would be nothing, or not worth considering, as when first proposed, a noble young Duke, then at a splendid college, declared his readiness to give £1000, and an honourable gentleman, who was bred at Oxford, and had only seen Cambridge en passant, declared himself willing to contribute his mite; so much had the merit of the design struck him.

But what shall we say to the inattention, on this occasion, of those gentlemen who are favourers of it, and yet neglected to patronize the canal navigation, as that would have come precisely in the line of the intended embellishment, in

its course from Newnham; and no doubt the favourers of that scheme, which seemed to promise much benefit to Cambridge, would willingly have ordered its course, and width, agreeably in all respects to what the friends of the other scheme could wish, in return for their patronage: by this means, the river, so disagreeable at low water, and so troublesome in a flood, would have been rendered almost harmless, as the Colleges would all have stood upon dry ground, with a regular slope down to the water at a proper distance: but perhaps, as ghosts formerly did not carry their point till a third appearance, and as the case was the same of the paving scheme, now generally applauded, we must be content to wait till this scheme is proposed for the third time. In a flood, the river is too deep for the barges to be navigated in the usual way; and the men coming on the College walks, to hale them along is very disagreeable; and when the rise reaches to nearly the foot of St. John's Bridge, as it did *this winter*, it entirely floods all the piece; and these being surrounded by raised banks, detain the large body of water so long, that much of it soaks in, and loosens the earth about the roots of the trees (many of which stand on the sloping side of banks), so as to cause them to fall an easy prey to a winterly blast of wind; and when the water is nearly gone off, the smell from the mud and river weeds is such, for some time, as to be very disagreeable and unwholesome. This, by the proposed improvement in removing the river to a greater distance, would be much mended, and by the regular slope of the ground to the water, allowing it to run off readily, perhaps entirely remedied. In summer, if the river is low, the look on both sides St. John's Bridge is little better than that of old Fleet ditch, with the addition of the before-mentioned nasty summer-houses, which then shew the open arches they stand on; whilst a muddy bank on the opposite side contributes its quota to the general copious effluvia.

Formerly, many good houses were surrounded in part, or wholly, by a moat; but now, at a great expence, the owners are glad to get rid of such nuisances by filling up the hollow.

One would think that men had taken the hint from the practice of beavers, who construct their houses so as to be able to have always their fishy tails in the water: not that our ancestors are entirely blameable for all that we now see done wrong, as the face of things was not when they built what it is now. Many of their costly lofty edifices which are now liable to be injured by water, were not so when first built, though they are now, from raising the water for modern improvements, and keeping it up by sluices, for the purpose of navigating heavy loaded barges, watering meadows, working mills, &c. &c.

Thus circumstanced, tessellated pavements are found near the river at Leicester, and liable to be overflowed; but this could never have been the case originally: so, too, at Salisbury, the river there was kept up for some purpose; and it was apprehended would damage the foundations of the church. When all were afraid to remove the obstruction, the Bishop went, at the head of a posse, to give the first cut to the Weir, and with a single stroke restored things to their primitive state, and set all to rights.

Such a glaxis or sloping bank of even dry earth, would effectually prevent what must otherwise be expected to happen in a course of years, the undermining and destruction of the west front of St. John's College; but then, in order to guard against all inconveniences from such a flood as that of 10th Feb. 1795*, the terrace should rise at least two, if

* As this extraordinary rise marked in the most perfect manner the level of the ground on its banks between the two town bridges, it is hoped that care was taken to mark its height all along, in proper places; especially against the side of Clare Hall, opposite to the stables of King's College, and at Queen's College.

not three feet higher than the pavement of the present cloisters, or a little higher than the raised pavement under the arch between the two courts over which the water flowed *. This same flood, higher indeed than any before remembered, covered entirely the second court of Trinity College, and stood about six inches deep, at the end of the cloisters nearest the Hall.

It may be worth recording that the fall was equally rapid with the rise, being completed in about eight hours from its beginning to subside.

2. In entering the town by St. Andrew's Street (adorned by the handsome appearance of Emmanuel College) and Bridge Street, the eye is struck with the straitness for so great a length of these two streets; this we may reasonably suppose was owing to its being part of the extensive Roman road from Colchester to Chester, which passed through or by the Roman station at this place †; this spot they fixed on, with their usual good sense, as being a gently sloping hill turned to the south, with a river running near its foot, and commanding an extensive view over a level country: how different this, in all respects, from the present narrow, crooked streets, upon a dead flat on the southerly side of a foggy sluggish river! At least such would have been the case, had not the Colleges and their walks prevented the houses being built close to the river, who have done what they could to raise the ground on each side. Perhaps no town in England is of such perfect flatness from Peter House to Magdalen College.

At p. 506 (it should be 552) Lord Herbert, in his *Life of Henry VIII.* tells us, that in 1544 it was enacted by Parlia-

* Perhaps the removal of the river, deepening, and widening its bed, may prevent all inconvenience, without raising the slope so high.

† If this long-continued lineality is a little broke in upon by St. Andrew's Church, this is no more than what has happened at Bury St. Edmunds, by its noble abbey's front being too much advanced. For an account of the Roman Road above-mentioned, see the Bishop of Cloyne, in Lyson's *Britannia Magna*, Vol. II.

ment, "That all persons which have any houses, lands, gardens, and other grounds in the town of Cambridge, adjoining upon every highway, street, or lane, in his own right, or the right of his wife, or, &c. shall cause to be paved with paving stone unto the middle of the same wayes, and in length as their grounds do extend, and so shall from time to time, upon pain to forfeit sixpence for every yard square not sufficiently paved, to the king and informer. And had this statute extended to the other cities and great towns of England, it would have been much to the beauty of them, and the commodity of passengers."

This was in the 36th year of Henry the VIIIth's reign, only two or three before his death; and a little before this time, we may suppose it was, that Erasmus is said to have rode round the market-place, for a little exercise, being perhaps the only place he could venture to do so with safety. What sort of ways the streets afforded may be pretty well guessed, by only supposing a town built with high houses, intricate, winding streets, and those not at all or very badly paved, along the opposite side of the river on the low ground between the two public bridges. The roads too were so bad as hardly to be passable between the town and Trumpington up to within these 50 years, notwithstanding Dr. Monse's benefaction of £80 per annum, for the repair of nine miles towards Foulmire, owing to mismanagement in raising them high, and making them concave, instead of the contrary: the milestones set up by the Doctor's order were perhaps the earliest instance of that pleasing and useful invention in England. The mensuration begins at a circle cut in the base of the right hand jamb of the west door of St. Mary's church.

Similar benefactions, for the like salutary purpose, have been almost superseded, the kind and well-judging donors names almost forgot*, by the multiplication of turnpike

* They well deserve, however, to be preserved. Dr. Harvey gave £8 per annum, for repairing the road towards Ditton. William Worts, Esq. one of

roads, which are now equal to any in England, and extend in every direction that can be desired.

3. Those that remember the streets 20 years ago must acknowledge that an equal improvement of the pavement in Henry VIIIth's time has taken place; and though much has been done, and perfectly well done, yet further improvements may still be added. One of the chief would be to render the east end of Trumpington Street, facing the Round Church, less inconvenient; for if the corners have been rounded off, and thereby much good done, yet the street in that part, for a considerable way, is so very narrow (besides the sharp turning-off to Newmarket, which is again repeated at the entrance of Jesus Lane) as to be quite inadequate to accommodate the great number of carriages passing continually to and from all the eastern and northern counties. If the mountain will not come to Mahomet, Mahomet can go to the mountain; if we cannot widen the street, we may remedy the complaint by reducing the number of carriages that now are obliged to thread this needle's eye; as may be most conveniently and easily done, by making a great revulsion, in an entire new street, from near the back gate of the Rose Inn, over against the lane vulgarly called Piss-pot Lane, between Trinity and Caius Colleges, in a strait line, to open against Jesus Lane.

This would at once carry off all that wanted to go into Norfolk, Suffolk, and Essex. The street should be built like the middle-sized streets of Bath and London, with good houses; all the fronts to be on a regular plan, as one building; i. e. the centre and corner houses, on both sides, to be higher, and somewhat more dressed out with pediments than the rest. By the plan of the town in 1797, called accurate, the length would be about 200 yards: this space, if near the matter, might contain 15 or 20 houses in each row.

the esquire beakles, caused an excellent causeway to be made to Gogmagog Hills, four miles east of Cambridge, which affords a salubrious ride.

If nothing already executed pleases, there is a small front of Inigo Jones's, in Riou's Architecture, that stands in St. John's College Library, well adapted for a private house, or shop, or rather as uniting both in one; viz. accommodating the tradesman with a good shop, and loftier rooms above, to lodge another family.

It is hard to say, considering the money which plainly appears ready to be advanced for loans to our own country, or any foreign potentate, that wishes to have it, tontines, navigations, &c. &c. whether the present time can be reckoned unfavourable to such a moderate undertaking, as building such a street as this. It can hardly be doubted but that there are many builders who would pay a large ground-rent, and be at all charges, in their usual manner; especially if they knew how much comfortable houses for middling families were wanted here. The number of strangers that would be glad to live in this provincial town is probably very great. Here are many considerable inducements, which would make them give a preference to this place: a good market, a river, that brings coals, oats, building materials, of all kinds, as moderate as in any inland town; carriages to all parts of the kingdom, town lighted, excellent roads, beautiful walks, church music, libraries, without any expence, an opportunity of attending a son's education, &c. &c. The builders may be further told, with truth, that all the buildings to be pulled down are of the humblest cast; that there is not a church or any public building, not even a common brew-house, standing in the way: that the street will not only be airy in itself, as open at one end to the country, but let in air too to a close part of the town; that, though free from noise, it will have the market-place and trading part of the town behind its southern side, at as convenient a distance as can be wished; and an inhabitant may take his ride to the east, west, north, or south, the latter by going over the river at the wooden bridge, between Trinity and Clare Hall,

and turning to the right or left, without going over hardly any stones, but those of part of his own short street.

If the Commissioners for paving have already sufficient powers for doing this, and do not choose to employ builders, there can hardly be a doubt made, that private persons will be glad to furnish the money for doing the whole under their inspection and controul. If the University is likely to continue so crouded as at present, a pretty livelihood might be made by letting these clean and comfortable lodgings to the students: a material accommodation, but not now to be had, for those who want to reside; or such other persons as may choose to live here, either occasionally or entirely. A passage for carriages from the new street to the market-place, directly through the Rose or Angel Inn yard, might easily be made to the benefit and convenience of all parties concerned.

4. Another desirable street might be formed from the back of the Shire Hall to the Hog Hill and corner of the Botanic Garden.

5. But if complete perfection is desired, the town should be pierced through its centre, in one strait regular line, from the end of Jesus Lane, along the market-place, and continued on to Hog Hill. How very feasible this is, may be readily seen, by laying a ruler on the plan in the line above described; and how convenient to travellers, and how ornamental to the town, need hardly be mentioned. And if Downing College is to be built on Pembroke Leys, as is generally expected, its magnificent front will afford a noble termination to this long vista; and this grand street will, in return, accommodate the College with a suitable avenue to the principal parts of the University.

It is said to be in contemplation to open the end of Green Street, over against Sidney College: this to be sure would be doing much good, as it would lessen the number of passengers now obliged to go through the gorge opposite to St. Sepulchre's Church, by allowing a new passage for

those who wanted to go through Jesus Lane; and though this is very desirable, yet it is by no means a complete remedy; as the passage out of Trumpington Street into Green Street is very narrow, and three sharp turnings are to be passed instead of the present two.

So much for the beneficial improvements of the town: let us now consider what can be easily done, for the benefit of some of the particular buildings of the University.

6. Upon a stranger's entering the town from London, nothing would contribute more to impress him with an high opinion of the place, than an improvement of the façade of Pembroke College: it stands in a handsome broad part of the street; and if the northern extremity was finished like the end of the chapel, the entrance removed into the middle, handsome modern windows put in, and the roof properly masked by a balustrade, or parapet wall, it would contribute more to the ornament of the place than perhaps any other college.

Of Bene't College nothing need be said, as the proposed plan is very handsome; unless it may be thought that the ends fronting Catharine Hall might be made to answer better, and be handsomer, by being made like those proposed for Howard's Crescent, *Gent. Mag.* 1786, p. 723, or those for the street near Temple Bar, 1793, p. 1093, or any other still better, instead of ending with so many blank windows, as in the plan.

To proceed along the street, the building of the wing to answer the Senate House should be begun.

7. St. Mary's Church should be entirely appropriated to the University, and the few parishioners that are left, since the demolition of the houses for the building of the Senate House, should be transferred to the immediately adjacent parishes.

8. Clare Hall is so complete, that it hardly seems to allow of any improvement; except the removal of the mean dwarf walls between the College and the Bridge, and setting down

the iron rails upon the ground: the similar walls too, by the river-side, should be taken away, and the iron rails continued; when the handsome west front is viewed from the walks, these low dirty walls appear to form a vile-looking brick base to a grand stone building.

9. If Trinity College would be so obliging as to allow of the corner, that projects into the street next to St. John's College, being rounded off to the corner of St. John's College, and the gate leading into the back lane between their College and St. John's set level with the latter; and the high wall removed that masks half their front, that Society might exhibit a noble antique front, by bringing the east end of the chapel parallel with the rest, and finishing the other end with a similar wing, regulating the windows, roof, &c. as before recommended in Pembroke College.

Some more improvements might be mentioned for the internal part of this large structure, which is very admirable for its regularity, considering that it was built at three different times; but these are omitted, as external appearance is the general object of present consideration*.

10. Perhaps no spot can be fixed on more eligible for the New College than the precincts of the Castle. Had the Botanic Garden never taken place, there would have been a third instance of what is very remarkable, the original walls of a Romish Catholic religious house being unoccupied by houses for so much longer time than even the sites of Sidney and Emmanuel Colleges.

11. Another general material object that might be submitted to consideration, is, whether it might not be for the benefit of all concerned, who now insure their property in different offices, to form a body of themselves, under the direction of their present Commissioners, and to pay the same sums as they do at present, at least for some time, to repay any

* It is doubted whether there is another court really square in the whole University.

losses that might arise by fire. That the gain to the offices must have been very considerable, is clear from the number starting up continually; yet these make no payment at all for books, and books of account, pictures, or other curiosities, which may be of great value: nor can they do much towards preventing fires, which is the thing to be wished; whereas, such a body as is here meant, always on the spot, might adopt a variety of measures conducive to this end; such as retaining, by a small weekly pay, a number, perhaps twelve, of stout labourers, as masons, carpenters, blacksmiths, &c. whose names and dwellings might be known, and who should be ready to turn out on the first alarm, and give their assistance, and should then be properly rewarded for their activity: one should be called Captain, and always be director and manager of the pipe; and the rest all numbered: they should all be furnished with hats, and every other article, the same as the London firemen. They should exercise themselves, and the engines, from time to time; keep them in repair; and if they took it by turns to watch one night each, for which they should be paid, in some place from whence they could see great part of the town, it might often prevent mischief. In short, there should be a proper depot of every necessary instrument* that can be thought of; reservoirs of muddy water, which is found to be best, should be sunk in proper places, and covered over and distinguished as the fire-plugs in London, &c. &c.

But it is unnecessary to enter into more particulars, as

* All the fire-engines should be brought together, and kept in one commodious, accessible, and central room, with the furniture of each properly arranged by it: one at least of a proper size for the purpose should be mounted on a light four-wheeled carriage, and furnished with every instrument that is ever wanted, in the manner well figured and described in the *Universal Magazine* for April 1791, p. 281, from a design of William Stanes, of Chelmsford, agent there for the Royal Exchange Assurance Office. This would soon reach any of the neighbouring villages.

such a Board, in two or three meetings, would be fully equal to the drawing up proper regulations. The money, after detaining as much as may be wanted for current expences, to be lodged in the public funds, or on the credit of the Paving Act. This would, in a few years, accumulate to such a sum, as to make further subscriptions unnecessary. The only objection that occurs, is, supposing an heavy loss to happen the first year, how is the damage to be made good?

Answer. Such a Society need not fear the raising almost any sum upon the credit of annual subscriptions paying the interest.

If you suppose losses of a great amount to happen every year, you will break not only this bank, but all the banks in the kingdom.

This project, in a still minuter detail, has been submitted to a very sensible agent of one of the fire-offices, with a desire that he would start all the objections against it that he could, as we may well suppose he would be very ready to do: and these were only, first, that Government would tax the shares, as they do the policies.

Answer. If Government did, this would be no more than takes place now: but why should it happen to the money vested in the funds in a mass, any more than to the money lodged in the same manner by benefit societies, relief of necessitous clergymen, &c. &c.?

Second. Expence of officers, &c.

Answer. But what officers would be wanted? The Paving Commissioners would be so kind as to do the whole, or the subscribers, who are all interested and resident upon the spot, would appoint a Committee; the first banker in the neighbourhood would be glad to be their treasurer; any gentleman present at the meeting would be so kind as to be the secretary for that day, and enter the minutes of the proceedings; all without fee or reward: whereas all the present offices have to pay an agent each of them in every great

town: house-rent in London. Besides the advantages that go into the pockets of the proprietors, which must be very considerable, if we only reckon the vast sums that have been paid by Cambridge, Bury, &c. for many years back, and for which hardly a demand of £100 has ever been made, and one would hope would not be more wanted, on taking better precautions against such terrible accidents. In general, people like to know how their money is laid out, or where it is lodged.

This scheme is equally applicable to all other places of a tolerable size. Much such a scheme, but more drawn out, and with greater exactness, appears in Baldwin's London Weekly Journal, 31 August, 1799, for insuring barns and their contents; but it wants the peculiar advantage of mine, which indeed can only be had conveniently in towns, viz. of organizing the firemen and engines.

A good regulation at Hanover. Each tradesman is provided with a large sack, and when a fire happens, all the neighbours repair to the house with their sacks, &c.—Mo. R. 1793, 546.

BURY POST, 1 July, 1801.

NORWICH UNION SOCIETY,

For Insuring against Loss by Fire.

The Directors have the satisfaction to inform the Members of this Office, that from the commencement (1st March, 1797) to this day, the damages (by fire) are no more than twenty-three pounds, consequently, the fund has increased to a very considerable amount, sufficient to give them the highest expectation of paying the losses from the interest only, arising from the money deposited, and of returning to every member, at the period fixed for repayment, the whole amount of the premium received on their policies. The

Acting Members can have no other motive in advertising this Institution than to give the public an opportunity of taking the benefit thereof.

T. BIGNOLD, Secretary.

A Fire Insurance Office for Kent, proposed to be established after the example of Norfolk and Somerset, &c. MM. 1802. 400.

In Germany, or some parts of it, every house, even the meanest cottage, is obliged to insure at an easy rate: damages are made good, and the surplus goes to the State: [this seems an excellent regulation, because all are equally interested in extinguishing; and if the tax is fairly laid, a trifle would be sufficient.] M. R. 1803. 146.

PRELIMINARY OBSERVATIONS,

RELATING TO THE

SECOND SUPPLEMENT.

We ought to judge of the execution of a work by its plan; and its plan we should determine by its nature and design: what are called histories are sometimes mere prattling tales, written only to please; graver histories are often heaps of impertinence and lies, the aim of which is to deceive: and the more grave the style, the more monstrous; it being rather that of satire on mankind, than a representation of their true history. But as these, perhaps, humour some popular prejudices, they must catch something of a popular tone. Histories of public events, and even private histories, confined

to something specific, require uniform narrative, and regular description; and in a reference to such latter qualities, it is, that Bishop Hurd has called Hume's History the most *readable* history of England * that we have.

But University-histories are of a nature different from all these: their many breaks and interruptions are not the best calculated to amuse; nor even their narratives, except within a limited circle, to instruct: while their regularities and particularities, their localities and formalities, may in some delicate ears excite wearisomeness and disgust. Still such qualities proceed from the very nature of the works; they belong to the place; and it is only by an account of their littlenesses that we can judge of their properties, understand their relation, or derive from them any use †. Philosophers, too, should recollect, that every question has two handles; they may take hold of which they please: Eodem modo sæpe etiam accidit, ut res minutæ et humiles plus conferant ad notitiam grandium, quam grandes ad notitiam minutarum: bene siquidem notavit Aristoteles, *Cujusq. rei naturam in portionibus minimis optimè cerni* ‡.

University history, in its generic character, must rank under what Lord Bacon calls Civil History; but it soon leaves its high grounds, and branches out into the humbler walks of species, differences, and little parts, what Bacon calls, Imperfecte mixtæ §; and it must often happen, that what has

* Dialogues on the English Constitution.

† Lord Bacon well observes, though not speaking directly on this subject: Simili plane ratione natura hujusce magnæ Civitatis, (Universitatis nimirum rerum) ejusq. dispensatio, in primâ quâque symbolizatione et minimis rerum portionibus investiganda est: ut fieri videmus, quod secretum illud naturæ (habitum pro maximo) de verticitate ferri, tactu magnetis exciti ad polos, se conspiciendum præbuit, non in vectibus ferreis, sed in acubus. De Aug. Scient. L. II. C. 2.

‡ Ibid.

§ *Memoria*, sive præparationes ad Historiam, duplicis generis sunt, quorum alterum Commentarios, alterum Registra vocare placet. Commentarii nu-

cost the geatest labour will obtain the least praise, or not even be perceived. Here the writer must not look for the admiration of every fashionable reader; he must content himself, if in any measure he can interest readers of correspondent pursuits, who are content with what is useful, and prepared to think.

Anthony Wood is a character in point: we at one time behold him on the higher grounds, hand in hand with kings and queens, and popes, and noble founders; at another, a mere gleaner in the fields below, collecting admissions, dates, and degrees. And what do those who come after him, but tread partly in his steps; gathering up, at first, what he overlooked, and, next, what could not have fallen in his way*?

Mons. Crevier, in his History of the University of Paris, keeps the higher grounds: he admits, indeed, that by his very profession and aim, he is often obliged to descend into some lower walks †; but he never demeans himself, to pick

*dam actionum et eventuum seriem ac connexionem proponunt, prætermis-
sis causis rerum et prætextibus.*—At Registra duplicis sunt naturæ:
Complectantur enim aut Titulos Rerum et Personarum—aut Actorum So-
lennitates—et similia, absq. narrationis contextu, sive filo continuo.

In his Imperfectæ Historiæ defectum aliquem non puto designandum, cum sint tanquam Imperfectæ Mistæ, ut defectus hujusmodi sit ex ipsâ earum natura. C. 6.

* *Athenæ Oxonienses*, &c. a new edition, with additions; and a Continuation, by Philip Bliss, Fellow of St. John's College, Oxford, 1813—and *The History and Antiq. of the University of Oxford*, from Wood's Original MSS. &c. by John Gutch, A. M. 1792.

† Ce, qui concerne les etudes & les traits remarquable du Caractere et de la vie des Savans, les progres des Lettres, leur decadence, leur renouvellement, la difference de la methode et du gout suivant lesquels on les a traites dans les differens ages, ce sont des matieres qui plaisent a tout amateur de la litterature. Les Articles de reglement et de discipline, quoiqu'ils offrent une image de l'antiquité qui pique la curiosité, quoiqu'ils puissent souvent donner lieu a des reflexions utiles et judicieuses, ont neantmoins par eux memes quelque chose de sec et meme de petit, qui semble porter avec soi l'ennui et le degout. Mais je ne pouvois les omettre, sans manquer a

up those lighter matters just now mentioned; and having Deboullai for a guide, and his more plodding labours for an exemplar, he had, according to his own account, the comparatively more easy part of giving a polish to his predecessor's materials. Of his biographies he is very sparing: he holds out, indeed, some greater luminaries—such, at least, as he thought so, the Standons, Almains, Gersons: but the little stars he throws into utter shade. Crevier's History, therefore, may perhaps be more agreeable to polite readers; but it required less of labour, perhaps of literature; and for many purposes, is certainly less useful and instructive, than the arduous, and with all its minutiae, extensive, undertaking of Anthony Wood.

I had but a slight acquaintance with Wood's volumes, when I undertook to write the History of the University of Cambridge: but the plan I adopted more resembles his than Crevier's. I adopted it insensibly; but, I think, naturally. It is, however, as the reader must perceive, one liable to numerous omissions, susceptible of perpetual improvements, and calling for additions without end.

What other editors then have been lately doing for Wood, I have attempted to do for myself. Wood begins his *Athenæ Oxon.* in 1500; and it is brought down to his death in Nov. 1695. It professes to give an exact history of all the writers and bishops who had been educated at Oxford during that period. He had a John Aubrey (an able pioneer) to dig for him, and explore. Yet, with all his assiduity and care, there were many omissions; and it matters not what were the causes. Our history did not propose to notice all authors, nor all bishops, but such only as were known by their writings; and, perhaps, some may think several writers are in-

P'un des principaux points de vue que je me suis proposes.—Ceux de mes Lecteurs qui craindront que ces metieres ne les ennuyent, peuvent les passer. Histoire de l'Universite de Paris. Preface.

troduced unnecessarily. But be these matters as they may, if Anthony Wood, with all his assiduity and care, and co-operating friends, could not help omissions, it may be expected that in a work of humbler pretensions, and with less of co-operation, there will be numerous and striking omissions; and an apology is not necessary, for not having attained what was never professed, and what could not have been executed.

What already has been mentioned as the cause of some delays, must have occasioned also some omissions. When a person is introduced into a garden, rich, beautiful, and extensive, and left to range at large, at his own discretion, what wonder if he indulges in some natural propensities? If with a little fondness, he lingers in some delightful walks, eats, perhaps, not sparingly, of the choicest fruits, and plucks, as he passes, many of the most odoriferous flowers? If, gratifying one sense at the expence of another, he may pass many a stately tree without perceiving it, and a brook, murmuring, perhaps, at his feet, or some songster warbling over his head, without even hearing them? Every species of intemperance has something of ebriety, which causes forgetfulness or neglect. To speak without figure, when the work, to which these volumes are an appendix, was first undertaken, it was, after many years of a course of reading, sometimes in the way of pleasure, sometimes of a profession: a world of reading was to be gone over; and criticism, like the volatile spirit, which rises from heat, will proceed from much reading. When engaged, too, and often captivated with what is immediately before us, we are apt not to perceive many objects around us; and, as from the varieties of literature, we may go too slowly to our memoranda and register-books, we may return from them too much in haste.

Some omissions have been occasioned by a desire of procuring information at original sources, and from the writings of the men themselves, of whom I have so briefly

spoken. Thus far, little use has been made of our popular biographies: an observation this, however, made with the utmost deference and respect. That we have British Biographies written by men of much learning, uniform industry, and undoubted fidelity, and therefore carrying with them the greatest authority, no one can be ignorant. The hint is dropped, not to intimate defects in those works, but to account for omissions in this. Thus, for instance, had I been more conversant in the *Biographia Britannica*, the names of some distinguished Cantabrigians, so prominent in that great national work, could not have escaped notice; and in what remains of this volume, more use will be made of such learned labours.

As some omissions, though unavoidable, have been without design, so others, it must be confessed, are wilful: such for instance, as the names of many ingenious and learned men, who are still alive. However agreeable it may be to pay the respect due to living merit in works of this kind, it is always attended with peculiar delicacy, and often with some hazard. On one side, you are liable to offend, on the other, to disappoint. Party-spirit, on one side or the other, might look for an advocate, (not that such a work allows of partialities, nor that any party, nor any individual of a party, has shewn any inclination to bias this). Even the language of friendship may be construed into selfishness, and that of gratitude into sycophancy and flattery.

But of this part of the subject another view may be taken, that speaks once for all: few men would be equal to the task. In the present Voyage of Observations, more of Ocean has already been traversed than has been properly explored:

— *Maria undique et undique cælum!*

and it may be prudent not to attempt the new world, though promising fresh light, and new discoveries. Genius and talents, and learning, may be every day springing up, and

(however flattering the attempt, as being more likely to be encouraged) too numerous to be grasped by a moderate hand.

So, to take a hint (as indeed has already been done) from one who has often stood a friend; *De modernis*—*præter ea, quæ jam antea dicta sunt, haud aliam affero excusationem, quam quod modestiæ meæ grave duxerim, virtutes eorum pro meritis decantando, adulationis suspicionem incurrere, et gratiam, sive apud ipsos, sive propinquos eorum etiamnum viventes ineundam, sacrosanctæ veritati præposuisse videri**.

Still, as some machines may be more easily put in motion, than made to stop, so, in certain pursuits, is it with the human mind: it begins, perhaps, in a start, or with slight exertions, and with little of design; but impelled, as it proceeds, by stronger motives, it proceeds with more force; till being driven from its original direction, amidst new and unexpected scenes, it becomes unable to keep its first resolutions unbroken and entire.

So in this case, what affected me at first perhaps but little, was more impressive by nearness; and the exertions became more various, as the objects were more numerous. Prudence suggested a caution, and inability for completing what might be wished, brought on a resolution not to attempt it. But, perhaps, should God spare my life two or three years longer (though I have something within me that preaches strongly of mortality), I may make out another list of more recent names; and in that case, when human opinions and frailties cannot affect the writer, the particulars will be left to proper persons to do with them what they please.

So, from these preliminaries, which must serve as apologies, I pass to another series of additions, "a few more last words."

* *Godwin, de Præsul. Angl. Præfat.*

SUPPLEMENT THE SECOND,

TO THE

HISTORY OF THE UNIVERSITY AND COL-
LEGES OF CAMBRIDGE.

The former Series of Additions referred to the History only: there could therefore be a reference to nothing but that: this latter Series refers both to the History and the former Additions: it, therefore, becomes necessary to mark, by characteristic signatures, the references to each. Thus, in the following Series, H, with the page subjoined, will shew the page in the History, to which the reference is made; and A, with the page subjoined, will shew the page in the Additions.

VOL. I.—THE INTRODUCTION.

A. p. 3, 4. *Registers.*

THE importance of Registers, both in Colleges and Universities, for the purposes of biography, must be obvious to every one; and, since the reign of Elizabeth, they have been regularly kept: and as, on the one hand, it may be presumed that they will be preserved in great order, so, on the other, that they will always be accessible, where the case requires:—the same also of what are called the Archives, as being of the greatest consequence in matters of history—and, accordingly, each University has its public Registrar: Oxford has several, and the appointment of a Keeper of the Archives, as a distinct officer, seems a wise regulation in the economy of the University of Oxford. Oxford Matriculation Book be-

gins in 1565; Cambridge about the same period; and, consequently, Dr. Richardson's List of Graduates begins before the regular University matricula.

H. p. 3, l. 10. *Dreams of Monks.*

As there appears in some writers, either from self-love, or a desire to curry favour with present times, a propensity to under-rate, or even entirely to overlook, the attainments of former periods, so in others, to over-rate them, and almost to identify them with the age in which they themselves live. The former, as there will be another opportunity of observing, was the case of Hume; the latter, as I have already hinted, that of Anthony Wood. Indeed, we may be led into error or neglect by too much scepticism, no less than too great a fondness for antiquity. Still our religious institutions, like those of the ancient Jews*, were accompanied with schools; and as we must begin with them, the infantine literature of monastic ages, as well as its more advanced and improved state, has its natural, and, therefore, should find its regular place.

H. p. 3. *Fine Arts.*

Very lately, a most magnificent collection of paintings, prints, and books, on the fine arts, together with a suitable endowment, to give them effect, has been presented to the

* Nam ante excidium sub Vespasiano, habebantur in Academiâ Hierosolymolytanâ Synagogæ seu Collegia amplius quadringenta, quorum singulis inerant Scholæ item binæ: altera, qua Lex scripta prælegebatur בית ספר, i. e. Bibliotheca;—altera, quâ *Misnaïoth*, seu Traditiones atq. exegeses veterum, sententiæ receptæ, decisiones forenses, id genus cætera docebantur. Hæc autem בית הלמוד seu Domus Doctrinæ nuncupabantur. *Seldeni Prolegomena ad Librum Singularem de Successionibus ad Leges Ebræorum.*—It is remarkable, that monastic houses had similar provisions, two schools, an outward and an inward one, as I have elsewhere shewn from the *Asce-*
ticum.

University by Earl Fitzwilliam; and the result no one can tell: perhaps it may be, that, at some future period, the arts may intermix even with the sciences in these seats of literature, more than we are at present aware of; and should that ever happen, the propriety of such incidental remarks on the arts, in connexion with our Academia, will be more sensibly felt than they can be now.

H. p. 9, l. 6. Bodleian Library, (*particularly the Collections of Dr. Rawlinson and Mr. Gough.*)

That of Dr. Rawlinson contains a volume, of pieces before copied by Mr. Hearne, of Mr. Hatcher's Catalogue of Provosts and Fellows of King's College, with some more papers. Among others, too, of Dr. Rawlinson may be mentioned one volume, (though not going much into detail), as being, I believe, peculiar to this collection, entitled, *The Foundation of the University of Cambridge, with the Names and Arms of all such noble Persons as have been Earls of Cambridge, and Chancellors of the University for 100 Years (to 1662), with various other Notices of a public Nature.* It was written by William Sanderson, who, as appears by the Preface, lived in the reign of Charles II. This volume contains the Certificate of the Records of the University, as it was read over in the Consistory, April 2, 1629.

Mr. Gough's Collections are more numerous, and very valuable. Among these are, *Cantabrigiensis Academia*, or the *Antiquities and Curiosities of Cambridge University*, by John Pointer, the same writer, I suppose, as published the *Oxoniensis Academia*, or the *Antiquities and Curiosities of the University of Oxford*: they also contain, "*Miscellanies relative to the County, the Town, and the University of Cambridge.*" These, according to a note written in them by Dr. Farmer, seem to have been the collection of W. Ingram, and contain many curious particulars. The more valuable part of Gough's Collections are, the MSS. of Francis

Blomefield, author of the *Collectanea Cantabrigiensia*, and the *History of Norfolk*. They consist of two volumes, folio. The first volume of the two folios contains General Collections for the County and University of Cambridge; the 2nd, Church Inscriptions and other materials for the general History of Cambridgeshire, all the Towns being entered in alphabetical Order. In this are transcribed all the old charters from King John to Edward VI. of the Town of Cambridge, which was done by the appointment of John Wicksted, sometime an alderman of the same town. There are also two smaller volumes, in 4to. by Blomefield.—But the most valuable of Gough's volumes are the vast collections of Dr. Mason, consisting of 34 volumes folio. Dr. Mason was the well-known antiquary of Trinity College, Cambridge, of which he was Fellow, and for the history of which he left considerable materials in manuscript, which are now in Trinity College. And these are the principal MSS. relating to Cambridge, that I have met with in the Bodleian at Oxford.

H. p. 10. *Mr. Hare.*

I have elsewhere spoken of having formerly seen a volume of Mr. Hare's Collections in the Library of Caius College: indeed there are two volumes fol. of them in that Library, which are frequently referred to by Mr. Blomefield, in his MSS. that are among Gough's Collections in the Bodleian. In the Catal. MSS. Ang. et Heb. p. 122, 123, their distinct titles may be seen, Part of them only relate to Cambridge.

A. p. 6, l. 10. *Baker's History.*

But whatever disapprobation any persons might feel for Mr. Baker, and his writings, it is certain, that Mr. B. possessed an indifference, bordering on contempt, for their judgment; and, indeed, bating a little superstitious fondness

for what was ancient, there is but little to which candour can object in his writings: but, in some respects, Baker's conduct was a satire on his censurers. In his Preface to the Funeral Sermon of Margaret, Countess of Richmond and Derby, he thus expresses himself of his contemporaries of St. John's: "I have no partiality or fondness for the present College, nor do I possess such advantages from it as to tempt me to deviate from the truth; and I do here declare that I have more regard to our founders and benefactors, than I have to the present College now living." And again: "As it is, I trust it with the reader. If what has been said by way of apology do not satisfy towards obtaining his favour, the next thing I am to tell him is, I do not value his censure—I have always had an inclination to speak the truth, and to do right, especially where it is most deprest, and wanted, and in that opinion I hope to die." P. 56—60.

"The *some things*," in Baker's History, which it seems "certain persons thought had better remain unpublished," were, it is probable, some old-fashioned sentiments or expressions, that Baker delivered as a nonjuror, which he most conscientiously, yet most peaceably, was: perhaps, too he might be thought to speak too favourably of the Puritans. As to his opinion of Bishop Gunning, he leant to the side of candour; for he spake not always conformably to his conviction of the truth of opinions, or strict merit of conduct, but as an historian stating facts, and according to his conviction of the sincerity of the persons of whom he wrote: this appears very evident from his Preface to Bishop Fisher's Funeral Sermon, in which he qualifies the Popish opinions delivered in the Sermon, with his natural candour, and with great admiration of Fisher; yet without believing as Fisher believed.

Mr. Ashby, who had been Senior Fellow of the College, adds, in the passage referred to above, "that when Mr. Masters designed publishing the Life of T. Baker, he

“ applied for leave to publish this History, but was not allowed; but,” continues he, “ any body that can get leave from the Trustees of the British Museum, may obtain a copy, and print without troubling themselves about the faulty copy (*in St. John’s College*), when the perfect one (*in the Museum*) may be had so easily.”

H. p. 18, l. 16—*find their way home.*

The reader will please to observe, that I have left unnoticed several manuscripts, which, on their own account, deserve distinct notice; but as they have been embodied into the larger collections, they must now, of course, be considered a part of them. Thus, if I mistake not, the *Athenæ Cantabrigienses* of Drake Morris, formerly Fellow-Commoner of Trinity College, was taken, either in whole or in part, into Baker’s, Mason’s, and Cole’s larger collections. Among the Harleian MSS. it consists of two volumes, folio; though after all, it professes to be only Extracts and Compilations from Bale, Pitts, Fuller, and others. For the same reason, I have omitted one or two formerly possessed by Dr. Rawlinson, and now probably in his Collection in the Bodleian or in some other library, such as the Foundation of the University of Cambridge, with a Catalogue of the Principal Founders, &c. being collected by John Ivory, Fol. 1671. This belonged to George Villiers, Duke of Buckingham, formerly Chancellor of the University. See Rawlinson’s *English Topographer*, p. 13.

H. p. 18, l. 21. *Ross.*

John Ross died in 1491. Brian Twyne, the Oxford Antiquary, describes him as *Historiæ utriusq. Academiæ (tam Oxoniensis quam Cantabrigiensis) æstimator omnium æquisimus*. *Antiq. Acad. Oxon. Apol.* L. 1, p. 7. Leland

speaks of him thus: *Secutus est Johannes Rossus Verovicanus, vir majoris longe diligentiae quam judicii. Itiner. Vol. 9, p. 76. Comment. in Cygneam Cantionem; and Ross's own account of the early part of our History, in his Hist. Reg. Angliæ, and what he says, de Academiis Britannicis, seems to accord with this character; for he follows almost implicitly the most credulous and superstitious of the monkish chroniclers.*

Indeed one hardly knows what to say of Ross's writings, with the exception of the History above mentioned. Leland positively affirms, that he both saw and read his books, *De Antiquitate Academiarum Britannicarum*, and *contra pseudo-historiam Antiquitatis Grantanæ* (as two works, distinct from the *Hist. Reg. Angliæ*), with others; and as to Bale, he entirely follows Leland; yet Twyne thought the book *De Academiis* was no distinct work from his *Hist. Regum Angliæ*; and Caius doubts whether he ever wrote a book, *de Academiis*, or whether Bayle, or even Leland, ever saw such: and even Anthony Wood says, *ut quod est res dicam, in errorem inde ductus est Noster ille (Brianus Twyne), quoniam in Libro de Regibus multa deprehendit Academias tangentia, quæ quidem eidem propterea inseruit Rossus, quia Libellum suum de Academiis, exiguus cum esset, perdendum iri, haud falso augurio, præsagiebat. De Hist. et Antiq. Oxon. Lib. 11, p. 77.*

Hearne, who like Baker, was commonly willing, if he must err, to err on the side of candour, was, perhaps, not disposed to leave Leland under the imputation of uttering a direct lie. He thinks these were distinct works of Ross's, and that his book *de Academiis*, as other of Ross's works are known to have been, were lost; and there is this, which seems to favour his opinion, that in Leland's *Itinerary* (vol. iv. sub finem) are several extracts from the book *de Academiis*, which are not to be found in the *Hist. Regum Angliæ*. The same inference may be made from what Leland's friend Allen says, as quoted in the 9th volume of

Leland's *Itin. sub. finem*. See Hearne's *Præfatio* to Ross's *Hist. Regum Angl.* in vol. 10th of the *Itinerary*. Add to this, that Caius himself (*De Antiq. Cantab. L. 1*, p. 44, ed. 1568) distinctly refers to such a book.

But leaving these matters, and allowing others to settle the value of what Ross asserts of the University of Oxford, I must add one observation, relative to Cambridge, which is, that whatever Ross says of the University of Cambridge seems to be derived from the *Historiola* in the *Black Book*; and, indeed, (though he is said to have written a book, *Contra Historiolam Cantabrigiensem*, Lib. 1.) he says as much himself, where, after speaking of the story of Cantaber, he says, *ut scribunt Cantabrigienses*, *Hist. Reg. Ang.* p. 26; and he seems to have followed an equally good authority for what he says about Oxford. *Secutus est* (as Leland says, who is speaking of the *Historia Rerum Memorabilium, quam Academia Isiaca religiose servat*) *et Rossus Vervicensis*—*hanc qualemcumque de Scholarum translatione opinionem*. *Comment. in Cygn. Cantionem*, p. 76.—The only instance in which Ross varies from the *Historiola Cant.* is, the former makes the date of Cantaber's building Cambridge, A. M. 4317; the latter, 4321.

In speaking, in the text, of what Leland *promised*, I allude to what he *announced* in *Comment. in Cygneam Cant. sub voce*, *Granta: Quin Grantæ gloriam in opusculo; quod de Academiis sum propediem editurus, collandabo: of which, and a conclusion drawn from it, Bishop Nicholson observes, after Dr. Caius—"When the sky falls, we shall catch larks."* *English Hist. Library*, p. 125, ed. 1776. I spake from a belief, which appears to have been, also, the opinion of Bishop Nicholson and Dr. Caius, that Leland alluded to some intended publication of his own, as indeed, (though it was never published) by the *ASSERTIO Antiq. Ox.* it appears he did; for, as is well known, the *Oxon. in Angl. Academiæ Descriptio*, and the *Oratio habita, &c.*

Cantabrigiæ, which are printed in his Itinerary, by Hearne, were written by other persons.

It may then appear to some not improbable, I think, that Leland, from what he found in Ross, and the others, de Academiis, did meditate to publish some work on the same subject: though after all, with due submission to the above learned men, I would humbly propose a question, whether he might not have in his eye that elegant Letter de Academiis, written by Nicholas Fitzherbert, which, as already observed, *is published* in the Itinerary, vol. 9, p. 105, ed. Hearne.

II. p. 25, l. 3. *University Writers.*

There have, also, been published various pamphlets, relating to the disputes in particular Colleges, of which the most famous are the numerous ones between the Master of Trinity College (Dr. Bentley), and the Fellows. In 1684 were published extracts from the larger book of Statutes, and republished in 1714, with some additions: but a complete collection was printed in 1785, comprehending Statuta Antiqua; Statuta non in ordinem redacta; Statuta Regis Henrici 8^{vi}; Statuta Regis Edw. 6th; Statuta Reginæ Elizabethæ primo Regni sui Edita; Statuta Reginæ Elizabethæ Anno Duodecimo Regni sui Edita; Statuta Reginaldi Pole, Anno a Nativitate Domini 1557. A very few copies were printed; and the Esquire Beadles, and two or three other public officers, possess each a copy: but such-like works, relating as they do, to the regulations of particular Colleges, or the government of the University, not being in the nature of histories of them, though illustrating some parts, it was not thought necessary to bring into the present list.

H. p. 20, l. 14. *Bede.*

I have elsewhere given, at large, a translation of all that can be introduced into this question from the venerable Bede.

See Volume 1st of our Hist. Camb. p. 47; and again, p. 136. It will be there seen, that Bede never once mentions Cambridge; nor have I rashly said here that *Doctorum Hominum Universitas*, Parker's Catal. &c. p. 1, (marked as a reference, and in italics) with Bede's name in the margin, are not to be found in the venerable Bede. Vid. Hist. Eccles. Gent. Angl. L. 2, C. 15, L. 3, C. 18. But I perceive the tack on which the Archbishop went; he followed Dr. Caius's authority; who in the *same* manner, and the *same* order, refers to Lydgate, Beverley, and Bede, and affirms—*Authores præterea esse, Cantabrum Athenis edoctum, inde Philosophos advocasse, et Cantabrigiæ docendi gratiâ collocasse: et ab his initiis ad suam (Bedæ et Alfridi) memoriam, primæ Scholæ et Universitatis nomine, CANTABRIGIAM claruisse.* De Antiq. Cantab. Acad. L. 1, p. 56. But Bede does not say even this.

Abraham Wheloc, the learned Arabic Professor, published at Cambridge, in 1644, Bede's History, accompanied with King Alured, or Alfred's Anglo-Saxon Version, together with Annotations, selected from Saxon MSS. which he translated into Latin. Wheloc, as appears from the Dedication to this work, was a strenuous assertor of the Antiquity of Cambridge, and on this passage in Bede—*Quæ in Galliis bene disposita vidit, imitari cupiens, instituit Scholam*, L. 3, C. 18, (*pette scole*; Alfred) he gives the following version of the Saxon annotation: *Quæ in Galliis vidit, hæc omnia Rex Aluredus ad [nithan zeleafan] Catholicam seu Orthodoxam fidem retulit: Cupiens ergo Catholicam Fidem sive Orthodoxam imitari, hanc Scholam Catholica fidei, pro tota provincia sua, normam constituit. Nam Lib. 2, Cap. 15, "fidei Sacramentis provinciam totam, (in quâ floret hodie Cantabrigia) participem facere curavit."* Now from what has been said, it will appear, that *in qua floret hodie Cantabrigia* is the *gratis dictum* of the annotator's, if indeed he wrote that line: for *Crantaceastre* and *Crantabryrce* are the words used in Bede and the Saxon Chronicle for Cambridge,

and in later times Cantebrigia, or Cantibrigia, is commonly used in registers and other manuscripts, as Mr. Baker has observed.

But, at all events, we may collect, from what I have said above, how quoters and commentators often force out a meaning from an author that was, perhaps, after all, never meant. This is coining, for ready use, money that has not on it the royal stamp: and still further, even as to the *Schola*, it being so immediately connected with the *Catholica Fides*, it seems to have been only a *Schola Monastica*, *Monasterialis*, *Claustralis*, “in qua Pueri seculares extra claustrum Monachis in literis instituebantur.” See Dufresne’s *Glossarium ad Script. Med. & Inf. Latinitatis*, Tom. 3, sub voce, *Schola*.

H. p. 22, l. 2. *Fuller*.

It may, however, be observed, that Dr. Fuller, beside what he says in his *History of Cambridge*, intersperses a few particulars, in his *Church History of Britain*, relating to *her privileges*. Cent. 2, 12. *Her Christian Students*. Cent. 4, 9, and *Persecutions—Its foundation*, or rather *refoundation*. Cent. 7, 46, and some other matters, on which I have made occasional remarks in different parts of the present work, and in the *Hist. of Cambridge*.

H. p. 22, l. 17. *Miller*.

Rawlinson (*English Topographer*, p. 13) speaks of this as a trifling pamphlet, and it certainly contains only 200 pages; still it answers to its character, and performs what it proposed. All our printed histories of Cambridge are little more than pamphlets; and this *Account*, &c. is larger than Archbishop Parker’s *History*.

H. p. 22, l. 23. *Carter’s History*.

Mr. Carter’s *History of the University of Cambridge* is one

volume 8vo. pp. 471, printed in 1753. This is now rather scarce. The same writer also, published a History of the Town and County, one volume 8vo. of nearly the same size; and this is so extremely scarce, that the Library of the London Institution gave £10 for a copy: the British Museum purchased one for £20. It is not printed in so incorrect a manner as the History of the University.

H. p. 46. *Sigebert.*

Whatever is said concerning Sigebert and Cambridge by me, or by others, must evidently be taken cum Grano Salis. The Saxon Chronicle, the best guide, when it says any thing at all of the Saxons, though it speaks more largely of Sigebert, King of the West Saxons, in the 8th century (A. 755, 756), says nothing of Sigebert, King of the East Saxons, except, that (A. 604) the East Saxons received the laver of baptism under his reign; *Her eft Seaxe onfengon geleafan 7 fulphter bæp under Sæbýrht cýntige* *. Of Grantebrygg, or Cambridge, it only says, (A. 875) that three kings (of the Danes) led an army to it, and staid there an entire year; and again (A. 921) that the army that was at Grantanbrygg chose him (Edward) as their Lord. *7 se here ðe to Grantanbrygge hýrde hine geceap gýndeplice him to hlaforde.* Chronol. Sax. A. 921. Ed. Wheloc, Cantab. 1644. But the Saxon Chronicle says not a syllable either of the School or Literature of Cambridge.

Nennius's *Historia Britonum* does not come down so far, and he says nothing of Caingraunth, except that he mentions it at the end, among the "*Nomina omium Civitatum Britanniae.*"

In Asser (one in the order of Gale's *Scriptores Britan.*

* It may be observed here, that the Saxon Chronicle, in fixing the date for the E. Angles receiving the Christian faith under Sigebert in 604, and yet making the date of Bishop Fælix preaching this faith to the same not till 636, materially differs as well from Bede as from the other Chroniclers.

Anglo-Sax. &c.) we have (after Bede) the account of Sigebert's turning monk, and, when the country was laid waste by the Danes, of his being called from his retreat to head the army, which he led forth with the emblem of his order, the virga pastoralis, instead of a sword, when he was slain. P. 146. He just speaks of him elsewhere, but turns aside to dwell on Fursens's (an Irish monk, a perfect Swedenborough) intercourse with angels and demons, and of his building in the East-Angles a monastery in a place given him by Sigebert, called Cnobheresburgh (all after Bede); but not a syllable of his Schola and Grantebrygge. In short, Bede is our only guide, and what he says is extremely vague.

In giving, as I have, in my text, a date (637) to Bede's testimony, I spake memoriter; for indeed the date is Bede's commentators, not his. Schola sive Academ. Cantabrigiens. circiter Ann. Ch. 637, fieri coepit Catholica, et Christiana. I had too in my recollection what Dr. Fuller says, Church Hist. Cent. VII. B. 2, p. 75. "Here we omit the several testimonies of Bale, George Lilie, and Thomas Cooper, in their several histories, Anno 636, with many more, concluding Sigebert then the founder of the University of Cambridge."—They seem to make an authority of the Saxon Chronicles where it is said, Here (A. 636) Bishop Fælix preached the faith of Christ to the East-Anglians.

Hume says but little, and is of no great authority on the Saxon history: but we may take from him a hint very pertinent to this place.—"After his (Earpwold's) death, which was violent, like that of most of the Saxon princes that did not early retire into monasteries, Sigebert, his successor, and half brother, who had been educated in France, restored Christianity, and introduced learning among the East-Angles. Some pretend that he founded the University of Cambridge, or rather some School in that place. It is almost impossible, and quite needless, to be more

" particular in relating the transactions of the East-Angles."
Hist. of Eng.

H. p. 39, Notes. *Gildas*.

Bellarmino places Gildas in the latter end of the 5th century; others in the 6th. The works under his name, as published by Dr. Gale, in his *Scriptores Britan. Anglo-Sax. &c.* are, *De Excidio Britanniae* (called *Historia Gildæ*) et, *Epistola Gildæ*: not a syllable occurs in either about Cambridge, under any name or form; nor can the utmost subtlety, or even violence of argument, draw from them any thing which concerns our controversies: they can therefore prove nothing; or rather, so far as silence and some leading facts alluded to can prove any thing, they are in the face of all our arguments.

How, then, it may be asked, could Caius appeal to the authority of Gildas? The answer is, he appealed to a spurious Gildas, called therefore, as Twyne (wrongly printed Twine, p. 41) observes, (*Antiq. Acad. Oxon. Apologia*, p. 26) by Polydore, *nebulonem longe post homines natos impudentissimum*, *Libro. Hist. 1.* It should, however, be observed, that *after Gildas*, as it stands in the note at p. 39 of our present volume, is, by an error of the press, placed wrong, for though in his *Antiq. Cantab. L. 1, p. 14*, Caius mentions 3588 as being the most probable date of the foundation of Cambridge-University, yet he does not refer to him on that point, either there or in the History.

H. p. 45, l. 1. *Destroyers*.

It may be worth while to observe here, that the havoc made by the Saxons amounted almost to desolation: scarcely any thing can exceed Gildas's description, the sense of

which the reader will readily perceive; the Latin he must make out as he can; for, besides Gildas's barbarous Latin, no writer has suffered more from a corrupted text. Confovebatur namque, ultionis justæ præcedentium scelerum causa, *de mari usq. ad mare* Ignis Orientalis (al. *Orientali*) sacrilegorum manu exaggeratus, et finitimas quasq. civitates agrosq. populans, qui non quievit accensus, *donec cunctam pene exurens insulæ superficiem rubrâ occidentalem truciq. Oceanum linguâ* delamberet—Ita ut cunctæ columnæ (al. *Coloniæ*) crebris arietibus, omnesq. Coloni cum præpositis Ecclesiæ, cum sacerdotibus et populo, mucronibus undiq. micantibus, ac flammis crepitantibus, simul solo sternere-tur, et miserabili visu, in medio platearum, una turrium edito cardine evulsarum, murorumq. celsorum saxa, sacra altaria, cadaverum frusta, crustis ac si gelantibus purpurei coloris tecta, velut in quodam horrendo torculari mixta viderentur, et nulla esset omnimodis præter horribiles domorum ruinas bestiarum volucrumq. ventres in medio sepultura, salva sanctarum animarum reverentia, si tamen multæ inventæ sunt, quæ arduis coeli per id temporis a sanctis angelis vehebantur (al. *veherentur*). Hist. Gildæ, Sect. xxiv. Inter Galei Script. Britan. &c. Now amidst this general desolation of altars, temples, houses, domuum Ecclesiæ, custodum ecclesiarum, &c. as described by Gildas here and elsewhere, how improbable is it that not the smallest hint should have escaped him of colleges (had they existed) in Cambridge, which lay in those *eastern parts* of Britain, in which this havoc first began, and in which it lasted so long!

H. p. 45, last line. A. C. 1229.

More than 20 years after the first diploma known to exist of the University of Paris: Si l'Université faisoit corps, elle avoit un chef. Mais nous n'avons aucun acte où il en soit fait une mention expresse avant l'an 1200. Le Diploma de Philippe Auguste donne en cette année le nomme, &c. His-

toire de l'Universite de Paris, par Mons. Crevier, Tome vii. pp. iii. 112. This is the first royal diploma known to exist, though the University, it is contended, was in existence long before: Le roi lui accorde un privilège, et ne dit pas un mot de son Origine.—Crevier.

The first royal authentic charter mentioned by Mr. Ayliffe, and given at large by him in his History of the University of Oxford, Vol. 2, Append. p. 6, is Charta Hen. Stii pro cognitione Placitorum Universitati Oxoniæ of the 28th year of that king, A. 1244: though I have perused among the archives in the Tower of that University a royal instrument and an authentic one, with the seal of the University annexed, of the date 1201; tertio Johannis. It is a *Composition between the Priory of St. Winifrede and the University, concerning Jurisdiction*. An engraving of the seal, taken from the original, may be seen in Wood's Hist. et Antiq. Univers. Oxon. l. 1, p. 18.

H. p. 46, l. 9. *Grekeland*.

The Assertor Antiq. Oxon. Acad. acknowledges, that he follows, in part, the authority of the Historiola Oxon. and that the reader may possess the marrow and substance of this matter, he will please to take from the Historiola the following passage, which is so full on this subject. Omnium autem inter Latinos nunc exstantium Studiorum Universitas Oxoniensis fundacione prior, quadam Scientiarum pluralitate generalior, ac præstantior, inveniatur, prout suæ fundacionis insinuant historiæ Britannicæ perantiquæ. Fertur enim inter bellicosos quondam Trojanos, quando cum duce suo Bruto Insulam, tunc Albion, postmodum Britanniam, ac demum dictam Angliam, triumphaliter occuparent, quosdam Philosophos adventantes locum habitationis sibi congruæ in ipsa Insula elegisse, cui et nomen videlicet Grekelande, hi philosophi qui Græci fuerant usq. in præsentem quasi suum vestigium reliquerunt. A quo quidem loco non longe municipium

Oxon. noscitur esse situm, quod propter amnium pratorum et nemorum adjacentium amoenitatum Bellositum olim antiquitas, postmodum Oxon., a quodam vado vicino sic dictum populus Saxonicus nominavit, et ad locum studii prælegit. —Ross, the Warwick historian, who was educated at Oxford, and well acquainted with its Chronicles, made up his account of that place (*Hist. Regum Angliæ*, p. 26, as published by Hearne in the tenth volume of Leland's *Itinerary*) partly from Geoffrey of Monmouth and Beverley, whom he mentions, and partly from this *Historiola*, that he does not mention; and it is given at large by Anthony Wood, *Hist. & Antiq. Univ. Ox.* l. 1, p. 4, and Nicholas Fitzherbert, the author of the work entitled *Descriptio Oxon. Acad.* printed in the 9th volume of Leland's *Itinerary*, looked to it as the very *Coronis Oxoniensis Historiæ*.

Yet, after all, this *Historiola* is a mere fragment of a single page, and as a learned antiquary (an Oxford man) has observed, "though it is found in some of their MS. statute-books, as old as the reigns of Edw. III. and Hen. IV. yet it is not much insisted on by Mr. Wood, who was sensible that it was penned too carelessly to be of any great use in the grand controversy." *Eng. Histor. Library*, p. 126. Probably, after all said about it, it is little more than an article made up after Geoffrey of Monmouth.

H. p. 49, l. 6. *Saxon Language.*

Tantum tunc Anglicos abominati sunt, ut quantocumque merito pollebant, de dignitatibus pellerentur, et multo minus habiles alienigenos de quacunque alia natione, quæ sub cœlo est, extitissent, gratanter assumerentur. Ipsum etiam Idiomata tantum abhorrebant, quod leges terræ, Statutaque Regum linguâ *Gallicâ* tractarentur; et pueris etiam in Scholis principia literarum grammatica *Gallice*, ac non *Anglicè*, traderentur: modus enim scribendi Anglicus omitteretur, et mo-

us Gallicus in Chartis, et in libris omnibus, admitteretur.—
Historia Ingulphi. Gale, p. 70, 71.

H. p. 46, l. 20. *Bede.*

Bede himself, as already observed, does not notice the date of Sigebert's reign, and the Saxon Chronicle barely mentions his name. It is not even mentioned in the *Genealogia per Partes in Britannia Regum Regnantium* (ex Textu Roffensi) nor (unless by taking Gilbertus for Sigbertus, or Sigebertus, as I suppose we must, the Saxon *s* and *g* much resembling each other, in the East Saxons—Gilbertus stands in the East-Angles—in the *Successio Regum Saxonorum*, secundum Alfridum Beverlecensem, &c. See Galei Script. Brit. &c. sub finem. These omissions perhaps were occasioned by Sigebert's resigning the royal authority for monastic privacy.

H. p. 49, l. 23. *Monuments.*

I have not met with any one who has been able to trace such remains: and Dr. Bennett, the Bishop of Cloyne, who, in connexion with his inquiries about the course and limits of the Roman roads, paid much attention to this subject when at Cambridge, assures me, he could never discover the slightest evidences to warrant the opinion.

H. p. 53, notes. *Cambridge.*

I have rather played with the opinion about the origin of the name of Cambridge, than given a decisive opinion; and to leave the reader in possession of all the materials for thinking that I have on this subject, I have reserved two or three more ideas for this note, which I have before communicated to the Gentleman's Magazine, Aug. 1816.

The most ancient names of the rivers of this country must evidently have been derived from the British or Gaelic language, and probably had two principal sources, one, particular, from something peculiar in the face of the adjacent country; the other more general, from some provincial word, signifying water, streams, river, lake, of which are found numerous and undoubted proofs all over the island: and it is certain that Graunt, or Graunta, was the old British name of the river long before it was known to the Saxons. I therefore am rather surprised, as the country through which this river flowed was an arable country, that etymologists did not rather derive the name from *Graun*, the British word for Grain, and *Canta* from *Cawn*, Reed-Grass, (in the same manner as Lombard conjectures, that *Cancium*, or *Cancia*, Cæsar's word for Kent, was framed from the British word *Cainc*, signifying boughs, "by reason that this countrie was in a manner wholly overgrowne with woode"*), than from *Grons*, a Saxon word for marshy grounds. Camden, indeed, speaks with caution: a Gron Saxonica dictione, quæ locum palustrem significat, si deducerem, forsan errarem: Asserius tamen loca palustria in agro Sommersettensi semel atq. iterum Gronnas paludosissimas Saxonico-Latino vocabulo dixit, et urbs Frisiæ Occidentalis, quæ palustri loco sita, Groneingen dici, notissimum est. BRITANNIA, p. 432. Ed. 1600. Herodian, indeed, speaking of Britain in general, when visited by the Romans, says, that it was marshy: Τα γὰρ πλείστα τῆς Βρεττανων χώρας ἐπικλυζόμενα ταῖς τοῦ ὠκεανοῦ ὑνιχῶς ἀμπρωτίσιν ἰλῶδὴ γίνονται. Lib. iii. and it was more particularly true of this part of the country, the East-Angles, than now: still, what makes directly against this etymology of *Graunt* from *Gron* is, that the river was called *Graunt*, or *Graunta*, in Hertfordshire, where it rises, long before it came to these marshy grounds in the East-Angles.

On the other hand, the appellative name for River,

* Perambulations of Kent, p. 7.

Stream, Water, &c. in a course of time, naturally enough passes into what is called a proper name: thus, נִלוֹחַ, an Hebrew appellative (the River), became *the Nile*; Avon, or Afon, or Ammon, (a Brit. appellative for River) becomes the River Avon, a proper name: on which word Mr. Richards speaks thus: "Avon is the proper name of many rivers" in England;—for which this reason is to be assigned, viz. "that the English, when they drove the Britons out of that" part of Great Britain, called from them England, took "the appellatives of the old inhabitants for proper names;" and so, by mistaking Avon, which with us only signifies a "river in general, it came to serve for the proper name of" several of their rivers." *Sub voce Afon, in Antiquæ Linguae Britannicæ Thesaurus.*

The learned Mr. Luid had preceded him in these remarks on the names of rivers. See his Etymological Dictionary, Tit. 1, —, and his Letter on the Names of Rivers, subjoined to Baxter's Glossarium Britannicum; and on some such ideas, my namesake, Mr. George Dyer, of Exeter, has lately written a book, on the names of Rivers and Hills, in which he aims to shew, that generally the proper names of all our rivers are but appellatives for waters, streams, &c. and by help of affixes and prefixes, he brings Granta and Canta under this system. I assert not, that this theory is universally true; it is at least ingenious, and has in it, in part, at least, much of probability. But that it is not universally true in regard to the name of many of the rivers of antiquity, will appear, on considering that they are actually specific names, founded on some fable, or something equally characteristic, as may be seen in a treatise (ascribed by some to Plutarch) concerning the "Names of Rivers and Mountains, and of such things as are to be found in them."

Wishing, however, to leave the reader in full possession of Mr. G. Dyer's idea, on the above subject, so far as concerns the River Granta, I add as follows.—With respect to the Cam and Granta, then, Mr. Dyer observes, that the Cam

was very early called *Canta* at Cambridge, and that *Can* and *Canta* both mean *lake* in the Gaelic language. In Gaelic, he says, water was called *an*, which is preserved both in *Canta* and *Granta*, *C* and *Gr* being prefixes, and *a* a postfix of diminution; so that *Granta*, or *Canta*, according to this theory, would both alike mean the *Little River*, or *Lake*; and *Can* and *Cam* (*an* and *am* being synonymous) are one and the same word. *A Restoration of the Ancient Modes of bestowing Names on the Rivers, &c.* by G. Dyer, of Exeter, pp. 239, 240. And it is certain, that appellative nouns in the eastern languages did admit both prefixes and postfixes, and the Gaelic too. The subject is well illustrated in regard to the Gaelic and British in Luid's Comparative Etymology, already referred to.

H. p. 56, l. 17. *D'Ewes.*

Though Sir Symonds D'Ewes' speech in the House of Commons (Jan. 2, 1641), on the antiquity of the University of Cambridge, was too inconsiderable a piece to go into the account of its histories (see the Univ. and Coll. Camb. Introduction), yet, as I have said nothing distinctly of this gentleman elsewhere, and he was a man too distinguished altogether, to be omitted, I shall say a word or two concerning him in this place. He was an historian, critic, and antiquary, and a great patron (being a wealthy person) of literature in general. He possessed a large paternal estate in Suffolk, being born Dec. 18, 1602, and was educated at St. John's College, under Dr. Holdsworth, July 9, 1618. When he was not more than 18, he entertained the design of forming the "Plan of a correct and complete History of Great Britain;" he also projected, and in part executed, other works on historical and antiquarian topics, of some aim and compass; some of the volumes of which are in the Library of the Herald's College. His Transcript and Collation of the Records of ancient times in the **BLACK BOOK**

in the Exchequer, are in the Harleian Collection. The only piece known to be his, that was published in his lifetime, was his Speech touching the *Antiquity of Cambridge*, London, 1642, and the manner of his handling the subject, which was rather flaunting, has occasioned Anthony Wood and Thomas Hearne to speak of him contemptuously. There is also given to him an anonymous piece, entitled, a *Brief Discourse concerning the Power of Peers and Commons in Parliament, in point of Judicature*, Lond. 1640; though by others ascribed to Selden. The book on which his fame rests, and rests fairly, without any dispute, is thus entitled—"The Journals of all the Parliaments during the " Reign of Queen Elizabeth, both of the House of Lords " and House of Commons; collected by Sir Symonds " D'Ewes, of Stow Hall, in the County of Suffolk." It was revised, and published after his death by Paul Bowes, of the Middle Temple, Esq. Lond. 1682, fol. As D'Ewes' way of considering the antiquity of Cambridge made the Oxford antiquaries hostile to him, so has his way of speaking of the inaccuracies of Camden's *Britannia* offended the admirers of that antiquary. But the above work, not more important in itself, than elaborate in its execution, has placed his name above their *contempt*; and in the *Biographia Britannia* (vol. iii. article D'Ewes) there is a very reasonable defence of D'Ewes. He was created (July 15, 1641) a baronet, by Cha. I.; yet, on the breaking out of the wars, he was with the Parliament, and agreeably to the order of the House, Feb. 3, 1643, he took the solemn League and Covenant—though he did not side with the army, being of those members that were turned out of the Parliament by the army, Dec. 6, 1648; and he never sat there again, but devoted himself, from that time till his death, which was on April 18, 1650, to the arrangement of his collections.

H. p. 56, l. 32.

630 is an erratum for 636, as will be perceived by the reader, who is referred to what was said on Sigebert and Bede a few pages before, pp. 146, 149, 155. Sigebert, however, lived longer than is mentioned by me, having confused different accounts, and spoken memoriter. But things of this kind are matters of uncertainty.

H. 57, l. 16. *Saxon Chronicle*.

Here again I spake memoriter: the instruments alluded to are in *Ingulphi Hist. Croiland*; which instruments, by-the-bye, are most of them forgeries, as Dr. Hickes has shewn in his learned *Dissertatio Epist.*, in his *Septent. Ling. &c.* and they were, probably, manufactured by the *pious* monk himself, as Dr. Hickes supposes, who therefore calls him *veterator iste*: for the times near the Conquest, and before, were those most favourable to these impostures, not only on account of the general ignorance that prevailed, but of the confusion concerning property, generated by the wars and devastations of the Danes, Saxons, and Normans; an observation this, however, which more properly appertains to the Dissertation in our first volume.

H. p. 57, l. 31. (1010.)

I have put the arrival of Swein at a little later period than Hume, who seems to place it in 1003, and he describes the country as reduced to the utmost desolation in 1007; and the death of Swein 1014. I have here taken a sort of mean distance between Hume and other writers. Mr. Baron Maseres (who is more likely to be accurate on these matters, which Hume touched so lightly) dates the first invasion of England by Swein, King of Denmark, in 1013. Baron

Maseres' Notes in his Hist. Angl. Selecta Monumenta: sub *Encomio Emmae Reginae*, p. 7, and Orderico Vitali, p. 239.

With respect to what I have said in my text here, or elsewhere, either in the History of Cambridge, or the Privileges, relating to the desolations of the Danes, and the effect of them on letters, I beg leave to subjoin, as connected with some of my reasonings elsewhere, the following passage from Ordericus Vitalis: "Prolixam digressionem, sed, nisi fallor, non inutilem, protelavi, et de priscis annalibus collecta recensui, ut causa manifeste pateat studioso Lectori, cur Anglos agrestes et pene illiteratos invenere Normanni, quos olim optimis Institutionibus solertes instruxerunt Pontifices Romani." See as above: where, for several pages together, it will be seen that he is speaking of letters and discipline as restored to monasteries and churches: no distinguishing marks are given for Cambridge; nor indeed is it even once mentioned; though he distinctly notices particular monasteries, and particular churches, and also several men, who had been celebrated for their learning and piety in both. Indeed, it is pretty clear, from this and other accounts, that schools and literature had been confined to monasteries, and the houses connected with the churches of clerics.

H. p. 58, l. 11. *Castle repaired, or rebuilt the Castle.*

I speak thus, because some seem to think there was no castle here, till William erected one; but the British name of the town *Caergraunt*, *Grantacester*, (the Saxons turning the old British *caer* into their *Caer* of correspondent meaning) seems to imply, that there was. *Caer* (coming from the Hebrew *קו*, a wall) means a city, a walled or fortified city. *Richards's Antiq. Ling. Britan. Thesaurus*: and therefore there must, it should seem, have been some fortification or castle here long before the Conquest, as in the other 28 *Civitates*, all of which had *Caer* prefixed to them; and Mr. Luid observes, that in *Caermarthenshire*

the wall of the church-yard is called *Caer y Fynwent*; so that *Caer* was a generic Welsh or British word; and the Britons prefixed the word to all the places, where the Romans had raised a wall, or fortification. Gildas, the oldest of our British writers, speaks *de Britanniae bis denis bisq. quaternis civitatibus ac nonnullis Castellis*: Nennius describes them as *innumerabilia*: and so all the other old historians. The fact is, that William did erect numerous castles, and, in some places, for the first time; and, till this was effected, he could not entirely subject England. Still it is certain, that in many places he only repaired the old castles: *Eboracum reversus, complura illic castella restauravit, ac urbi et regioni commoda ordinavit. Ordericus Vitalis de Gulielmo primo, Rege Anglorum.*

H. p. 73, l. 20. *Pope.*

It is not meant to intimate here, that the Archbishop had not a legantine character (as the *alterius orbis papa*, in his religious character) from the Pope. See p. 9 of this volume: but only that the king had his peculiar privileges independent of the Pope, inherent in the crown, to appoint visitations, agreeably to what is said on this subject in the text and notes above.

II. p. 88. *Elizabeth's Charter.*

If I understand rightly the import of the following passage in Blackstone, our great common lawyers do not think very highly of this Charter of Elizabeth: "in the 14th year of whose (*Hen. VIIIth's*) reign the largest and most extensive charter of all was granted; one similar to which was afterwards granted to Cambridge in the third year of Queen Elizabeth. But yet, notwithstanding these charters, the privileges granted therein, of proceeding in a course different from the law of the land, were of so high

" a nature, that they were held to be invalid;—for though the
 " King might erect new courts, yet he could not alter the
 " course of law, by his letters patent. Therefore, in the
 " reign of Queen Elizabeth an act of Parliament was ob-
 " tained, confirming all the charters of the two Universi-
 " ties, and those of 14 Hen. VIII. and 3 Eliz. by name.
 " Which *blessed* act, as Sir Edward Coke entitles it, estab-
 " lished this high privilege without any doubt or opposition,
 " or, as Sir Matthew Hale very fully expresses the sense of
 " the common law, and the operation of the act of Parlia-
 " ment, ' although King Henry the Eighth, 14 A. R. sui,
 " ' granted to the University a liberal charter, to proceed
 " ' according to the use of the University—viz. by a course
 " ' much conformed to the civil law; yet that charter had
 " ' not been sufficient to have warranted such proceedings
 " ' without the help of an act of Parliament. And there-
 " ' fore, in 13 Eliz. an act passed, whereby that charter was
 " ' in effect enacted; and it is thereby that at this day they
 " ' have a kind of civil law procedures, even in matters that
 " ' are of themselves of common law cognizance, where
 " ' either of the parties is privileged.' " Commentaries,
 B. 3, Ch. 6.

H. p. 90, l. 4. *Elizabeth's Charter.*

It is worthy of observation here, that Blackstone, neither
 in the above chapter, where he speaks so freely of Q. Eliza-
 beth's Charter, nor yet in Book 1, Ch. 18, where he treats
 so largely of corporations (under which class Universities
 and Colleges rank), nor, as I am aware of elsewhere, says
 any thing about her Statutes; and his silence has a meaning.
 As a common lawyer he could not altogether approve these
 royal acts, in which, as I have shewn in the text, Q. Eliza-
 beth sets out and proceeds, in the high tone of the *civil law*.
 For though our Universities and Colleges retain enough to
 remind us, at least, of their ancient ecclesiastical character,

such as their holding lands formerly given them in mortmain, and, in several cases, their being subject to the visitatorial powers of the ordinary of the diocese, still he considered them now *merely* as *lay corporations*; and he elsewhere observes, “ though they were considered by the Popish clergy as of mere ecclesiastical jurisdiction (*which proceeded on the principles of the civil and canon laws*), yet that THE LAW OF THE LAND judged otherwise;” and that it is “ *now held as established by common law*,” that Colleges are lay corporations, and that the right of visitation “ does not arise from any principles of the canon law, but “ of necessity was created by the Common Law :” and he more than once insists, that *the bye-laws of a corporation* (and those of Colleges and Universities, made by merely royal authority, unsanctioned by the legislature, are no more) *are void, if contrary to the law of the land.*

But all that I have said either here or elsewhere, on such-like matters, is with a perfect recollection that corporations, as such, have their laws, binding in themselves, and that certain abuses of them would imply the forfeiture of their charters: though the statutes of old institutions, like those of Universities, are, notwithstanding, considered, in practice and law, as liable to some latitude of interpretation, from usage, custom, change of religion and government, as well as from the general consent of colleges, the Graces of the Public Senate, or the law of the land. I have spoken too, no less under the recollection that the king or queen for the time, being by law the primary founder and visitor of such institutions, may occasionally interfere: though there is no reason in considering occasional interferences as perpetually obligatory, nor in suffering the freaks of an arbitrary prince to take the character and force of the laws of the land; for old articles must be subject to the same restrictions as old statutes. James I. indeed may be said to have exceeded the power of the royal authority in imposing articles of faith on taking degrees; nay, more, that the legislature itself, whether

heathen or Christian, has no right to impose them. To make the utmost concessions, literary corporations, that is, civil, require only civil tests, and to impose religious, is contrary to right reason and to every principle of true religion.

James the First's three articles (Vid. Privileges, Vol. I. p. 347) include the DOCTRINES (i. e. the 39 Articles) as well as the discipline of the church. A learned prelate maintains these articles not to be Calvinistic, that is, that they do not hold forth absolute predestination (Bishop Prettyman on the 39 Articles), but admit of a more general acceptance. I have elsewhere given my opinion for believing them to be originally Calvinistic. See Supplement to Hist. of University, p. 109, and another publication of mine there referred to. But whatever their original meaning was, and whatever James's private faith might be, this is well known, that he countenanced the Arminian doctrine, that is, the doctrine of free-will, towards the latter end of his reign: and it may be seen, that he actually discouraged the preaching of the divine Decrees*. Consequently, he must have intended those articles to have been rather articles of peace, to be received in the more general acceptance. So that, if James's interference, in his fundatorial and visitatorial character, is allowed any force in this case, it authorizes the more limited sense; and there the matter seems to rest now, no alteration having been made by royal authority since. So that I apprehend, *with regard to our Universities*, of which only I am speaking, the *original* meaning of some of these articles is of as little consequence as the original meaning of some of our old statutes; and that what was taken as a privilege cannot be hedged round with very rigid restraints.

* See this fully shewn as well from his majesty's directions concerning preachers, as from other evidences in our Hist. Camb. Vol. II. pp. 323, 324. Vol. I. p. 102.

H. p. 109, Notes.

Dr. Arrowsmith had been Master of St. John's, and died Master of Trinity: but in Supplement, &c. p. 79, l. 49, 1569 should be reversed, 1659.

H. p. 119, l. 11. *Ray.*

He was not ejected; but he resigned his fellowship in 1662, not choosing the terms of conformity.

H. p. 132, l. 6. *Monuments of Literature.*

Though Pliny's words, grammatically considered, would admit the sense I have put on them here, as *clarus ingenio, doctrinâ, genere*, and the like, yet that is certainly not the sense intended by Pliny in Lib. 4, Cap. 16, Nat. Hist. where he means merely to say, that Britain was well known, and celebrated in the Greek and Roman writings, *clara Græcis nostrisq. monumentis*. The passage from Julius Cæsar, as far as it goes, is most to our purpose, and he is followed almost literally by Richard, Lib. 1. Cap. iv. *De Situ Brit.*

H. p. 139. *College; University.*

As it is true, I apprehend, that these words were derived from monastic and ecclesiastical societies, it is no less true, that the monastic and ecclesiastical use of the terms (schools and monasteries being regulated by its principles), is derived from the language of the Roman or civil law. Numa subdivided the Romans and Sabines into smaller companies, or distinct fraternities of the several trades and professions. The civil law, as Blackstone observes, " afterwards called " them *Universitates* *, as forming one whole out of many

* FL l. 3, t. 4. per tot.

"individuals; or Collegia, from being gathered together: "they were adopted also by the canon law, for the maintenance of ecclesiastical discipline; and from them our spiritual corporations are derived." Commentaries, B. 1, Ch. 18.

H. p. 140, l. 17. . *History of Abbies.*

The references in p. 141, Notes, l. 2, *Petrus Blesensis*, p. 73, and l. 7. *Hist. Mon.* 239, 240, may be dele'd. It was Indultus who wrote a History of the *Monasteries* in England. *Ingulphus*, spoken of in the text, wrote *Hist. Monast. Croylandiæ* (much allied to the other) alluded to in the text, and this latter was the History continued by *Petrus Blesensis*, or Peter of Blois. Both are in Gale, to whose edition, therefore, the reader is referred for their separate accounts, p. 74 and p. 114. The account of the latter will be found quoted at large in another part of this work.

H. p. 142.

We may judge of the general state of literature, with respect to the clergy, even at a later period than this, from what Richard de Bury, the author of *Philobiblon*, says of three descriptions of Clerics, in his *Queremonia Librorum*; he makes them say, *Liber Bacchus respicitur, et in ventrem trajicitur nocte dieque; Liber Codex despicitur et e manu rejicitur longe lateque, tanquam si cujusdam æquivocationis multiplicacitate fallatur simplex Monachica proles moderna, dum Liber Pater præponitur Libro Patrum: calicibus epotandis, non codicibus emendandis indulget hodie Studium monachorum—&c. (exceptis quibusdam paucis electis).*" *Philobiblon Richardi Dunelmensis*, Cap. 5. The *Queremonia Librorum* extends, at length, to clergy, who cannot write: *Revera mancus est ille clericus, et ad multorum jacturam turpiter mutilatus, qui Artis Scribendi totaliter est ig-*

narus—and clergy and books are agreed in the *Philobiblon*, that Laics *ought* to be kept in ignorance, confined to their secular pursuits.

Richard Aungervile, sometimes called Richard de Bury, was one of the most distinguished men and scholars of his age, viz. in the time of Edward III. installed Bishop of Oxford, 1334. He is said to have had more books than all the other bishops besides. He founded a library at Oxford, and died 1345. *Bale de Script. Britan.* For more concerning Bury, see *Reliquiæ Bodleianæ*, by T. James, who also edited the *Philobiblon* at Oxford, 1599.

H. p. 146, last line.

There is no language high enough, in the writers of this age, for Aristotle. Richard de Bury, in his *Philobiblon*, just now referred to, calls him *Ingenio Gigantis florens, Archisophus, Apollo Philosophorum, Deus Philosophorum, &c.*

H. p. 147, l. 20. *Schools at Cambridge.*

I have elsewhere spoken of the three Sciences, (*Trivialia*) of the *quadresimalia*, and at length of the seven Sciences, as taught in the Schools :

In all the seven Science,
For to purchase wisdom and sapience.

HARDINGE.

The following appears to be the form they took in their degrees, in the 13th and 14th centuries: I shall copy Anthony Wood, as follows; though I suspect he makes the course too operose and difficult a matter: he inclines rather to magnify, as in his account of the learning of the ancient Britons, Alfred at Oxford, &c.

Cæterum Exercitia pro Gradu Magistri olim præstanda, operosa sane erant et difficilia: nam et prælegere frequentius,

et Lectiones publicas frequentare tenebantur, qui ad hunc Gradum aspirabant, quem pauciores propterea affectabant: sic autem se res habuit, priusquam Baccalaureatus constitueretur; tum enim aliquâ exercitiorum parte ad Gradum hunc novum transductâ, pauciora illis præstanda restabant. Quoniam vero de Scholasticis, in Artibus Magistratum ambientibus mentio incidit, si Prælectionum methodum ac leges paucis tradidero, haud alienum a proposito facturum videor.

Liber Metaphysicorum per integrum annum, diebus quoque festis, legendus erat.

Liber Ethicorum quatuor menses, nec exclusis Festis, vendicabat.

Geometriæ septem dabantur Hebdomadæ, sed diebus festis minime connumeratis.

Algorismo,	} dies cuilibet octo, exclusis Festis, dabantur.
Sphæræ,	
Computo,	

Arithmetica Boetii tribus Hebdomadis, præterquam ubi Dies Festi inciderent, legebatur.

Priscianus magni voluminis, vel Politicorum, vel x Libri de Animalibus, connumerando libros de motu et progressu animalium, 6 plenas Hebdomadas, si dies Festos dēmpseris, occupabant.

Prisciano etiam de constructionibus partium, uti et libro cœli et mundi, nec non libro meteorum, singulis singuli quotannis Termini dabantur.

Quartus Liber Topicorum Boetii.

Item oportet quod legat 11 Libros Logicales ad minus, unum de veteri Logica, et alterum de novâ, vel ambos de nova, et unum de Libris naturalibus, viz. Libros iv Cœli et mundi, vel tres Libros de Animalibus, iv Libros Meteororum, vel 11 Libros de Generatione et Corruptione, vel Librum de Sensu et Sensato, cum Libris de Memorîâ et Reminiscentiâ, de Somnio, et Vigiliâ, vel Librum de Motu Animalium, cum duobus minutis Libris Naturalibus.

Item oportet quod bis respondeat et quater arguat in solemnibus disputationibus magistrorum, nec non disputando in quodlibet, viz. bis quæstioni et semel problemati.

Item oportet quod unum librum Aristotelis, textum * viz. cum quæstionibus in Scholis publice rite legat, &c.

Mr. Wood adds—Sic peragendus erat audiendi, partimq. legendi cursus, plura mehercule comprehendens quam quæ deinceps in usua pud nos fuerant. Enimvero morem vetustissimum vel exinde colligas, quod, diebus quoque festis, audiendum legendumq. fuit, cum per statuta nostra olim etiam antiquata id minime licuerit, velut e calendariis de more præfixis ediscas; ubi dies interstinctos reperies per *le* et non *le*, *dis* et non *dis* et per *le* *fe*.

Having, at the time this sheet was in the press, mislaid something that I had copied from a MS. on the same strain, relating to Cambridge, I thought the above extract from Anthony Wood, respecting Oxford, would answer the purpose, both being somewhat alike, and resembling the same course of literature that was followed in France—cujus, says Wood, very correctly, in plerisque ad Prælectiones spectantibus sequaces fuimus Hist. et Antiq. Oxon. L. 1, p. 22. Wood professes to have collected the above materials from a MS. in Mag. Col. Library; from another, called Algorismus, in Merton College Library, and other MSS.

Having noticed here, and elsewhere, some features of resemblance in the studies of Paris, Oxford, and Cambridge Universities, about this period, I cannot forbear quoting the following appropriate passage from Crevier, which is no less applicable to the studies of Cambridge, and of Oxford, (as appears from Wood's extracts) than of Paris: "La Bulle de Gregoire IX. in 1231, ne nomme pour auteurs qui doivent etre lus par les professeurs des Arts que Priscien et Aristote, Priscien pour la Grammaire, Aristote pour la Philosophie;—Ciceron, Virgile, Horace ne sont pas meme nommes soit dans l'un soit dans

* It means not a *Commentary*, but a *Latin Text*.

l'autre de ces monumens. Nulle mention des Poetes. On avoit oublié jusq. a la prosodie et aux regles de la quantité des syllabes. Hist. de l'Universite de Paris, tom. 1, p. 376.

H. p. 147, l. 8. *Metaphysics.*

In p. 169, where mention is made of the *Metaphysics*, and of some other books, without the author's names, among the *Schoolmen*, we are generally to understand them to be the writings of Aristotle or his principal commentators. Of the *metaphysics* of Aristotle there are 14 books; and I have chosen in what follows to illustrate my text from *Burgersdicius*, because many of his theses seem to have been those of the more early ages in our Universities, and because, as he says himself, though he has selected the subjects of dispute in the Schools from the commentators on Aristotle, the definitions interwoven are principally from Aristotle himself. *Burgersdicius's* definitions, then, of the *Metaphysics* of the Schools are as follows: *Scientiarum unitas, et distinctio, pendet ab unitate et distinctione objecti formalis, sive a modo objectum considerandi. Modus considerandi sumitur abstractione rei considerandæ a materiâ. Abstractio a materiâ fit tribus modis. Res enim abstrahitur a materiâ singulari, vel a materia communi, sed solâ ratione; vel a materiâ singulari et communi, non solâ ratione, sed etiam reipsâ: illa Physicam, ista Mathematicam, hæc Metaphysicam constituit.*

Metaphysica inter *Scientias speculativas* ordine *Naturæ* et dignitatis prima est, *Physica* secunda, *Mathematica* postrema.

Metaphysica reliquis quidem scientiis præest: reliquæ tamen *Scientiæ Metaphysicæ* non subalternantur. *Franconis Burgersdicii Idea Philosophiæ Naturalis*, p. 12, 13. Edit. Bat. 1627.

In like manner, Aristotle considers *Metaphysics* as taking the lead in the Sciences: *Ἀρχικωτάτη δὲ τῶν ἐπιστημῶν, καὶ μάλιστα*

αρχή της υπερειτίας η γνωρίζουσα τινος ενεκιν εις πρακτικόν εκάστον, άλλως δὲ τὸ
 εἶναι ἐν τῇ φύσει πάση. *Metaphys.* L. 1, C. 2.

What has been said above, or elsewhere, is to be considered in reference to time; at the Reformation the forms were somewhat altered: nova deniq. says Caius, (*Hist. Cantab.* L. 1), docendi, discendi, et disputandi forma. The principles of Descartes's *Metaphysical Meditations* came into repute some years afterwards.

H. p. 147, l. 2. *Music.*

Mathematica continet sub se plures Scientias specie diversas; Arithmeticam, Geometriam, *Musicam*, Opticam, Astronomiam, Geographiam, Staticam. Burgersdicius: and Caius notices Music among the Cambridge studies: primos anno prælegebat Arithmeticam et Musicam. *Hist. Cantab. Acad.* L. 11.

H. p. 151, l. 21. *Sums.*

The *Summa*, as it was called, of Thomas Aquinas (named the *Seraphical Doctor*) is a *prodigious folio* volume, containing the Medulla of his Divinity.

H. p. 148. *Plutarch.*

Φανερὸν οὖν ἐκ τούτων, ὅτι τοῖς παλαιοῖς τῶν Ἑλλήνων εἰκοτὼς μάλιστα πάντῃ ἐμιλήσῃ παιδείᾳ Μουσικὴν. Τῷ γὰρ νῦν τὰς ψυχὰς ὠνότο δεινὰ διὰ Μουσικῆς πλαττεῖν τε καὶ ρυθμίζειν ἐπὶ τὸ εὐσχημον, χρησίμης δηλοῦσι τῆς Μουσικῆς ὑπαρχούσης· ὡρὸς πάντα καὶ πάσαν ἐκπαιδευμένην ᾠρᾶν. *Plutarchi de Musicâ*, 26; and in cap. 40, he says, that Homer taught the particular utility of music, in that fine passage, where he introduces Achilles calming his anger, kindled against Agamemnon, by music:

Τοῖδ' εὖρον φρεσὶ τερπόμενον φορμιγγὶ λιγυῖν,
 Καλῇ, δαΐδαλῃ, περὶ δ' ἀργυρίου ζυγὸν ἦεν.

Τῇ οὖν ὕμνον ἱερὸν αἰεὶ δ' ἄρ' αὖ κλέα ἀνδρῶν.

He closes some remarks on this passage, as follows:—

Τοιαυτὴ ἦν ἡ ΑΡΧΑΙΑ ΜΟΥΣΙΚΗ, καὶ ἐς τοῦτο χρῆσιμη· Ἡρακλῆα τι γὰρ ἀκούειν κίχρημνον Μουσικῇ, καὶ Ἀχιλλεῖα, καὶ πολλοὺς ἄλλους, ὡν Παιδεύτης ὁ σφῆπτῶτος Χιρῶν παραδίδεται, Μουσικῇ τι αἶμα ὦν καὶ δίκαιοσύνης καὶ ἰατρικῆς διδάσκαλος. See, also, Plato de Repub. Lib. 3. I have treated somewhat largely on this subject, in my Poetics, vol. 2.

H. p. 151, l. 27. *Scholastic Philosophy.*

It is well known that the celebrated German metaphysician, Kant, aimed to deduce the science of metaphysics from *experience* and *axioms*, in the same way as Bacon had proposed to pursue physical science, and that he thought even the moderns*, down to his time, had not considered metaphysics, a priori, in the natural way of science. This, however, he professed to do in his Critical Philosophy; though how far his "Pure Reason," his "Transcendental Metaphysic," is true, or false, makes no question here: it seems, in some respects, to approximate nearer to the metaphysical systems of the Scholastics, than some modern systems do: in others, to be as wide from them as any system can possibly be; and at all events, whatever may be said of that which followed, it may be said of that which was attacked: quæ detrahuntur, haud rem tangunt generis humani sed Scholarum tantum, quam sibi solis reservatam putaverant, arcanam quasi disciplinam denudant. *Kantii Præfatio; in Crit. Rationis puræ Expos. Systematica. Auctore Conrado Frederico Schmidt Phiseldek. Hafniæ, 1796.*

H. p. 159, l. 1—3. *Poetry—Literature.*

Readers of the few preceding pages on poetry must concede to me a little of the poetica licentia; for what I have written there relates to the poetry of the island in general,

* Locke, however, so considers it in his *Ess. on the Hum. Underst.* and, still more professedly, Hume, in his *Inq. into the Principles of Morals.*

rather than of the University in particular, having introduced it for the purpose of variety, and of giving a sort of completeness to the narrative, rather than as being the characteristic, specific feature of the place, at the time: and what relates to the Saxon poetry from Cædmon, of the 7th century (the first Saxon poet, of whose remains any thing is known), and downwards, to the Conquest, cannot belong to the UNIVERSITY of Cambridge.

Doubtless, poetry was read, and poetry might be written by individuals, for their own amusement, by some of the scholastics; but from what has already been said, it appears, that no provision was made in our schools for the Greek and Latin poets, in the 13th and 14th centuries; nor am I aware that any thing like verse-making, or verse-teaching, was practised in the College-exercises, except what might come in a page or two, under the head of Grammar, or, perhaps, of Rhetorica. I am the more confirmed in this opinion, on observing that Dr. Caius, where (in the first book of his History) he gives the catalogue of the books remaining in his time, of the old library, gives only two or three poets, and *they come in under the article Grammar*. In his second book, where he gives some account of the studies, (by-the-bye, in the slightest possible manner) he says not a word of the Greek and Latin poetry, nor of poetry.

And here, having published *two volumes of Poetics*, one of which contains *Disquisitions on Poetry*, in the form of Lectures, I may be allowed to refer those acquainted with the work to vol. 2, chap. 1st, "*on the Connexion of the Arts and Sciences and the Relation of Poetry to them all*;" and, as possessing some respect for this divine art, to bear testimony against the deficiency of this *philosophy*, these *Seven Sciences*, these *Liberal Arts*, these *Faculties**, and to adopt the remonstrance of the intelligent Crevier, who had been

* The word *faculty*, in the language of those times, was used as well for discipline, art, or science, as for one company or order, existing separate from others, as the Faculty of Theology, of Medicine, &c.

speaking on the same subject, and in reference to the University of Paris:—De pareilles etudes etoient bien imparfaites; et telles seront toujours celles, ou l'on cultivera un genre unique a l'exclusion des autres. Je ne me lasse point d'observer, que toutes les belles connoissances se tiennent, et ont besoin de s'aider reciproquement. La Philosophie devient barbare, si elle n'est temperee par la douceur et l'amenite des lettres: et les lettres degenerent en amusement frivole, si elles n'ont pour base la solidite philosophique. *Histoire de l'Univer. de Paris, tom. 1. p. 377.*

I must, however, add, that the *Poetica Licentia*, just now claimed, has been carried perhaps too far, even to an inad-vertency. For the name of St. Godric (*Hist. Camb.*) should not have been mentioned in reference to St. Nicholas (the name of the *College*, founded by Hen. VI.), unless we suppose there had been some religious house there, or church, consecrated to St. Nicholas (which *probably* there had been), as in the case of St. John's and Jesus Colleges. The word University, however, is certainly a misnomer. In both cases, perhaps, the words religious house, or school, might be admitted. *Vid. Hist. Univ. and Colleges of Camb. vol. 1, pp. 154, 157.*

H. p. 160, l. 16. *Writings of Wickliffe.*

Though he is principally celebrated as the Translator of the Scriptures, from Jerom's Latin Version, yet he wrote on almost all the subjects of theology, logic, metaphysics, and civil polity, that were agitated in his time; and his writings are prodigiously numerous; though it is probable that some, without his name, which have been ascribed to him, were written by his disciples, whose names would not have stamped such authority on their writings as Dr. Wickliffe's, or who might not have the courage to avow them. However, Wickliffe's writings were undoubtedly very numerous, as may be seen in an enumeration of them made by Mr. Faber.—

Memoirs of the Life of Wichlife, pp. 38, &c. prefixed to *Wiclif's New Testament*.

H. p. 161. Notes, l. 9. *For*.

Though some have said (I spake memoriter) yet Fox the Martyrologist has not, that K. Alfred translated the Scriptures into Saxon, but only that he meditated translating the Psalter, which, however, he never finished : and the opinion that Alfred translated the Scriptures into Saxon seems to rest on no proper authorities. The oldest Saxon MSS. of the New Testament (to which reference has already been made) give no information that the translation was made by Alfred; and should the name be found in any one coetaneous with Alfred—which, however, I believe not to be the case—it would, probably, only be in the way, that King Athelstan's appears in a curious Latin MS. of the New Testament, in the British Museum, as having belonged to Athelstan, accompanied with a testimony in a hand somewhat later than the MS., and a Latin Psalter of Æthelbert's, accompanied with his donation to the church of Folkstone. This latter is in the British Museum; but Athelstan's donation is now cut out, and is, with a great many more such things, to be seen in a large volume among the Cottonian MSS. in the British Museum. Alfred wrote and translated enough for any great king (see Turner's Hist. of the Anglo-Sax. vol. 2, pp. 381, &c.) and he intended, towards the latter end of his reign, to translate the Latin Psalter into his own language, but was prevented by death. The authority on which it is said that Alfred translated a great part of the Scriptures, is an ancient MS. Hist. of Ely, called the Liber Eliensis, so often referred to by antiquaries, which, however, I have never seen; but we must be prepared to admit that not every thing which appears in a MS. is Gospel.

A strong presumption that Alfred translated no entire biblical book, is, that he would have had it distributed in the

different dioceses, through the medium of the several bishops, as he did his other writings: (*Mr. Faber's Pref. to Dr. Wickliff's New Testament*) but of this there is no evidence.

Alfred prefixed to his laws a few portions of Scripture, (see *Spelman's British Councils*, vol. 1) in imitation of whom probably it was, that the publisher of the *Miroir des Justices* (that most ancient work) prefixed to his book a rule or two regarding the holy Scriptures, together with a summary of the Books of the Old and New Testament. Alfred translated Bede's Hist. into Saxon, and Bede translated a great part of the Scriptures into Saxon: add to this, that Ældred and Ælfric also (names somewhat resembling Alfred), at or near his time translated many parts of the Scriptures into the Saxon; which correspondences and resemblances, perhaps, have somewhat fostered the mistake, that *King Alfred translated the SCRIPTURES*.

I have been the more particular on this point, as well for the purpose of correcting the above mistake, as of saying further of Alfred (for it relates to University-History), that what Mr. Anthony Wood (*Hist. et Antiq. Univers. Oxon. Lib. 1*) and others say, of Alfred's founding or regenerating, endowing, and regulating the University of Oxford, seems, in like manner, to rest on no *proper* authorities. There is nothing like a charter for it, and no such account in College or University annals, which latter, as they do not go so high, can throw no light on this subject. It may be admitted, for it cannot be denied, that Alfred repaired religious houses and schools in England, and, among others, those at Oxford; but what has been said relating to THE UNIVERSITY OF OXFORD and him must, as it should seem, be received with very considerable abatement.

The LIFE OF ALFRED, by Asser, who was his contemporary and intimate, on a point relating to that great monarch, would undoubtedly be *proper* authority: but here doctors differ, one aiming to destroy the other's authority, and to convict him of treachery. At the time the dispute

concerning the antiquity of the two Universities was warm, Archbishop Parker first*, and, afterwards, Camden, author of the *Britannia*, published † editions of ASSER'S LIFE OF ALFRED, from MSS. Parker's was undoubtedly very ancient—in Saxon; therefore, most probably before the Conquest: this, and other *known* MSS. contained not the passage on which the controversy turns. *Afterwards*, Camden published his edition of Alfred's Life by Asser, from a MS. wherein he said the passage in dispute was found. Yet Twyne, the Oxford antiquary, so deeply interested in authenticating this MS. never saw it, nor has it been seen by any one since Camden's time. Nay, though Twyne was importunate with him on the subject, all that we can collect amounts to this, that Camden informed Twyne he might proceed safely in the dispute about the antiquity of Oxford, for that a MS. in his library possessed the passage, and that he supposed it to be of the age of Rich. II. The passage then rests entirely on the authority of Camden ‡.

But should the authenticity of the passage in dispute be admitted§, it merely relates to a point of antiquity, and by no means authorizes the deductions of Wood and Twyne; and should the MS. be as old as Rich. II.'s time, as Camden *supposed*, it could not settle a dispute relating to a point in Alfred's, more particularly one in which the interests or prejudices of a Monkish scribe in Rich. II.'s reign might be concerned: for who knows not that such scribes made no scruple of inserting in their copies what was not in their originals? It may be added, too, that Asser, when giving

* In 1574.—The most ancient MS. of all, too, which is among the Cottonian MSS. in the Brit. Museum, does not contain the passage.

† In his *Anglico-Normannica*.

‡ Twyne's *Antiq. Acad. Oxon. Apologia*, L. 2, p. 144; and Wood's *Hist. and Antiq. Oxon.* L. 1, pp. 9, 10.

§ Mr. Turner (*Hist. Anglo-Sax.* vol. 1, p. 326) asks, "Who that knows Camden's character, can ever believe that the fraud, if any, was committed by him? He may have been deceived, but he could not have been the deceiver."

in his Annals that high eulogium of Alfred* (on occasion of his death), for his munificence to the churches, and his promoting the liberal arts among his prelates and nobles, never once mentions Oxford; never once throughout his Annals, where yet he says so much of Alfred; and that Ross, the historian of Warwick, when speaking so largely of Alfred†, as the *Founder* of Oxford, never once appeals to the authority of Asser. These are points, though unnoticed by the above learned men in their disputes about the contested passage, that deserved their consideration. At all events, the circumstances relating to Alfred, that I have been just now alluding to, seem to rest on no *proper* authority.

H. p. 164.

In closing this chapter, which relates to the Cambridge-literature of the 14th century, and will, also, apply to that of the 15th, I cannot forbear observing, that those who have written on the Cambridge-history have said scarcely any thing on its literature, at any period; and it has already been noticed, that Dr. Caius, from whom most might have been expected, yet says almost nothing at all on the subject—a circumstance, which, it is hoped, will dispose readers to admit that *something* has been *attempted* here, and elsewhere, and to peruse my attempts with candour. The following passage, however, from Caius, as it throws some light on a particular part of the academical discipline of those periods, shall be submitted to readers.

“ Qui Scientias liberales profitebantur ordinarie et olim,
 “ et nunc quoque, regentes erant, et numero tres, qui per
 “ regentes tantum annis singulis in fine termini æstivalis eli-
 “ gebantur. Terminos vocant tempus publicæ professionis
 “ literarum, quos uno anno tres habent: Quorum singuli tres

* Asserij Annal. Gale. inter Hist. Britan. et Angl. Script. p. 173.

† Hist. Reg. Ang. Leland, vol. 10, pp. 76, &c.—96.

“ fere menses complent, et intermissiones litterarum vacatio-
 “ nem, ferias, et ascholias nominant. Horum Professo-
 “ rum unus Literas humaniores, alius Dialecticam, tertius
 “ Philosophiam, prælegebat, hora octava ante meridiem, ad
 “ horam unam singulis diebus legibilibus (ita enim nominare
 “ solent dies, in quibus publica professio literarum in scholis
 “ est) recepturi singuli in singulos terminos, seu trimestria
 “ spatia, in mercedem 26 sol. 4 denarios tantum, hoc est, co-
 “ ronatos Gallicos quatuor, cum triente, et denariis octo:
 “ constituta enim pecunia prælegebant. Ea enim erat olim
 “ nostræ Britanniae temperantia, ea rerum copia et abundan-
 “ tia, ut exiguus census secundum naturam viventibus suffice-
 “ ret, et gloriæ studium potius, quam merces, ad virtutem ac-
 “ cenderet. Solvebatur autem id stipendium non ex ærario
 “ publico, sed ex collatione omnium et singulorum Scholar-
 “ um per Collegiorum præfectos, et hospitiorum principales
 “ colligendum et pendendum.” Hist. Cantab. Acad. Lib. II.
 It was after, that a professor of mathematics was appointed,
 who was paid out of the public chest; and his course of
 reading was as follows: “ Tempus prælegendi huic fuit hora
 “ prima a meridie, primoq. anno prælegebat arithmeticam
 “ atq. musicam; Secundo Geometriam et Perspectivam;
 “ Tertio Astronomiam.” But from the time of Edw. the
 VIth these things took a different form; and indeed there was
 much difference from the time of Hen. VIII. by whom were
 appointed the different professorships, as they now are.

There was one feature of this period which I think deserves
 notice, which was, the office of a Tutor in a College. He
 was not, as now, one appointed by the Master, but the pu-
 pils chose for themselves any tutor in the College, who was
 most to his taste, or most distinguished in his office: for
 which reason it was that in the Supplement to the Hist.
 p. 13, *a* is directed to be inserted before Tutor in p. 182,
 l. 13, of the History.

H. p. 173.

The above chapter, on the Revival of Literature, does but slightly touch the subject of Classics, it being spoken of more largely in the succeeding chapter, on the *Progress of Classical Literature*. Whoever wishes to know more of it, may find, perhaps, something to his mind in the "Schoolmaster" of Ascham, who had been a Fellow and a Tutor of St. John's, and Public Orator. He was afterwards Classical Tutor to Queen Elizabeth. See pp. 159, 170, 178. One feature distinguished this period, that of verse making, and of making plays in Latin; the authors of some of this kind of composition are noticed in the Hist. Univ. and Coll. of Cambridge.

H. p. 175. Notes, l. 18.

"Familiuaris" should be "familiaris;" and p. 177, notes, l. 1, "overlooked" should be "overstocked."

H. p. 181.

Among those distinguished at Cambridge for their acquaintance with Eastern Literature, Robert Wakefield should not have been omitted, the most distinguished Hebrician in Hen. VIIIth's reign. See our account of Printing, &c. at the end of this volume.

H. p. 184, at the end.

It may be added, that George Villiers, Duke of Buckingham, when Chancellor of the University, presented to the University a collection of eastern MSS. which had belonged to the celebrated eastern scholar Erpenius, and which was

deemed, at the time, one of the best private collections of eastern MSS. in Europe. I am indebted to the learned Dr. Bennet, the Bishop of Cloyne, for pointing out to me this omission.

H. p. 186. Notes, at the end.

The person who was burnt for Tritheism at Berne, one of the States of Switzerland, was John Valentine Gentilis, whose book was republished in England, with a short account of him, by (I think) the celebrated Dr. South (though without his name), who designed it as a banter against the ultra-orthodoxy of Dr. Sherlock, who run the doctrine of the Trinity (as South thought) into Tritheism. For a more particular account of Gentilis, of his doctrines, and cruel death, see "*Nouveau Dictionnaire Historique*," tome 4.

H. p. 190.

As Lord Bacon's *Advancement of Learning*, first printed in 1605 (afterwards much enlarged in his book, *de Augmentis Scientiarum*), in connexion with his *Novum Organum*, is considered by many as introductory to the *age of Science* at Cambridge, and as the word "*Philosophy*" seems sometimes in the old schools to have been made to embrace the whole of *the Sciences, or the Liberal Arts* (which terms were sometimes synonymous), and as Bacon professed to survey the whole system of philosophy, it may not be unacceptable to some readers to have, in addition to what is said in our History, a slight sketch of the philosophy of the schools, a little before the time of Bacon.

Though logic is not properly a science, as not consisting in *Cognitione Rerum, sed in modo Res cognoscendi* (and is so considered by Burgersdicius, in his *Theses*, in his *Idea Philosophiæ Naturalis*), yet it was considered of prime account in the old schools: here Aristotle's *Categories*, *Analytics*, and *Topics*, or treatises formed by his *Interpreters*, or the *Schoolmen*, were the *Text Books*. In like man-

ner, in Physics and Metaphysics, Aristotle de Physicis et Metaphysicis, de Cælo, de Generatione Animalium, de Corpore, et de Anima, were principal text books, embracing their whole philosophy of matter and spirit. Plato seems to have obtained but little place here till the revival of literature.

This philosophy kept its ground alike in the Parisian, English, and Scotch Universities; till coming to the Chapter of Ethics, the English and Scotch churches, about the time of the Reformation, quarrelled with Aristotle concerning Ethics and Theology: this difference is expressed in the Schools as follows, in one of their Theses:

Aristoteles primum quasi fontem felicitatis, virtutis, deliberationis bonæ, et electionis, constituit Rationem humanam, per se puram, integram, et incorruptam.

Nos itaq. quibus ex agnita veritate revelatum est, hominem bene intelligendi, volendi, deliberandi, et agendi facultate a lapsu primævo penitus destitutum esse, ab Aristotelis Sententiâ de felicitatis, virtutum, et bonarum actionum fundamento recedere cogimur.

It should be observed here, that Philosophia, the generic term, embraced Metaphysics, Ethics, and Theology, as well as Physics; in short, divine and human subjects, so far as they could be known without revelation.

We may form some opinion of the Scripture Theology of this period at Cambridge, by certain Theses of Dr. Chadderton and Dr. Baro*, in 1518; for, though not delivered in syllogistic form, nor exhibited as being delivered in the schools, they display the general features of the public disputations in James's reign, which, together with *morals*, notwithstanding the philosophy of Bacon, had more of a bearing to the Aristotelian Ethics, than it had in the preceding century.

Their Physics, or Natural Philosophy, was formed according to these rules; Ut Physica sit distributa in duas partes, in partem scilicet communem, in quâ agitur de cor-

* Dr. Fuller's Hist. of Camb. p. 146.

pore naturali, ejusq. affectionibus in genere; et in partem propriam, in qua disseritur de speciebus corporis naturalis, ejusq. principiis et affectionibus. This latter division relates to what are called the branches of Philosophy;—though their Astronomy had included much that is called * Astrology, and their Chymistry consisted in what was properly called Alchemy. They had, too, their Perspectiva. Mechanics, and Hydrostatics appear to have obtained no great portion of their attention.

Of their Astronomy, which seems to have been the principal branch of philosophy, some idea, perhaps, may be formed from the following Theorems :

“ A globe composed of earth and water, has for its center, in the profundity of the earth, the center of the universe—which is equally removed on all sides from the heavens—which is called by philosophers the center of Gravity, towards which all heavy things tend by their own nature, unless they are impeded by some external force.

“ The superficies of the water is rounder than the superficies of the earth, but, on account of their instability, they cannot be accommodated to geometrical measure. But the superficies of the earth is stable and firm, but on account of its many mountains, concavities, and vallies, it is not perfectly spherical.

“ The nearness of the sun, when it is in Capricorn, as it is found by experience, does not hinder the southern parts of the torrid zone from being inhabited, where the sun’s rays are reflected at right angles.”

These hints must be taken, as a most imperfect sketch of a very extensive subject; but taken in connexion with what is elsewhere said of former periods, some faint notion

* It was, therefore, often connected with foretelling future events, and what was deemed the *Occult* art; so that the most eminent mathematician of Cambridge, John Dee, of Trin. Coll. (see Vita Joh. Dee, by Dr. Thomas Smith) was supposed, and also Dr. Oughtred and others, to be conjurers, as Friar Bacon had been before at Oxford.

may be formed, in the way of connexion, of some of the philosophical ideas of those times.

Aristotle, in almost every thing, had much swayed the schools. With respect to Mathematics, properly so called, according to the present language of the schools, it does not appear that Euclid, though known to a few mathematicians, as being in MS. was even printed till 1533 (at Basil). Two or three of what some one calls the raw mathematicians of the 14th century were printed towards the end of the 15th; yet they were little known: Archimedes was not published till a few years after Euclid. Books in Algebra were printed still later. Diophantus, the famous Arabian in the 4th century, did not appear in print till 1575, at Basil. Ramus's *Arithmetica et Geometria, et Schola Mathematica*, were not printed till 1569, also at Basil. In general, then, geometrical and algebraical books were among the latest printed in Europe: I doubt whether any one, during the period alluded to, had been printed in England, certainly not at Cambridge; for Sibert, the first printer, put forth but nine books (in 1521 and 1522), and not one of them was mathematical; and from 1522 to 1584 no book was printed there at all*. So that works of that kind could only engage the attention of the more scientific. It is remarked of Mr. Record, who is called the first public professor of Geometry and Algebra, in England, that when he published his *Practical Arithmetic*, he had nothing to copy after, but Bishop Tonstal's book, *de Arte Supputandi*, which was not printed till 1522.

Of Dr. Robert Record and his works there is a particular account given by Anthony Wood†. He was at first Bachelor of Arts at Oxford, and M. D. at Cambridge 1545. Wood says, "he read lectures at Cambridge and Oxford,

* See Hist. of Printing at Cambridge, &c. at the end of this volume.

† Athen. Oxon. vol. 1, p. 103. See, also, Myles Davies's *Athenæ Britan.* vol. 2. p. 313.

“ both in Arithmetic and Mathematics, which he rendered
 “ so clear and obvious to capacities, that none ever did be-
 “ fore him in the memory of man.” He published “ the
 Grounds of Art, touching the perfect Work and Practice
 in Arithmetic, in whole Numbers and in Fractions—on the
 Extraction of Roots, the Cossic Practice, with the Rules of
 Equation, and Works of Surd Numbers—on the first Prin-
 ciples of Geometry, as they may be most aptly applied to
 Practice, both for the use of Instruments Geometrical and
 Astronomical, and for the Projection of Plates in every
 kind—the Castle of Knowledge, containing the Explication
 of the Sphere both Celestial and Material.” All his books
 were printed in London. His “ Grounds of Art, or Per-
 fect Work and Practice in Arithmetic,” was corrected and
 improved by the so often-mentioned Mr. John Dee, of
 Trinity College, for an account of which most singular man,
 and his writings*, the reader is referred to our History of
 Cambridge, Vol. II. pp. 293, 294.

In the year 1584 Sir Robert Read’s Lectures were found-
 ed in Humanity, Logic, and Philosophy† (as Lady Marga-
 ret’s had been a few years before); but for the authors most
 in repute in Queen Elizabeth’s time, for lecture books, as
 well in Philosophy in general, as the particular branches in
 literature, the reader is referred to Queen Elizabeth’s ‡ Sta-
 tutes.

But to return to Lord Bacon. The principles on which
 he advanced in opposing the Philosophy of many former
 ages, have been, though very slightly, considered in the
 Hist. of Cambridge. In his Second Book of his *Novum*

* In the Lansdowne Collect. of MSS. (from original Letters in Queen Elizabeth’s reign) he is called Warden of Winchester, and Queen Elizabeth’s Conjuror; there is also a Petition of Dee’s to James I. and the Parliament, that he might be put on his trial, on the injurious charge that had been brought against him, for dealing with evil spirits.

† Privileges, p. 44.

‡ Privileges, &c. pp. 161, 162.

Organum, de Interpretatione Naturæ (so called from Aristotle's Book de Interpretatione) he introduces a long series of aphorisms, for the examination of physics: here he moved more as a philosopher: but that his great mind might have more ample room, he erected for himself a new world, called *Novus Atlas*; and he moved in that both as a philosopher and poet; selecting spots the most favourable to his operations; piercing into the most secret recesses of nature; bringing out her choicest treasures, as subjects for experiment; and fabricating, at his own pleasure, instruments and machines to assist his progress;—till, through the regions of imagination and speculative philosophy, he thought he had reached the land of reality: “*Finis Foundationis nostræ, said he, est cognitio Caussarum, et motuum interiorum in natura, atq. terminorum imperii humani prolatio ad omne possibile:—Apparatus autem et Instrumenta hæc sunt. Habemus,*” &c. &c. *

But, though Bacon's writings were so well received at Cambridge, it should seem, that Aristotle, for several years after their publication, had some influence in our Schools and Colleges: for an edition of *Burgersdicius* was published at Cambridge some years after Bacon's works were known; and all *Burgersdicius's* Theses are formed either from Aristotle, or his more *modern* interpreters†.

Descartes (born in 1596) flourished between the time of Bacon and Newton‡. Though it does not appear, that he

* Bacon's *Novus Atlas*.

† — non antiquos illos Græcos et Arabes, et Latinos Interpretes, Aphrodisæum, &c. qui autoritatem habent ab antiquitate; sed Doctores Conimbricenses, Zabarellam, Pererium, Toletum, aliosq. *novos* Scriptores. *Burgersdicius*.

‡ Sa Philosophie ne trouva pas moins d'obstacle en Angleterre, et ce fut ce que l'empêcha de s' y fixer un voyage, qu'il y fit—A peine les Universités s'étoient elles soumises à la doctrine de Descartes, auqu'il elles n'avoient pas voulu d'abord sacrifier Aristote, qu'il a fallu l'abandonner pour Newton. *Dictionnaire Historique. Tome 4. Descartes.*

met with such a reception in England as he counted on, yet his writings were soon very favourably received here; for Whiston says, when he returned to College, after taking orders, to pursue his mathematical studies, the Cartesian Philosophy was alone in vogue*: but it was soon compelled to yield. Bacon held the light, which Newton followed; and both Aristotle and Descartes were at the same time dispossessed of the authority, which they had obtained in the Schools, by Newton.

Having spoken of Aristotle both here and in the Hist. of Cambridge, and of Bacon's opposition to his writings, it may not be out of place, and perhaps it will be but fair, to add, that Aristotle still finds a strenuous advocate among the moderns; for Mr. Thomas Taylor (not indeed a Cambridge man) has lately published a Translation of all Aristotle's Works, and a Defence of his Doctrines.

This, too, may be no improper place to observe, that in Vol. I. p. 191, of my History, at the bottom of the page (in the text), I have improperly spoken of the MAGNA INSTAURATIO, as though it were the same work as the Novum Organum; whereas the Novum Organum is but a *part* of that great work.

H. p. 191, l. 15. *Impostures.*

Logic, Metaphysics, and Theology, may each, by help of the *volatile spirit*, called Sophistry, be converted into impostures, and logic itself become the greatest imposture of all: but there are two species of imposture, of the more *sensible* kind; which having been alluded to in our Hist. as making a part of our old literature, yet without being sufficiently characterized, it may be proper to notice more particularly here; I mean, Astrology and Alchemy.

Astrology, which properly signifies the Doctrine or Science of the Stars, anciently formed the two branches, now

* Whiston's Memoirs of his own Life and Writings, Vol. I. p. 36.

called Astronomy and Astrology; for these two comprehended the ancient Astronomy, then called Astrology. The two branches now are quite separated, Astrology, natural or physiological, as well as judicial or judiciary, being almost generally abandoned by men of science.

“Astrology led men to consider the heavens as one great volume, wherein God had written the History of the World, and in which every man may read his own fortune and the transactions of his time*.” It superadded the power of foretelling future events, and of calculating nativities; it professed to reveal the hidden nature, and influential effects in stones, plants, trees, and, in short, all parts of nature, from the stars; and by persons, to whom, unfortunately, the laws and order, and course of the stars, were unknown. Above all, it professed, by the use of some cabalistic names for the Deity, to possess a more immediate and mysterious access to him, and to derive from it power over the stars, angels, and demons†: and by a strange intermixture of religious formularies and ceremonies, accompanied with the absurdest practices, carried superstition, imposture, and impiety, to the greatest height. Certain it is, that some of the most learned men of their time, both of Cambridge and Oxford, gave into these practices: the presumption, therefore, is, that in some cases they yielded, as other learned

* Dr. Hutton's Mathematical Dictionary.

† Hence one of our old poets:—

As Indian Moors obey their Spanish lords,
So shall the spirits of every element
Be always serviceable to us three:
Like lions shall they guard us when we please;
Like Almain Rutters, with their horsemen's staves,
Or Lapland giants trotting by our sides:
Sometimes like women, or unwedded maids,
Shadowing more beauty in their airy brows
Than have the white breasts of the Queen of Love.

MARLOWE'S DOCTOR FAUSTUS, in *Lamb's Specimens of English Dramatic Poets*.

men have done in other things, to the prejudices of mankind; and, in some, to the former notions superadded a little of their better light, which served but to spread a glory over the rest. It is unnecessary to account for these matters; I only state them; and one specimen will do: for numerous are the MSS. which are in our public libraries on this subject.

Among the MSS. in the Lansdowne Collection, in the British Museum, are two MSS. entitled "*les vrais Clavicules du Roi Solomon.*" They are translations into modern French: but they are said to have been written originally by King Solomon; and one is prefaced with an Address to his Son Roboam, on the bequeathing to him this sacred volume. It was translated, we are told, by Rabbi Abagnazer, into Latin, and that, on the destruction of the Jews of Arles, in Provence, it fell into the hands of the Archbishop of that place, who caused it to be translated into French. Thus much for its History.

The performance of all that is required in this sacred volume does not imply any knowledge of what is now called Astronomy; but consists, in the adaptation of the names of the planets to the days of the week; in the drawing of lines, and magical circles, and the application of the occult names of the Deity, and Cabalistic signs in certain places in their magical circles; in *charms*, *talismans*, solemn preparations, and awful ceremonies, closing with prayer, and bringing the disciple into complete subjection of soul: the Psalms of David, interspersed in this volume, and the Athanasian Creed, with which it closes, are formed into charms and talismans. One of the MSS. begins as follows:

Solomon, Fils de David, Roi d'Israel, a dit, que la commencement de notre Clef est de craindre Dieu, de l'adorer, et de l'honorer avec contrition et l'invoquer dans toutes les choses que nous voulons operer et faire. Quand tu voudras donc acquerir *la connoissance des sciences et des Arts Magiques*, &c. *Les vrais Clavicules du roi Solomon.* MS.

The following passage will shew, that a single clause in the Athanasian Creed possessed great power over the *éléments* ! —Quand le tonnere et la foudre s'éleveront, prenes le Symbole de St. Athanase dans votre mains et le lises jusq. a, "Sans que les Personnes soient confondues" et aussitot ils seront dissesses, et si vous le lises sur une malade avec trois *pater*, et trois *ave*, il sera delivra et gueri par la vertu du Dieu.

It was usual, on these solemn occasions, for the *master* and the *disciple* to take with them into their holy retreat the *Hebrew Psalter* and *New Testament*, and the more akin to their mysteries, because they could not read them.

Then haste thee to some solitary grove,
And bear wise Bacon's and Albanus' works,
The Hebrew Psalter, and New Testament;
And whatsoever else is requisite
We will inform thee, ere our conference cease.

MARLOWE'S DOCTOR FAUSTUS.

Chymistry, properly so called, is the science which teaches the analyzing or dividing of material substances by fire. Alchemy was the art of purifying metals, or transmuting one less, into one more, perfect, as into gold or silver, principally into gold; and of extracting the spirits of minerals and plants; an art accompanied with magical and astrological matters, and, therefore, it may be presumed, an art, not as being, *ministra naturæ*, but as the contriver of tricks and juggles, or strange resemblances, countenanced and accredited by superstition and fraud. The former is the peculiar boast of the moderns; the latter was much practised (though the word is of a later origin) by the Arabians and Ægyptians; and Magic, in different forms, by the northern as well as eastern nations*.

Dr. Wilkins, as he, by his authorities produced, renders it

* Maimonides More Nev. L. 3, c. 29. Stanleii Hist. Philos. Orient. L. 1, c. 27—30. Scefferi Lapponia. c. xi. de Magicis Lapponum.

highly probable, not to say certain, that the ancients had the means of applying the mechanical powers to an extent now impracticable by us * ; so does he maintain, that those *subterraneous lamps*, which, as related by credible historians, kept burning for many hundred years together, were preserved by some chymical art, now lost, of purifying and de-fæcating the oil. These, and other things of the like kind, may be seen in the second part of Bishop Wilkins's *Mathematical Magic*; and Dutens, who is in the habit of asserting more roundly, and of being more copious in his quotations, goes the length of saying, " that the ancients not only " knew all of chymistry that we do, but had such insight " into it, as we have not at present †.

Chymistry, however, may, with propriety, be called at least the boast of the moderns; for even Borrichius, the advocate of the ancients, as quoted by Dr. Wotton, admits, that Hippocrates, Aristotle, and Galen, knew not how even to make rose-water ‡. The applications of the various chymical preparations were unknown till the time of Basilus Valentinus and Paracelsus: antimony, and some other of the metals, were unknown to the ancients; as, for certain, were all the gases: these latter, with their properties, being ascertained by the experiments of Priestley, Schule, Cavendish, Lavoisier, Bertholet, and others §.

Taking, however, Alchemy in the sense laid down above, we must conclude, both by the course pursued, and the

* To what Bishop Wilkins says, about the mechanic attainments, I take leave to add what the acute Mr. Northmore, late of Emmanuel College, says, of the Telegraph, which was certainly known to the Greeks: an account of it is given by Rollin, in his *Ancient History*, from Polybius. Mr. Northmore observes, " that Polybius gives an accurate account of a *nocturnal Telegraph*, invented by Cleoxenus, or Democlitus. *A Quadruplet of Inventions*, 2nd ed. by T. Northmore, Esq.

† Dutens's *Inquiry into the Origin of the Discoveries attributed to the Ancients*. Part III. Ch. 5.

‡ *Reflections on Ancient and Modern Learning*, p. 185. Ed. 1694.

§ Aikin's *Dictionary of Chymistry and Mineralogy*. *Articles—Antimony, Gas.*

event, that it possessed much of imposture; for, as professed in this country (and we have to do only with that), it was practised in secret, the *adepts* being bound by oath * to concealment; and hence it was called *the occult art*: it was conducted with all the cabalism and mysticism of superstition, the grand instrument of deception in all ages; nor, after vast professions, did these philosophers, in a single instance, realize a grain of gold; for the philosopher's stone was never found out; the *fixed volatile*, that portion of the *divine, universal spirit, to be fixed in a transparent body*, was never procured; and gold, youth, health, and immortality, all vanished, like a South-Sea dream; while the Alchemist, though several centuries had been employed in maturing the great secret, instead of growing rich, turned out a vagrant, a beggar, and "lousy lout," the sport of punsters, and the laughing-stock of the stage.

A cheater and his punk——

Much company they draw, and much abuse,
In casting figures, telling fortunes, news,
Selling of flies, flat bawdry, with the Stone;—
Till it and they, and all in fume are gone.

Ben Jonson's Argument to, the Alchemist.

It may be added, that natural magic, and necromancy, and witchcraft, have an alliance with alchemy, being all influenced by extractions from plants and minerals, mixtures of medicinal compositions for potions and philters; and, that alchemy, as its name imports, proceeded from Arabia, that country of the Gay Science, called, Romance †.

* So says the famous Cornelius Agrippa, who had himself been sworn. He observes—"Many things I could say of this art, to which I am no great enemy, were I not sworn to silence, a custom imposed upon persons newly initiated therein, which has been so solemnly and religiously observed by the ancient writers and philosophers, that there is no philosopher of approved authority, or writer of known fidelity, who hath in any place made mention thereof." *Vanity of Arts and Sciences.*

† Mons. Huet's Treatise of Romances.

It will be now asked, did alchemy ever make a part of academical learning at Cambridge? And the answer must be, no. Chymistry, in any form or name, is not mentioned in Q. Elizabeth's Statutes (though the other branches of literature are, and the authors to be read in each), nor in any other ancient Statutes: and, though there appears the name of Cardan, who was a great alchemist, it will be found in reference only to arithmetic: academical lecturing in alchemy, indeed, there could not be; for what was to be so studiously concealed, could not be publicly taught.

But alchemy and astrology were much studied both at Cambridge and Oxford, in the middle ages; and later down the celebrated Friar Bacon of Oxford*, and John Dee of Cambridge, each, perhaps the most extraordinary personage of his age, were deep in the *occult art*. Much of science they unquestionably possessed beside; and with their alchemy, no doubt, intermixed much that now bears the pure name of Chymistry.

* Though Roger Bacon was of Oxford, yet I cannot forbear adding a word or two more of him immediately connected with astrology and alchemy. He was born at Ilchester, in Somersetshire, in 1213: a man he was of uncommon genius, and conversant in the sciences as well as the languages, far beyond the times in which he lived. Brucker observes of him, "that he was master of many curious processes in chemistry, and would doubtless have produced greater discoveries in this branch of science, had he not been drawn aside from the path of true science by the philosophical Ignis Fatuus, which led the philosophers of this time to attempt the transmutation of inferior metals into gold †." He had great acquaintance with mechanics, statics, and optics: his mathematical and astronomical knowledge led to discoveries which occasioned the reformation of the Gregorian Calendar. He was acquainted with the use of gunpowder. He attempted to square the circle; and to his skill in what was called Natural Magic, he added that of judicial astrology; and Natural Magic he defend-

† Dr. Enfield's Hist. of Philosophy, as abridged from Brucker, vol. ii. p. 377.

Some readers, while on this subject, perhaps, would be satisfied and pleased with the observations of Dr. Johnson,

ed* to a certain extent, as did Lord Bacon, though in a way very different from that laid down in books of magic †.

That he should have been charged with holding converse with evil spirits, and brought to answer the charge before the Pope, and imprisoned, is not surprising, in an age when, as Anthony Wood expresses it, "it was believed that no one would acquire the learned languages, but for the purpose of holding secret converse with dæmons; when the best property of a circle was, that it had the power to exclude from it an evil spirit; and when the angles of a triangle could inflict a wound on religion." But intercourse with evil spirits he never avowed; and he has been defended from the charge by Selden, and Bayle though against his own countrymen; and Bale himself, a violent and bigoted writer, though he had imputed such converse to Bacon, retracted the charge.

No doubt, much of his ingenuity consisted in what is called mathematical magic, or a peculiar skill in discoveries and inventions, made by his knowledge of the mechanical powers; yet, to say nothing of the head of brass, which he was said to have made, and holden converse with, and other things of the fabulous kind, if he maintained (as John Pic de Miranda says he read in a book of Bacon's) that a man could become a prophet, and foretell future events by means of an alchemist's mirror, composed according to the rules of perspective ‡, provided he was under a good constellation, and kept his body temperate by chymistry, he deceived. He says of astrology—*Voluit Deus, res suas sic ordinare, ut quædam, quæ futura præviderit vel destinaverit, rationabilibus per planetas ostenderentur.* Ibid. p. 156.—How much this sort of subjects was formerly pursued by our academics, may be inferred from the great variety of writings that lie in our libraries on them. Friar Bacon wrote besides on every branch of literature: but of the list made out by Leland, the presumption is, that not half of them were written by Bacon, who has been similarly circumstanced with Wickliffe, in having many works ascribed to him that were written by his followers. See S. Jebb's Preface to the *Opus Majus*.

The *Vita Johannis Dee* (by Dr. John Smith) is curious, and bears honourable testimony to the character of Mr. Dee, but a very different one to

* In *Libro de Utilitate Scientiarum*, MS. as quoted by Anthony Wood, *Hist. & Antiq. Lib. I.* pp. 138, 139.

† *Advancement of Learning*, p. 204. Philip Mallet's edition.

‡ As quoted by Bayle, *Dictionnaire, Hist. & Crit. Article, Roger Bacon*.

prefixed to Macbeth; where he deemed it proper to apologize for Shakespeare, in conducting the machinery of his witches, (and it will apply equally well to his Faery-Machinery, in the *Midsummer's Night-Dream*) which he does, by examining "the genius of his age, and the opinions of his contemporaries."

that of his confident Kelly. For more concerning Mr. Dee, see our *Hist. of Camb.* Vol. II. p. 293.

Roger Bacon also speaks of making astronomical tables, in which all the motions of the heavens might be certified from the beginning of the world to the end; et tunc, he says, omni die possemus considerare in cœlo causas omnium, &c. *Opus Majus*. So that he was probably in the habit of using a little duplicity, or, in accommodation to the genius of the times, of adopting, occasionally, something of the Professorial language, Si populus vult decipi, decipiatur.

Our John Dee, of Cambridge, who avowedly himself held converse with spirits, wrote an apology for Roger Bacon, against the charge of his holding converse with the devil*; and there is a most singular vindication of Mr. Dee, in the preface of a work, written by the learned Meric Casaubon (in 1659), himself a great believer in Angelography, Demonology, &c.

The *Opus Majus* of Bacon is considered a very extraordinary work. Dr. Sam. Jebb, formerly of Cambridge, who published a fine edition of it in 1733, says, in his Preface, Quæcunque vero nova ad Scientiarum Augmentum Baconus unquam excogitaverat, ea omnia fere in hoc opere dispersa legebantur. The great principle (which, however, it does not seem, that either he, or his disciple, ever could realize) was this: Illa Medicina (the Elixir †) quæ tolleret omnes immunditias et corruptiones metalli vilioris, ut fieret argentum et aurum purissimum, æstimatur a sapientibus posse tollere corruptiones corporis humani in tantum, ut vitam per multa sæcula prolongaret, *Opus Maj.* p. 471. Jebb Edit.

* In his Dedication to his *Propædeumata Aphoristica*, as referred to by Bayle.

† This Elixir, however, was never made, though he gives a receipt for making it, in his *Mirror of Alchemy*.—Speaking of one of his operations, he says—this secret is to be kept more secret; and again, if any thing does not succeed according to the experiment, it will be owing to something wrong in the process. I here quote his sense, though not his very words, not having at present his "*Mirror of Alchemy*" before me.

But as to Astrology and Alchemy, they have had their day, and gone to rest. Those who now look into *cunning books*, as curious persons may now and then from love of novelty, and in remembrance of ancient days, are not likely to become conjurors: in our Universities the charm is quite dissolved. Astronomy, disengaged from astrology, shines with a greater splendor, and with her proper majesty: Chymistry, too, has claimed for itself every thing that is useful for arts and manufactures; but as to Alchemy, in Syllabuses of Lectures at Cambridge, and the most approved modern Dictionary of Chymistry, there is not found a place even for its name*.

H. p. 204, *Mathematics and Algebra*.

As Algebra is properly a sort of more general arithmetic, represented by signs and letters of the alphabet (but perhaps so called from the name of the Arabic inventor, or from an Arabic word, meaning by eminence, *the excellent*), as well as numerical figures, and applied by mathematicians in their problems, both geometrical and arithmetical, being called emphatically *Arithmetica Universalis*, it forms a part of mathematics; and, therefore, for *mathematics and algebra* should rather be substituted "*pure mathematics, and the mathematical principles of natural philosophy*," after the title of Sir Isaac Newton's *Principia*.

H. p. 194. *Metaphysics*.

For Metaphysics I have not thought it necessary to form a distinct chapter. Formerly it was considered as a subject distinct from matter, individual and common matter, *non sola ratione, sed re ipsa*: I prefer Kant's idea of it, as, *Critica*

* In Professor Farish's Syllabus of Lectures, and Mr. Aikin's Dictionary of Chymistry, there is no article on ALCHEMY.

Rationis puræ speculativæ, circa cognitionum originem, certitudinisq. secundum objectorum varietatem differentiam specificam. This idea of metaphysics seems to keep in view Bacon's notion of it (distinct both from what he calls *Philosophia prima*, and *Theologia*, both natural and revealed), as a branch "or descendant of natural science; taking metaphysic for that which is abstracted and fixed, and contemplating physis as that which is merely inherent in matter, and transitory;" and further, "as handling that which supposeth in nature a reason, understanding, and platform, while physis, that which supposeth in nature only a being and moving." For this view of it will comprehend matter in its specific differences, as well as mind, with its essential properties, and distinct affections, as perception, judgment, memory, willing, with Love, Hatred, Hope, Fear, and the like. In short, as Mr. Locke's *Essay on the Human Understanding* is a sort of metaphysical treatise, proceeding much on Newton's and Bacon's principles as applied to physical science, I thought it sufficient, with what is elsewhere said on Metaphysics, to refer to Mr. Locke's *Essay on the Human Understanding*, being, as well the best exemplification of those principles, as the standard book at Cambridge; and for Logic, to refer to Duncan's *Treatise* (though Watts's is sometimes used), as being the summary, formed from Locke, and most favourably received at Cambridge.

Sir Isaac Newton is a person whom some have, from the beginning, almost idolized, and whom those who differed from him have yet always held in the greatest respect: for, though his philosophy now reigns in the schools, still there have been some, and Cambridge men, who from the beginning did not agree with him in all particulars.

Mr. John Aubrey, to whom, in a few instances, I acknowledge myself indebted, and who was Pioneer General to Mr. Anthony Wood, has noticed some interviews and letters between Sir Isaac Newton and Mr. Rob. Hooke, from which it appears, that Newton received some hints from

that eminent mechanic, on which his great genius knew how to improve. And Aubrey, in a manner equally coarse and untrue, exclaims against Sir Isaac Newton as having acted dishonourably by dropping the name of Hooke in the case alluded to*.

* *Letters written by eminent Persons of the 17th and 18th Cent. by John Aubrey, Esq. now (1813) first published from the Originals in the Bodl. Library and Ashmolean Museum, Oxford. Vol. II. Part I. p. 403—406.* On mentioning this to my learned friend, Mr. John Hammond, of Fenstanton, Huntingdonshire (being then on a visit to him), he immediately referred me to Newton's Principia (Sect. 2, Scholium, p. 45), where Hooke's name is mentioned as having made distinct collections on the subject alluded to—*ut seorsum collegerunt etiam, nostrates Wrennus, Hookius, & Hallæus*: there will be found a few remarks in the Gentleman's Mag. (Jan. 1816) on Aubrey's Letter.

I must here further observe, that Sir Isaac Newton *could* have had no wish to conceal what was known to all the learned of his time, as, according to Aubrey's narrative, Mr. Hooke's (of 1678) own account to Newton, and Newton's answer to Hooke, were read before the Royal Society: and, further, Mr. Whiston, in "Memoirs of his own Life and Writings (Vol. I. pp. 35, 36), relates the process of Sir Isaac Newton, in reference to his Theory, as he received it from Newton himself—wherein the latter speaks "of the Postulatum that had been thought of before, that the Power of Gravity might decrease in a duplicate proportion of the distances from the Earth's center." On which subject, being at first somewhat disappointed, he returned to it again, after receiving some new light with fresh conviction.

Anthony Wood has admitted Aubrey's Account of Mr. Hooke into his Ath. Oxon. (Vol. II. p. 1039) but without his reflections, or regard to his raw appeal: "Mr. Wood! this (alluding to what he had said of Hooke) "is the greatest discovery in nature, that ever was since the world's creation. It never was so much as hinted by any man before †."

† Which, again, is not true. The famous Leibnitz found out the very same law of Gravitation, by which the Planets are retained in their Elliptical Orbits, namely, of being reciprocally proportionate to the square of the distance from the focus, about which the revolution is made. Green's Principles of Nat. Philosophy, p. 72; for which he appeals to Dr. Gregory's Astron. Prop. 77, L. 1. The only difference was, that Leibnitz proceeded on the supposition of Vortices harmonically circulating about the sun; Newton on the Hypothesis of a void and immoveable Space.

But, as an observation was made in the History of Cambridge, that some Cambridge men *differed*, in several particulars, from the Newtonian philosophy, it may be proper to bestow on it a little illustration in this place, accompanied, too, as it will be, with a little more of biographical notices.

Dr. Rob. Green, then, published the Principles of Natural Philosophy, in which he aims to shew the insufficiency of the present systems (meaning thereby the Cartesian and Newtonian), to give us any just account of the Sciences, and the necessity there is of some new principles, in order to furnish us with a true and real knowledge of Nature. Cambridge. 1712.

I have only read the Preface and Table of Contents (which are themselves copious), and here and there glanced my eye on a few topics handled in this volume, which is of considerable extent. But Dr. Green maintained there is neither a vacuum, in the sense of the moderns (Newton, Raphson, Keil, &c.) nor a Plenum, in the sense of Descartes—he held some peculiar notions on Gravity—he maintained also, and offers proof, of the possibility of squaring the circle. He examined also various other doctrines that are comprehended in Sir Isaac Newton's Philosophy, as that of Sound, Light, and Colour, the Rainbow, Fluids, &c. He thought that the new systems tended to undermine the authority of Revelation, in which he appears to have been a sincere and zealous believer. Rob. Green, whose name I have just mentioned elsewhere (Hist. Camb. Vol. II. p. 55), was Fellow, and, I suppose, Tutor of Clare Hall (for he makes honourable mention of two of his pupils, who copied his MS.), A. M. 1703. D. D. Com. Reg. 1728.

Mr. Hen. Lee, a Fellow of Emmanuël College, had, on the same ground, a few years before (viz. in 1702), opposed Mr. Locke's Essay on the Human Understanding, in a large volume, containing Notes on each Chapter of that great work. He does not indeed directly oppose Sir Isaac Newton; but Dr. Green opposed Mr. Locke's Theory on the

Mind, very firmly : and both Green's and Lee's book has the same end in view, in attacking that great admirer and follower of the Newtonian Principles.

Previously to these two might have been mentioned Dr. Henry Moor, and his followers ; for, though he died the very year Sir Isaac Newton's Principia was published, yet he left behind him *some prodigious admirers* of his doctrines. Even Whiston, whose words I borrowed, left him with, Sic obiit divinus ille Philosophus Cantabrigiensis. See Whiston's Memoirs of his own Life and Writings, Vol. I. p. 24. Dr. Moor's favourite philosophical doctrine was the *Spiritus Naturæ*, which is the same as the Anima Mundi of Plato, and other doctrines, not more congenial with the Newtonian Philosophy, arising from his Cabalistic Theology and Philosophy.

Notice also was taken of Mr. Parkhurst (Hist. of Camb.) and his Hutchinsonian Doctrines of Eloheim, Fire, Light, and Water, the Material Trinity. Mr. P. was a Northamptonshire man, and Fellow of Clare-Hall: he appears to have been a most upright, conscientious man*. But Mr. Hutchinson himself was of Oxford ; and his philosophy has met with most encouragement there: Dr. Patten, Bishop Horne, Mr. Jones (who wrote his Life), Mr. Romaine, &c. were all zealous Hutchinsonians, and of Oxford. But it is well known, that Mr. Hutchinson's Mosis Principia was opposed to Sir Isaac Newton's Principia ; and as Mr. Parkhurst's writings maintain the same doctrines, and Mr. Park-

* In proof of which I must take leave to mention, that by the death of an elder brother he became possessed of handsome property, and with it of the patronage of a living which he did not present to himself, as he might have done, nor advertize for purchasers, as some gentlemen would have done, with intimations of its being in a fine sporting country, near a fashionable watering-place, &c. He inquired after a gentleman who had a large family, and some principle, by whom he knew would be faithfully discharged the duties of the clerical profession.

hurst was a Cambridge-man, it fell in the order of my work to notice him here.

Dr. Wilkins, author of the *Voyage to the Moon*, and a work entitled “*Mathematical Magick*,” or the Wonders that may be performed by Mechanical Geometry (allowed to be an ingenious, if not a solid, work), was contemporary with Sir Isaac Newton, though the above works were first printed several years before the *Principia*: but so singular a work as the *Mathematical Magic* must not be passed unnoticed in this brief account of Theories.

Dr. W. was Master of Trinity College in 1668, and one of the first Registers of the Royal Society, that was founded for the express purpose of pursuing experiments in philosophy*; though his *Voyage to the Moon*, and some things in his *Mathematical Magic*, were thought by many to discredit them, and do them injury†.

Dr. W. being a great mechanic, and knowing, by his acquaintance with the writings of the ancients, that some of them had given greater effect to the mechanical powers, than any of the moderns, began to reason *consequently*, in cases, too, where he must have known he was going wrong: for he knew that what might be true to a certain height, and on known principles, could not apply to cases of unlimited height, and unknown, inconceivable distances. To speak the truth, though he was a grave, sensible man, he was taken with a little of the *Lusus Philosophicus*; for, to carry his *powers* out of nature, was to go where they could not act; unless (as indeed he speaks) the motions of his flying chariot will still be easier, as it ascends higher, “till at length it shall become utterly *devoid of Gravity*, when the least strength will be able to bestow on it a swift motion.” A poet or two might safely enough mount in this chariot, and sail about very pleasantly from one planet to another; and

* Bishop Sprat’s Hist. of the Royal Society.

† Book the 2nd, Ch. 2, of a Sailing Chariot. Ch. 7, Art of Flying.

certain it is, that Baron Swedenbourg * did ascend, and took with him one who had been formerly of St. John's College!† But no Newtonian would venture in it. Probable, however, it is, that our modern aeronauts may have been assisted somewhat in their first excursions by this ingenious and learned man; but before he can raise them to the regions of *athereal air*, both nature and art will have left them.

Besides the Theory of Sir Isaac Newton, that contemplates the great Laws of Nature in general, and the motions of the planets, there have been others proposed by Cambridge men, to account for the different appearances on the face of this terraqueous globe, and the probable issue, to the consummation of all things; such as, Dr. Burnet's *Theoria sacra*, published in 1680, and in Engl. 1709; and his, *Archæologia Philosophica, seu Doctrina Antiqua de Rerum originibus* (1692)‡; and Mr. Whiston's new Theory of the Earth, published about the year 1696. Though these Theories were not opposed to the Newtonian, and indeed Whiston says, that he laid his Book before Newton, (on whose principles it depended) and that Newton well-ap-

* See his *Arcana Cælestia*, and concerning the Earths in our Solar System, which are called Planets; and the Earths in the Starry Heavens: together with an Account of their Inhabitants, and also of Spirits and Angels there.

† See p. 63 of this volume.

‡ Dr. Thomas Burnet was a Yorkshire man. He also wrote *de Statu Mortuorum et de Restitutione Judæorum*, a posthumous work, germinating parts of his Theory, and both therefore what may be called Theoretical. His *Theoria Telluris* was criticized by Mr. Erasmus Warren, who was A. M. Christ's College, 1764 (in *Exceptions against the Theory of the Earth*), on scriptural as well as philosophical principles: but Mr. Warren and Dr. Keil both opposed the Theory, as not founded on the principles of a true philosophy. Dr. Burnet was a man of much genius: most of his works are written in Latin. He wrote also one or two small pieces, unconnected with these subjects.—The above Mr. Warren wrote a Defence of his *Exceptions*, &c. and Dr. Burnet replied, in a *Short Consideration*, &c. Prefixed to Dr. B.'s Theory, &c. is a Latin Complimentary Ode, of much merit, by Mr. Addison, written when he was of Magdalen College, Oxford, dated 1699. These verses appear, also, in the *Musæ Anglicanæ*.

proved it, yet both the one Theory and the other were opposed, in part, by one and the same man, and he a Newtonian, Dr. Keil*.

Dr. Woodward, though not originally a student of Cambridge, yet highly to be considered of in reference to it, and of whom some account therefore will be found in this volume, opposed Dr. Burnet's Theory, in an *Essay towards the Natural History of the Earth*, published in 1695; and in 1714 appeared his *Naturalis Historia Telluris Illustrata*. One writer opposed this theory in one or two points, in which he said, it was not to be reconciled to the Newtonian philosophy†.

We come, at length, to one who would seem to reject all hypotheses and theories of natural philosophy alike, Mr. Thomas Baker, of Saint John's College, of whom we have had occasion to say so much. Whether he spake from his greater depth of philosophy, or from a consciousness that it was but superficial, or in the order of his establishing his own "Reflections upon Learning, and its Insufficiency, in order to evince the Usefulness and Necessity of Revelation," let others determine. The drift of his opinions will be easily perceived by the following extracts—"It will be well (says he) if Theories be not as much out of fashion in the next age, as hypotheses are in this; for so many experiments are required to raise a Theory, that I despair of ever seeing one, that will bear the test."—And again, "another incomparable person, who has added mathematical skill to his observation upon nature, after the nicest inquiry, seems to resolve all into *attraction*, which, though it may be *true*, and *pious*, withal, perhaps will not be thought so *philosophical*‡." which latter distinction, by-the-bye, has not in

* Whiston's *Memoirs*, Vol. I. p. 44, and Burnet's *Theory*, Reply to an Examination, &c. at the end of Vol. II.

† Dr. Ward's *Lives of the Professors of Gresham College*, pp. 283, 286.

‡ *Reflections upon Learning*, 3d edit. pp. 84, 85. Without a name, but known to be Baker's.

it much of sense; nor do I think that men of piety will thank him for it; though Mr. B. may be right, in the main, for what I know to the contrary, as to the principle he wished to establish.

With these imperfect hints on natural philosophy, in addition to those introduced in the History of Cambridge, it may not be out of place to connect a few remarks on Algebra.

Cuthbert Tonstall, a native of Hatchford, in Yorkshire, first, Bishop of London, and in 1530 translated to Durham, was a person in his day distinguished on many accounts; of whom, as well as his writings, notice has already been taken, Hist. of Camb. Vol. II. p. 290. Bishop Godwin describes him as *Mathematicæ usq. ad miraculum scientissimus, ac Arithmeticæ præsertim, de qua ab eo libellus conscriptus multum celebratur**: this book (and it is the only thing that concerns this place) was the *Ars Supputandi*, printed by Pynson in 4to. in 1522: it was remarkable, as introducing a considerable improvement on Boetius's Arithmetic, that was in use before, and as supplanting it: further, it was remarkable, as being the first book that was printed in England on Arithmetic. So he is mentioned again here, merely in connexion with that change introduced by him in the *Ars Supputandi*.

Dr. Robert Record, one of the earliest public Lecturers in England on Arithmetic, and the principles of the Mathematics, and who taught them, as Wood says, both at Oxford and Cambridge, "in a way so clear to capacities, that none ever did the like before him in the memory of man," was overlooked in our History of Cambridge, though some account of him will be found in this volume, with the proper references to the *Athenæ Oxonienses* and Davies's *Athenæ*

* *De Præsulibus Angliæ*, p. 755.

Britan, where more may be seen concerning him. Dr. Record's mode of teaching arithmetic and algebra differed, of course, from that in use now, which could not have been introduced till after the time of Harriot, who, about 1615, adopted it from some general conclusions drawn from something advanced by Vieta, the father of modern Algebra: though Harriot's book was not published till after his death, in 1631.

Of the eminent Algebraists, Briggs, Saunderson, Walling, and others, who have taught in the way followed in the University since that time and the time of Sir Isaac Newton, there will also be found a short account in the proper places.

There is, however, a striking omission in regard to one eminent man, contemporary with Newton, and of his school in Natural Philosophy, and who was allowed, also, to be one of the greatest Algebraists of his time, Mr. Joseph Raphson.

Joseph Raphson was author of several books on Natural Philosophy. His book *de Spatio reali* was much commented on, though in the way of objections, by a writer just now noticed, Dr. Green. Mr. Raphson also wrote on Algebra, particularly the *Analysis Æquationum Universalis*. It somewhat differed from the way followed by other Cambridge Algebraists, but is pronounced, by very competent judges, to be far the best. There is a short notice of Mr. Joseph Raphson in Dr. Hutton's *Mathematical Dictionary*. He was of Jesus College, though he does not appear to have taken a first degree; but was A.M. by Royal Mandate, in 1692.

John Colson, A. M. F. R. S. was Plumian Professor, and Vicar of Chalk, in Kent. He was originally of no college, but, according to Mr. Cole*, was an old bachelor when he was first brought to Cambridge, through the influ-

* Ath. Cantab. p. 200.

ence of Dr. Smith, Master of Trinity Col. when he procured at first chambers in Sidney College, and gave Lectures in the Mathematics. Before he resided at Cambridge, he had been employed by the booksellers, and in conjunction with Mr. Sam. D'Oyley, Fel. and A. M. of Trin. Col. translated *The Historical, Critical, Geographical, and Chronological Dictionary of the Rev. Father Dom. Augustin. Calmet, the learned Benedictine, with Occasional Remarks.* In Professor Saunderson's *Elements of Algebra*, 2 vols. 4to. Cambridge, 1740, may be seen Professor Colson's *Palpable Arithmetic* prefixed. When a candidate for the Professorship, he was opposed by Mr. De Moivre, being then an infirm old man. Mr. Colson died aged about 80, at Cambridge, in 1760.

Francis Maseres, A.M. now Cursitor Baron of his Majesty's Exchequer, while Fellow of Clare Hall, published (in 1758) *A Dissertation on the Negative Sign in Algebra*; containing a Demonstration of the Rules concerning it: the design of which is, to remove from some of the less abstruse parts of Algebra the difficulties that have arisen therein from the too extensive use of the Negative Sign, and to explain them without considering the Negative Sign in any other light than as the mark of the Subtraction of a lesser number from a greater. The first part of the work contains the demonstrations of the several operations of Addition, &c. in the way of using the Negative Sign; the second part, the doctrine of Quadratic and Cubic Equations. In 1800 the Baron published *Tracts on the Resolution of Affected Algebraic Equations* by Dr. Halley, Mr. Raphson, and Sir Isaac Newton. This volume also contains Col. Titus's *Arithmetical Problem*; and another Solution, by William Frend, A. M. then Fellow and Tutor of Jesus College; with the Baron's *Observations on Mr. Raphson's Method of the solving affected Equations of all Degrees by Approximation.*

In 1798 Mr. Frend published his *Principles of Algebra*,

in which he opposes the received use of Negative Quantities, and impossible Roots; and from a conviction, that the language now adopted tended to confuse and perplex the science of Algebra, which is in its own nature built on the clearest principles, he tried whether every right solution might not be deduced by a mode of reasoning, to which there could be no such objection: and he thought the event answered his expectation. In his Principles of Algebra, therefore, he too has, in like manner, altered the language of Algebra in these particulars; and further, instead of using the terms quadratic, cubic, biquadratic, as applied to equations, he divides equations into classes and orders: those having only one term he makes of the first class; those having two differently affected, of the second, and so on. Again, equations capable of having only one root he makes of the first order; those capable of having two, of the second, &c.

In general, then, both these writers proceed on certain principles, in regard to the language of Algebra, different from that now adopted, conceiving that quantities cannot be less than nothing, and that there can be no subtraction of a greater number from a less; and that, as to negative roots of an equation, they are, in truth, the real and positive roots of another equation, consisting of the same terms as the first equation, but with different signs, + and — prefixed to some of them: and Mr. Baron Maseres, when making Observations on Mr. Raphson's Method of resolving affected Equations of all Degrees by Approximation, and speaking very highly of, and recommending, his Analysis *Æquationum Universalis* to young persons, in preference to the methods of Harriot, Descartes, Sir Isaac Newton, and other learned Algebraists in modern times, yet adds, that in this excellent Treatise of Mr. Raphson some difficulties occur from the doctrine of negative quantities and negative roots of equations: and, in general, both Mr. Maseres and Mr. Friend

are to be considered as joint opponents to the doctrine of *Quantitates Negativæ, seu Nihilo minores* *.

Eminent Algebraists had, no doubt, their reasons for introducing at first, and for the continuance since, of negative quantities, and impossible roots, in their solutions of Algebraic Quantities; as, that they are mere symbols; and Mr. Maclaurin and Dr. Saunderson, it is well known, undertook a formal defence and illustration of them, by comparing them to book debts. There is too, a learned French work, by a late mathematician, Monsieur Clairaut, *The Elements of Algebra*, wherein he treats on this subject, in reference to Multiplication: though, in the Appendix to Mr. Frend's *Principles of Algebra*, by Mr. Baron Maseres, there is a remark by the latter on an error in the above author, in his reasoning, where he endeavours to prove the Rules of Multiplication laid down by writers of Algebra concerning Negative Quantities.

With respect to myself, it will be understood, that I speak on this subject, Neg. Quantities, historically, rather than critically, and agreeably to my leading aim in the History of Cambridge, pursuing the way rather of variety, than of regular system, and strict uniformity.

And, as in early life, through other favourite pursuits, I paid but little attention to Algebra; and as, when I returned to it again, and, more particularly, for the purpose of inquiring into the literature of Cambridge, I found the above mode facilitated a task which I had imposed on myself,—I make no apology for publishing the following paper, avowedly for the sake of those who may have been any way similarly circumstanced with myself, and the more cheerfully, because the observations are written with as much perspicuity, as judgment.

* Newton's *Arithmetica Universalis*, p. 3.

“ A COMPARISON between the METHOD invented by LEWIS FERRARI for resolving certain Biquadratick Equations, by the Mediation of Cubick Equations, and the METHOD afterwards given by DES CARTES in his GEOMETRY for the same Purpose.

*“ Article 1. ABOUT the year 1545 a learned and ingenious Italian Algebraïst, named Lewis Ferrari, (who was a disciple of the celebrated Cardan of Milan) invented a method of resolving any biquadratick equation, in which the cube of the unknown quantity was wanting, (as, for example, an equation of this form, $rx + qx^3 - x^4 = s$,) by the mediation of a cubick equation derived from it by a train of just and intelligible reasonings, without any mention of negative quantities, or quantities less than nothing, or any other subtle and difficult, if not unintelligible, conceptions. And his invention was generally admired and adopted by mathematicians for almost a hundred years together, and was copiously explained and illustrated in a treatise of Algebra published in the year 1579 by another learned Italian, named Bombelli. But after the publication of Des Cartes’s celebrated treatise on Geometry in the year 1637, and more especially after the second edition of it published by Schooten in the year 1659, with the notes of Monsieur De Beaune (a great French Algebraïst of that time,) and with Schooten’s own learned comment on it, and those of some other eminent mathematicians of that age, this invention of Ferrari seems almost to have been forgotten, and another method invented for the same purpose by Des Cartes, and delivered in his said treatise of Geometry, was adopted in it’s stead, and inserted in almost every book of Algebra that was published after that time, and particularly in Dr. Wallis’s Algebra, Sir Isaac Newton’s *Arithmetica Universalis*, Dr. Saunderson’s Elements of Algebra, Mr. Mac Laurin’s Algebra, Monsieur*

Clairaut's *Elémens d'Algèbre*, and Mr. Thomas Simpson's *Algebra*; in which last book, however, in the second and other subsequent editions of it, we have also a description of the more ancient method of resolving these equations invented by Ferrari.

“*Art. 2.* This adoption of Des Cartes's method, and rejection, or neglect, of that of Ferrari, has always a good deal surprized me; because Ferrari's method of resolving these equations has always appeared to me to be much clearer and easier to understand than Des Cartes's method, and not at all more difficult to practise, as the arithmetical operations which are necessary to be performed in order to obtain the root of any given numerical equation of the proposed form to a given degree of exactness, are nearly the same in both methods. And the only circumstance that I can conceive to have been the ground of this preference given to Des Cartes's method, is, it's connexion with the doctrine of *the generation of equations one from another by multiplication*, upon which it is entirely founded. For this doctrine of the generation of equations by multiplication (which was invented by the famous English Algebraist, Thomas Harriot, in the beginning of the 17th century, and was published in the year 1631 in the edition of his celebrated Algebraical work, intitled *Artis Analyticæ Praxis*, given by his friend Warner ten years after Harriot's death), was received by the mathematicians of that age with great approbation, and was very generally adopted by them, and continues still in the same degree of favour with most of the Algebraists of the present times. And therefore, when Des Cartes published his method of resolving biquadratic equations of the aforesaid kind, (or in which the cube of the unknown quantity is wanting) which is founded on this favourite doctrine, that circumstance may probably have been the cause of it's being so generally adopted by mathematicians in preference to the more antient method of resolving those equations that had been invented by Ferrari. This, however, was, in my

opinion, no just ground for such a preference; because this very doctrine of the generation of equations one from the other by multiplication, though it has been so eagerly and so generally adopted by writers on Algebra as a wonderful improvement of that science, has, in reality, proved a detriment to it, and has been a great obstacle to it's being more generally studied and better understood, by introducing into it a prodigious deal of subtlety, obscurity, and perplexity, from which it had before been free. It is owing to this very doctrine, and to that of *negative quantities*, or quantities *less than nothing* (which is nearly connected with it), that Algebra has sunk from the dignity of a science, or object of the understanding and reasoning faculty, to the condition of an *art*, or *knack* of managing quantities by the eye and the hand, with little or no interference of the understanding, as is well expressed by the following words of Des Cartes, in his Dissertation *De Methodo*, page, 11, where, speaking of the state of the different sciences and branches of knowledge cultivated in Europe when he began to study them, he says of Algebra, *Algebram verò, ut solet doceri, animadverti certis regulis et numerandi formulis ita esse contentam, ut videatur potius Ars quàm confusa, quàm Ingenium quodammodò turbatur et obscuratur, quàm Scientià, quàm excolatur et perspicacius reddatur.* This opinion, which is so happily expressed in these words of Des Cartes, I take to be perfectly true; though I think at the same time that Des Cartes himself may be justly charged with having increased this very obscurity, for which he censures the books of Algebra published before his time, by adopting this doctrine of Harriot, and founding on it his own new method of resolving biquadratick equations, which derives the greatest part of the obscurity which belongs to it, from the circumstance of it's being grounded on that doctrine.

“As I have ventured to express my disapprobation of this celebrated doctrine of the generation of equations one from another by multiplication (which was invented by Harriot,

and adopted by Des Cartes and most other writers of Algebra since his time), as tending to change Algebra from a science, or object of the understanding, into an art, or knack, to be conducted by the eye and the hand with little interference of the understanding, I will here cite, in support of this assertion, the following words of *Mons. Montucla*, the learned author of the *Histoire des Mathématiques*, who was a great admirer of this doctrine which I condemn, and who mentions this very effect of it as a great improvement of Algebra, which I consider as a degradation of it. His words, however, prove the truth of the fact which I have alleged; and the rest is only a difference of opinion between us as to what should be considered as constituting the merit of Algebra, namely, whether it should be perspicuity in the ideas and the reasonings used in it, or the facility and dispatch, with which, without understanding the several processes we make use of in the investigation, we can arrive at the solution of any mathematical question that we wish to solve. The words I allude to are as follows. *La principale cause qui rend l'analyse ancienne insuffisante dans des questions d'un certain ordre, est son assujettissement nécessaire à une suite de raisonnemens développées. Si l'on ne peut les suivre qu'avec peine, à plus forte raison les peut on former sans une contention extrême d'esprit, sans des efforts extraordinaires de mémoire et d'imagination. Faut-il donc s'étonner que la même méthode qui dans certaines questions présente une clarté lumineuse, devienne obscure et impraticable dans d'autres, où la complication des rapports est fort supérieure.*

“ *Le premier pas à faire pour mettre l'analyse en état de surmonter ces difficultés, étoit donc d'en changer la forme, et de soulager l'esprit de ce fardeau accablant de raisonnemens. Rien de plus heureux pour cet effet que l'idée qu'on a eu de réduire ces raisonnemens en une sorte d'art, ou de procédés techniques qui, après les premiers pas, n'exigent plus aucun travail d'esprit.* See *Montucla's Histoire des Mathéma-*

tiques, 1st edition in the year 1758, vol. 2, book 2, sect. 1, page 75. The author here commends the new discoveries and contrivances of modern Algebra (amongst which he reckons this doctrine of the generation of equations one from the other by multiplication, invented by Harriot, as one of the most useful), "because they relieve the understanding from the oppressive burthen of successive reasonings, which were necessary in the former methods of solving Problems, and convert those reasonings into a sort of art, or set of technical processes, which, after a few of the first steps of the investigation, require no further exertion of the understanding." This is the very thing that I have asserted above of these discoveries and contrivances of modern Algebra: only, instead of praising and admiring them on this account (as Mr. Montucla does), I blame them, and lament their introduction, and wish them to be discarded from Algebra, that it may again become a science, and proceed by the exertion of the understanding, or reasoning faculty, instead of these technical processes which have been invented, according to Mr. Montucla, for the purpose of relieving us from the fatigue of thinking.

"When these two unfortunate, though much-applauded, inventions of modern Algebräists, the doctrines of Negative Quantities, and of the Generation of Quadratick, and Cubick, and other higher, Equations, from simple Equations by Multiplication, shall have been totally discarded from Algebra, and not before, we may expect to see it become a clear and easy science, that will be considered, by men of a just taste for accurate reasoning, as an amusing and inviting subject of contemplation, instead of being an object of their aversion and disgust, on account of the unsurmountable difficulties with which it is now surrounded. And then, and not before, we may, with propriety, apply to it the three following elegant Latin verses of Milton, in his Epistle to his Father, which are by Milton applied to science in general, but which, in such a case, would be peculiarly well-suited

to the science of Algebra, when the clouds that obscured it had been thus removed :

*Dimotâ-que venit spectanda Scientia nube ;
Nuda-que conspicuos inclinât ad oscula vultus,
Ni fugisse velim, ni sit libâsse molestum.*

“ *Art. 3.* I have already observed, that Mr. Des Cartes's method of resolving biquadratick equations in which the cube of the unknown quantity is wanting, is much less clear and easy to understand than the former method that had been invented by Lewis Ferrari for the same purpose : and I believe, that this is owing to the circumstance of it's being built upon the above-mentioned obscure doctrine of the generation of equations one from another by multiplication, invented by Harriot and adopted by Des Cartes. But, whether it be owing to this circumstance or to any other, this method of Des Cartes appears to me to be much inferiour in point of clearness and elegance to Ferrari's method, or much less fitted to satisfy the mind of a lover of simplicity and perspicuity in investigations of this nature. This opinion, however, may, perhaps, appear to many persons very singular and bold, seeing that so many eminent Algebrâists have adopted Des Cartes's method : and therefore I will endeavour to support this opinion by comparing the two methods with each other. And, as the fairest way that I can think of for making this comparison, I will take one of the biquadratick equations to which these two methods relate, to wit, the equation $rx + qx^3 - x^4 = s$, and resolve it in a very full and distinct manner by each of these methods successively, to wit, first, by Ferrari's method, and afterwards by that of Des Cartes ; to the end that we may be able to perceive distinctly which of the two methods is the clearer and easier to understand,” &c.

See further, TRACTS ON THE RESOLUTION OF CUBICK

AND BIQUADRATICK EQUATIONS. By FRANCIS MASERES, ESQ. F.R.S. and CURSITOR BARON OF THE EXCHEQUER.

H. p. 185. *Theological Literature.*

As in the old schools they were so apt to intermix their Ethics with their Theology, as to make it rather difficult to consider them apart, and as, at the same time, Ethics or morals, even when considered by itself, comprehended also what Aristotle calls the Great Morals, relating not merely to the private, but the public, or civil, man; on the one side, being a little perplexed, on the other, too comprehensive, for our present purpose, I thought it best, not to enter on Ethics, or at least not to speak of it under a distinct head: still, what concerns all, and goes beyond the Schools, lays claim to a little additional and more general notice, in these my Additions.

It is usual, in treating of this branch of Philosophy (for such it is), when speaking of the ancient Schools, to notice Socrates, as first calling Philosophy from her speculative heights to the more sober, practical purposes of life; and Plato, as his copy. Their mode of philosophizing consisted not in asserting, or systematizing, but in denying, sparring, as it were, and questioning; so as to make the inquirer answer his own questions, and sometimes, ense suo seipsum jugulare. Plato's Dialogues are considered as admirable specimens of this moral, called, from the great moralist, the Socratic, mode of reasoning.

As Plato was Socrates's disciple, so was Aristotle Plato's; and if, in some other matters they differ, they do not materially or essentially in morals—though Aristotle was more close and systematic, and intermixed less of divine things with human, than Plato*. The other Pagan Moral-

* Aristotle's books, *πρὸς Ἠθικῶν Νικομαχεῖων*, and *Μεγάλων*, and *πρὸς Ἀρετῶν*, compared with Plato's Dialogues, edit. Forsteri, and *de Rebus Divinis*, ed. Northi.

ists, as they are called, the Stoics, the Epicureans, and the Sceptics, were less favourably received; and in *morals*, Aristotle's mode of philosophizing was received as the best mode of moralizing by the Schoolmen.

We have shewn, in the Hist. of Cambridge, what followed the mixing of Aristotle's excellent morals with the dubious theology of the dark ages;—that Aristotle's distinctions were rendered more perplexed; his subtleties more subtle; till, at length, pure morality was nearly lost under logical quibbles, metaphysical divisions, and theological ambiguities and evasions.

Moral Philosophy was, at length, confounded by her own distinctions, and might, with more propriety, have put over her own Theses, *Sur je ne sçai quoi*, than (as Mons. Pascal relates it) a wag did over one, on the famous disputation about *Grace*, between the Jesuits and Jansenists. For, in truth, the morals, systematized in the Schools, in the dark ages, were brought into such narrow, metaphysical limits, as to be properly exemplified by a Thesis afterwards formed by the Jesuits: *Peccatum Philosophicum, seu Morale, est Actus humanus disconveniens Naturæ Rationali, et Rectæ Rationi: Theologicum vero et mortale, est transgressio libera legis Divinæ: Philosophicum, quantumvis grave, in illo, qui Deum vel ignorat, vel de Actu non cogitat, est grave Peccatum, sed non est offensa Dei, neque Peccatum mortale, dissolvens amicitiam Dei, neque æterna morte dignum.*—I mention this, it lying ready to my hands in Baker's *Reflections on Learning*, as illustrating the *Ethica Theologica* of the dark ages: others more subtle, and less moral, might readily be produced, with others, that included questions relating to the church and ecclesiastical claims. But, as *pure* morality, and *pure* theology must be equally averse to such distinctions, while a mixture confounds both, so a *pure* logic would set them both aside, by the *Reductio ad absurdum*.

At, and for several years after, the Reformation, morals, as we have elsewhere seen, took a somewhat different ground, though Morals and Theology were still too much intermixed. But, as there are eternal relations, and unalterable reasons, so are there as clear, unalterable distinctions in Philosophy. These relations arise out of necessity, the very nature and fitness of things, the foundation of all law; and to law, as Hooker well shews, even the Deity himself is subject, though, as relates to his infinite perfections, resolvable into the counsels of his own will*.

The relation to man, as man, privately considered, or as related in civil society, and to himself, is one relation; his relation to God is another; and therefore, though practical Philosophy may be divided into two parts, the *Pars Communis*—to borrow the language of the Schools—which is Ethics; and the *Pars Specialis*, which is Politics and Economy, or, in one word, Political Economy—both still being comprehended under one *Philosophia Practica*;—yet, with respect to the Deity, there the *subjectum*, *Principia*, et *affectiones*, are different, and therefore it had its specific differences.

But here, too, men, in their theological disputations, were not content with that broad basis of, *Amor Dei est Fundamentum Virtutis*. It was too much the fashion of those times to make certain differences of opinions on doctrines, and those even much disputed, the very basis of moral virtue; and the consequence was, that, as one party made the other to be much on its guard, to be shy, and frequently to smart, so they sometimes, by bringing persecutions on themselves, smarted under their own distinctions. The evil originated in the schools; the poison spread to the people; and hence was generated an immoral Theology, properly called in the Schools, Antinomianism, and destined still to infest some churches.

* Of the Laws of Ecclesiastical Politie, Book I. This curious subject is ingeniously discussed in Dr. Balguy's Tracts.

In the middle of the 16th century, many of our philosophers saw the error and danger, in not making this distinction. Bacon was taught, as a philosopher, to distinguish Moral Philosophy, and Natural Religion, from Revealed Religion; and that is all the distinction that Ethics had a right to claim for itself in the literature of the Schools.

About Bacon's time, flourished at Cambridge a moral Philosopher, though of a very different school. Of Dr. Henry Moor I have had occasion to speak elsewhere: he had peculiarities enough of his own: he was a great Platonist, a great Cabalist, and had been, and still continued, *in part**, a great Cartesian; but he held a pure system of Ethics, distinct from his theology, and was himself an upright good man, and a sincere Christian.

* Speaking of Des Cartes's Vortices, Dr. Moor says, *Mihi vero Fundamentum illud non aridet ullo modo. Tum quod rationes illæ, quas pro eo adducit Cartesius non satis validæ sunt, prout fuse in literis meis probavi; tum quod innuit materiam aut per se independentem existere, aut saltem ab omni æternitate, simul cum Deo exstitisse, necessario ab ipso productam eique cœvam. Epistola H. Mori ad V. C. quæ Apologiam complectitur pro Cartesio; subjoined to the Enchiridium Ethicum.* Des Cartes was, notwithstanding, a pure Theist, as appears from his *Metaphysical Meditations*, wherein he maintains, there is a God, and that man's mind is really distinct from the body, (to which Thomas Hobbes, of Malmesbury, made some objections, and Des Cartes returned answers). So that, in these points, and some others, Moor continued his adherence to Des Cartes, though he differed with him about his Vortices, and other physical subjects.

In his Theological and Cabalistic opinions, Dr. Moor appears to have been allied to the school of the famous Jacob Behmen, as appears from what he says of the *Spiritus Naturæ*, compared with Behmen's *Mysterium Magnum*, being an Exposition of the Book of Genesis, on very singular principles, Literal, Spiritual, and Divine, &c. written in 1623, and translated into English a few years after: and, indeed, Moor himself wrote on nearly the same principles a book, entitled *Collectura Cabalistica, Sive Mentis Mosaicæ in tribus primis Capitibus Geneseos, Secundum triplicem Cabalam, Literalem, Philosophicam, et Divino-Moralem, Interpretatio; cum singularum Cabalarum Defensione.* The writings of this extraordinary man, containing his Philosophical and Theological Works, were collected and published in three volumes folio.

Dr. Moor lays down his Thesis of Ethics thus; *Ethica est Ars bene beateq. vivendi*: he proceeds—per *Artem* intelligo, Methodicam comprehensionem præceptorum *Homogeneorum*; ac proinde, cum Ars, quam hic tractamus, *Ethica* sit, oportet omnia præcepta esse vere *Ethica*, ad ejusq. finem rectè conducere; alioqui non essent *homogenea*: Unde nulla præcepta hic expectanda sunt quæ inutili disputationi, sed ea sola, *quæ vitæ recte instituendæ inserviunt*.

This distinction, too, may be collected from another eminent writer, of a different school, Dr. Wilkins (Master of Trinity College), in his Book, of the Principles and Duties of Natural Religion: for though, in his conclusion, he shews the excellency of the Christian Religion, and the advantages of it, both as to the knowledge and practice of our duty; yet he had previously, as the ground-work of all, laid down a scheme of natural principles; which principles are perfectly distinct from any doubtful points of speculative theology*.

Some Cambridge men, of high attainments in literature, have drawn comparisons between ancient and modern learning; such as, Sir William Temple, of Emmanuel College; Dr. William Wotton, of Catharine Hall; and Mr. Thomas Baker, of St. John's College; and it is as remarkable, that Temple, when speaking of law-givers, should have passed without notice, Moses and Jesus Christ, as that Baker should Locke, in his Chapters on Moral Philosophy and Metaphysics, and in his Chapters on Natural Philosophy and Astronomy, even Newton, except in some allusion to "an incomparable person."

But of the above three writers, Dr. Wotton makes distinct Chapters of Moral and Political Knowledge, and of Theological Learning: and he has written on each distinctly, with much judgment and learning†.

* L. 1, C. 2.

† Reflections on Ancient and Modern Learning, ch. ii. 28.

Mr. Baker is, in my opinion, less judicious ; he makes a distinct chapter for Moral Philosophy, and buries Theology under Scholastic Philosophy ; and by his Appendix, it appears, that he was aware of this himself, freely owning, " that he had neither time nor opportunity to redress it*." He had better have kept the course of Henry Cornelius Agrippa, whom he, in many other respects, both as to matter and manner, evidently followed. Agrippa gives a separate chapter to Moral Philosophy ; but besides a chapter on Theurgy, he gives one on Scholastic Theologie ; another to Interpretative Theologie ; another on Prophetic Theologie ; and closes with another on the word of God †.

Here I close this inquiry into the Moral Philosophy of Cambridge : for to pursue it through the writings of Balguy, Rutherford, Law, Paley, Watson, Hey, and others (of whom and their principal writings a brief account will be found either in our Hist. of Cambridge, or in this volume), would be to pursue it to an extent that would be unreasonable. Generally speaking, Mr. Hume's excellent " Inquiry into the Principles of Morals," has been favourably received, which maintains, that *Reason and Sentiment concur in almost all Determinations and Conclusions*; and that the *Foundation of moral praise lies in Utility*: and these distinctions will be found, though occasionally under different terms, in most of the abovementioned writers. I must, however, just notice here, what Bishop Warburton says of the writer of an " Essay on the Nature and Obligation of Virtue,"—and the learned prelate knew how to make distinctions—" But if it be only a sordid view to interest; an idle itch for controversy, or the vanity of shining," &c. " I will only say this, if he knows no more of Theology than he does of Morals," &c. " the affectation of being singular has made him a bad moralist: will the affectation of being orthodox make him a

* Reflections on Learning, &c. 3d ed. p. 239.

† The Vanity of Arts and Sciences.

good Divine? I will pardon the joke in his preface, that he pretends to no new discoveries, for the sake of his being in sober earnest as good as his word*."

The above remarks seem to accord with the reflections which I just now made, and therefore I quote them: though my business is with the remark, not with the sarcasm. It appears to intimate, that in the above Essay there is some display of theological orthodoxy, with more of political design, than is required, or is consistent, in a moral essay.

The reader, on turning to the History of Cambridge, will see, that a distinct chapter was there given to Theological Literature; though it was considered rather lightly, and not at all systematically. The omission of Moral Philosophy, as a distinct branch of Literature, I have endeavoured to supply in this place; and I have kept in sight the distinction already referred to, laid down by Lord Bacon, in his Advancement of Learning.

This view of Ethics by no means precludes the use of those writings which teach the best morals; for which men of different religions will have different exemplars; the Jews the Law of Moses, and the Prophets, with whatever else they deem of divine authority†; the Platonists the Theologies of Plato‡, Plotinus, Proclus, and Iamblichus; Chris-

* Bishop Warburton's Letters to Bishop Hurd, p. 49.

† Though the Jews hold, and always held, that nothing was to be taken from the Law of Moses, nor added to it, yet they believed in the divine authority of certain *expositions* of it, and also of certain *traditions* handed down from Moses:—"Sic etiam Expositio Legis, quæ est *Thalmud*;—est ex ore Dei." Liber Abravanelis de Capite Fidei, seu de Principiis Religionis, p. 7; Edit. Vorstii Franekeræ, 1684. This was also the opinion of the famous Maimonides, the author of *More Nevochim*. But Abravanel, in examining certain points, that he thought Maimonides had left doubtful in his book, de *Fundamentis Legis*, asks—Quare non numeraverit *Traditionem*; quod oporteat sequi traditionem Patrum? Cum sit Articulus Universalis de omnibus divinis Legibus, neque possit concipi existentia earum absque illâ? ed. p. 13.

‡ Many Philosophers and Christians have equally admired the purity of

tians, the writings of the Old and New Testament: but then such writings can at best expand, they cannot demoralize,

Plato's morals; and while many, both Philosophers and Christians, have thought that Plato, in his Theologies, treats of subjects above the human faculties, others have thought that in those very particulars, he spake so well, that he must have partaken of a divine influence: Et si Plato, says Cicero, de rebus a civilibus remotissimis divinitus est locutus, quod ego concedo. De Oratore. Lib. 1, p. 20, ed. 1723; and therefore he elsewhere calls him, the *divine* Plato.

Many of the Christian Fathers often speak very highly, in part, of the Platonic doctrines, and Justin Martyr, who had been a Platonist, and in some particulars continued so, though he shews some theological points, in which Plato and Aristotle's Theologies are at variance, and even Plato, with himself, yet thought, that some of his doctrines resembled those taught by Moses, and even by Jesus Christ: Οὐκ ὅτι ἀλλοτρία εἰσι τὰ Πλατωνῆος διδάγματα τοῦ Χριστοῦ, ἀλλ' ὅτι οὐκ εἰσι παντὶ ὁμοία. Apol. 2, pro Christianis Op. Vol. 2, p. 34. Ed. Oxon. and having specified many such, which Justin Martyr refers to the Mosaic writings, he says, that Plato learned them from the testimonies of the ancient prophets, which he perused in Ægypt. Justin Martin believed in the Inspiration of the famous Cumæan Sibyl; and Plato, Justin supposes, derived some of his opinions from her Oracles: Ταύτης δὲ τῆς Σιβύλλης ὡς χρησµένου πολλοὶ μὲν καὶ ἄλλοι τῶν συγγράφων μιμήνεται, καὶ Πλάτων ἐν τῷ Φαίδρῳ. Δοκεῖ δὲ μοι τοῖς ταύτης χρησμοῖς ἐν τῷ ὅντι Πλάτῳ, τοὺς χρησµένους ἐκθελάζειν. Vol. 2 ad Græcos Exhortatio. p. 125.

A celebrated writer, of the Platonic School, (of the later Platonists, as they are called) has written a curious book de Mysteriis Ægyptiorum, of which our learned Dr. Thomas Gale (formerly of Trin. College) published an edition in 1678: and it is clear enough from it, that Plato's Theology is of eastern extraction: it is no less clear, from another work, written by one of our learned Cambridge-writers (Mr. Stanley), translated into Latin by Le Clerc, and entitled, Historia Orientalis Philosophiæ, with the Oracles of Zoroaster subjoined in Greek (which, though many were certainly fabricated by Christians, contain some undoubted remains of the Oriental Theology), it is no less clear, at what springs Plato drank. And, as the Platonists believed, that men, in proportion to the greater purity of their souls, and contemplations, partook more immediately of the divine nature, and were united to some higher order of spiritual Beings, so they not only called Plato *divine*, but the later Platonists called each other so. The other parts of their Theology, agreeably to *Iamblich's Mysterium*, &c. was of a more complex and mystic cast: but, as to the Sibylline Oracles, of which an entire edition was published at Basil, in 1525, and to only a part

virtue; they may strengthen the character, but not invalidate the distinction; this amalgamation—if I speak properly—tending not to destruction, but to vivification, and enlargement.

Accordingly, Lord Bacon, after considering the morals of the ancient philosophers, and pointing out (after admitting that much in them was good) some defects in them, preferring at the same time, both for their character and their motives, the Christian morals, claims a place for them in his *Moral Philosophy*: yet, notwithstanding, in his *Classification* he considers moral philosophy as distinct from divinity: and even where he says, that “*Moral Philosophy*” ought to give a constant attention to the doctrines of

of which, probably, Justin Martyr alluded, they were, unquestionably, the fabrication of Platonic Christians of some enterprize and ingenuity.

It fell in with Lactantius's views to quote the Erythræan Sibyl, in testimony of the Unity of God, and he enumerates, after Varro, ten Sibyls; and he gives a short account of them, *De Falsâ Religione*. Lib. 1. Cap. 6; which reminds me, that though Justin Martin speaks, as we have seen, somewhat favourably of Plato's Theology, that Lactantius strongly reprobates his Morality, maintaining, quod dogma Platonis non esse nisi criminis fontem, et fomitem, et virtutum omnium exterminium: which he illustrates in Lib. 3, Cap. 12; attacking Plato's book de Republica, on the same ground as that on which Aristotle had opposed it at large before, in the 2nd Book of his *POLITICS*. But neither Aristotle nor Lactantius oppose Plato's morality, in general, but only in his book de Republica, which, like More's Utopia, may be considered as a political romance; both having in them, after all, much that is truly excellent.

When Aristotle was the highest name in our Schools, Plato's appears to have been but little known; and at, and after, the Reformation, though he had many admirers, he was not generally received: nor am I aware that his writings are now taken much for Lecture Books in the Colleges. But as there have been published by Cambridge-Critics editions of his most admired Moral and Theological pieces, (one of which is a favourite school-book) and lately have appeared in a splendid edition of Mr. Gray's works, published by Mr. Mathias, some Remarks on Plato's Writings, with other original pieces, from Mr. Gray's MSS. in Pembroke Hall Library; and as Mr. Thomas Taylor has, also, I perceive, just advertized, *The Theologies of Plato and Proclus*, in English; with these associations in my mind, I have ventured to say thus much of the Theology of Plato.

“ Divinity,” yet he adds—“ and yet Moral Philosophy may “ of *herself*, within due limits, yield many sound and profitable directions*.” Accordingly, in his Classification, he assigns to each a distinct place. Moral Philosophy is properly a branch of humanity. “ Sacred Theology,” as Bacon expresses it, “ is Divinity;” and within that space ample room is left for what may be known, or taught of the Deity, for criticising all sacred writings, for discussing all doctrines, and every variety of speculative opinion.

Dr. Henry Moor, who, against Spinoza and Descartes, maintained the *Spiritus Naturæ*, a universal infusion of the divine Spirit through matter, Free-will against Mr. Hobbes’s Philosophical necessity, and the Universality of a divine Light, through the Intellectual World, against many divines as well as philosophers, formed his Manual of Moral Philosophy (*Ethicum Enchiridium*) almost entirely out of the writings of the ancient Moralists; for he thought that they contained what was truly good, and that many of the Heathens even practised morality better than some† Christians; but he proceeded on this principle, that the excellence of such morality was to be referred to the *Divine Logos*, the light, that coming into the world‡, enlighteneth every man.

* Advancement of Learning, p. 336. Phillip Mallet’s Edit.

† Fateor enim, me omnem prensitasse occasionem exponendi ante oculos Christiani Orbis sanctum illum Virtutis sensum, qui etiam Ethnicorum animis tam alte insedit, quemq. per divinas illas voces atq. sententias quas literis mandarunt, tam luculente testati sunt, ut merito nos Christianos pudeat, e nobis tam paucos esse, qui aut tam juste vivere, aut tam sapide loqui. — Est enim vera Virtus divinæ quædam Naturæ participatio; unde et præcipua Christianæ Religionis pars est jure merito existimanda. *Enchiridion Ethicum. Ad Lectorem.*

‡ Numine præeunte, sponte mea, si non diviniore aliquo instinctu, in eam sententiam incidi, ut *ερχομενον εις τον κοσμον* ad το Φως το αληθινον referendum prorsus existimarem. Quam postea a Grotio intellexi veterum quorundam opinionem fuisse, Cyrilli puta et Augustini, nostrumq. *Hammondum* eo propendere mox observavi. In this Scholium, Dr. Moor somewhat alters his opinion as to the Logos, at least so far, as to suppose, that the το Φως το αληθινον esse *Animam Messiae* cum æterno Logo nostraq. demum

Upon his principle, therefore, Moral Philosophy was such an harmony of moral doctrines, as, though received by different nations, were to be considered as one and the same. His *Ethicum Enchiridium*, accordingly, being confined to Moral Philosophy, for his Theology he finds their proper places in other works.

THE SERMON ON THE MOUNT, considered as a summary of Christian morals, does not go to neutralize a former rule, but to render it more complete: "think not that I am come to destroy the law and the prophets: I came not to destroy, but to fulfil, (*πληρωσαι*,* to fill up, or make more full, as a rule of doctrinal and complete morals). What ye would that men should do unto you, do ye even so to them: for this is the law and the prophets." Matth. v. 17. vii. 12.

But I proposed to distinguish, not to criticise or refine; and, in endeavouring to supply an omission, I have, perhaps, committed an excess.

carne unita—quæ apparebat Patriarchis sub nomine Jehovæ et Dei Israelis, qui et יְהוָה נִרְמָס dicitur apud Chaldæum paraphrastem, quem Græci appellarunt *λογος θεου*. Scholia in Cap. x. *Enchirid. Ethicum*, p. 289. Edit. 1711. Of the still further extent of this light, Dr. M. speaks as follows: Jesus vero Nazarenus Lux totius mundi, tum Gentilium tum Judæorum; quam ob causam dicitur *omnem hominem illustrare*.

* Thus commentators of very different theological opinions explain this word *πληρωσαι*. Etsi Christus, qua fuit vitæ perfectione, jactare merito poterat, se venisse ad implendam Legem, hic tamen de doctrina agitur, non de vita:—jam testatur, adeo nullum esse doctrinæ suæ cum Lege dissidium, ut optimè consentiat cum Lege et prophetis: neque id modo, sed ut *solidum complementum* asserat. Calvini in *Harmon. Evangel. in Loco*.—"To fill up, to give a more complete system of morals." *Sykes on the Christian Religion*, p. 203, as quoted by Dr. Harwood, in his *Edition of the Greek Testament*. According to Dr. Hammond, the ancient fathers explained this word by a vessel, which had some water in it before, but is now filled to the brim; and also by a picture rudely drawn before, with only the lineaments, but to which, when the painter draws it to the life, he then adds the ζωγραφησις to the σκισματις. In *Loco*.

H. p. 209. Notes, l. 6, (1661).

My edition of Dr. Harvey's *Exercitationes Anatomicae*, has two title-pages, the first, accompanied with a print, dated Roterodami, 1661; the other, Roterodami, 1671. The *Dissertatio de Corde*, is 1671. I perceive, by Dr. De Back's "Alloquium ad Lectorem," that the Rotterdam printer, LEERS, *had* printed a copy of the latter book before; which accounts for the different dates in these two title-pages.

H. p. 215, l. 12. *Newton gave no Lectures himself.*

This is incorrectly said; he *had* given Lectures, and in the Public Schools, where Whiston speaks of his having heard one or two delivered by Newton, on his own *Principia*, "though" Whiston adds, "I did not understand them at all at the time." Whiston's *Memoirs*, &c. Vol. I. p. 36.

H. pp. 221, &c. *Saxon Professorship.*

Some observations on Saxon Literature have, though but incidentally, and briefly, been introduced in their proper place; and since the Saxon language sunk into English, it has at no time been made a subject of much study at Cambridge; so that it seemed scarcely necessary to make it an article of distinct consideration. But that we may not fall under the censure of such, as, with Verstegan, and Camden, and Mrs. Elstob, treat those with great contempt, who affect to think lightly of it, I shall add a few more words here.

What Dr. Hickes says of the Saxon, in his famous *Thesaurus Linguarum Septentrionalium*, relates principally to its language, its charters, and its laws: we have a modern

writer*, who treats more copiously and satisfactorily on the Saxon literature, in general, than any writer it has fallen in my way to peruse. But what will be here offered will relate solely to Cambridge; and little more than a translation of what Wheloc says, in his pieces prefixed, in the form of Dedication and Preface, to his *Latino-Saxon Edition of Bede's Ecclesiastical History of the English Nation*. This work was published at Cambridge in 1644.

Abraham Wheloc, as will be seen in the proper place, *Hist. of Univ. and Coll. of Camb.* Vol. II. p. 46, was a Student and B. D. of Clare Hall, Sir Thomas Adams's first Professor of Arabic, and afterwards a sort of Professor of Saxon,—on the recommendation and under the patronage of Sir Henry Spelman, a little before his death: he accordingly gave himself diligently to lecturing on the Language and Ecclesiastical History of the Saxons. This has been shewn from some particulars relating to this appointment from MSS. at Cambridge, and in the British Museum, which I have introduced in the History of Cambridge.

I shall further add here, that in the above-mentioned Dedication and Preface, Wheloc says, that Spelman's recommendation was further enforced by the learned Archbishop Usher, who coming from London to the Cambridge Commencement, strongly recommended him, in the presence of the most eminent members of the University assembled at Sydney College, to give Lectures on the Four Gospels in Saxon: Wheloc expresses his hope that this example will not be lost, and as a specimen of his gratitude, he published Bede's Anglo-Saxon History. Thus far he goes in his Dedication to the Chancellor and Members of the University.

In his Address to Sir Thomas Adams, speaking of the philosophy of the Arabic as consistent with that of the Saxon, he professes that the Saxon Muses owe gratitude to him

* *History of the Anglo-Saxons*, 2 vols. 4to. By Sharon Turner, F.S.A. Mr. Ingram, also, the Saxon Professor of Oxford, is doing much in this way, in his *Translation of the Saxon Chronicle*.

for their Sister Arabic ; but observes, that while the Saxon, as our vernacular language, more easily found a typography, for the foreign words of the Arabic he was wanting both in types and a typographer : so he left the glory of having these advantages to Oxonians ; but that, finding our ancient monuments reflected light on the Catholic faith, and wishing to follow the recommendation of Sir Henry Spelman, he had given the more diligence himself in the study of the Saxon.

In his Preface to the Reader, after speaking of the nature and importance of the work he had in hand, and the MSS. which he followed, he speaks more fully of his appointment to read Lectures in Saxon, and of the salary given by Sir Henry Spelman. It seems, this was the first instance of public encouragement given to the study of Saxon : for, though there had been Lectures given from very ancient time, in that language, in Cornwall, to prevent the language from becoming obsolete, through the corruption of the Normans, this it seems was the first attempt to introduce the study of it at Cambridge,

H. p. 223, last line. *Fine Arts,*

It will probably be thought by some readers of our History, that I have given more than the due proportion of attention to the subject of the *fine arts*, when it is recollected, that they make no part of our academical education at Cambridge. I think, too, I have found it necessary to apologize somewhere for such work of supererogation, intimating, at the same time, that if a time should ever arise, when the arts were to be more brought into notice at Cambridge, that the remarks, which I have occasionally introduced relating to them would be found less out of place.

Without pretending to the second sight, or to any thing beyond a sort of lucky presentiment, I cannot, however, help feeling gratified that such a time has arisen : two or three words, therefore, on that subject cannot be out of season here,

Richard Lord Viscount Fitzwilliam, of Ireland, F. R. S. finished his education at Cambridge, where he had the degree of A. M. conferred on him in 1764. He was learned, and died possessed of disposeable property to a great amount. He had one of the most valuable cabinet collections of pictures in Europe, a most sumptuous library, and a very grand collection of ancient music. He died a bachelor, and was succeeded in his title and Irish hereditary estates, by his brother, John Fitzwilliam. But his several collections, including books, paintings, prints, statues, busts, bronzes, &c. he bequeathed to the University of Cambridge. The books are valued at £24,000: the other collections at a much greater sum. He also bequeathed large property to the University, sufficient for the purpose of building a Museum, and of paying salaries to a librarian, with other appropriate officers, and for hiring a house, to deposit them in, till such Museum should be erected.

Accordingly, a Grace passed the Senate, at a Convocation held April 16, 1816, appointing a certain number of gentlemen, Syndics, for providing a temporary reception for such valuable articles, till, agreeably to the will of the noble donor, a suitable Library, Picture Gallery, and Museum, should be erected.—They are, for the present, deposited in the School-House, in Free-School-Lane. Of Lord Fitzwilliam it is intended to say something further under our next Additions to Trinity Hall.

H. p. 246. *Eastern Side of the Public Library.*

(Copied from Mr. Rob. Smith's MS.)

“Upon Tuesday, the 29th day of April, 1755, his Grace, Thomas Holles, Duke of Newcastle, Chancellor of the University, arrived at Cambridge, and the next morning the Heads and Doctors, and almost all the Members of the Senate-House, waited on him at Clare Hall, where, in a

short speech, he expressed his great satisfaction at the good order he observed, and had heard did prevail, in the University, and assured them, that they could not more effectually recommend themselves to him, than by studying to promote learning, and discipline, and good morals, among the young gentlemen under their care,

From Clare Hall, his Grace went to the Senate House, and thence proceeded to the Syndics for the New Library. He walked to the place where the new building is to be erected, and there his Grace, after a short address in Latin, to the success of the present undertaking, laid the first stone, in a hollow part of which was a great number of gold and silver pieces of his Majesty George II.'s coins, and in another part of it, a copper-plate, with the following inscription:—

Constantiæ Æternitatiq. Sacrum
 Latus hoc orientale Bibliothecæ
 Egregia Georgii jmi
 Britanniarum Regis
 Liberalitate locupletæ
 Vetustate obsoletum instauravit
 Georgii II.d's Principis Optimi
 Munificentia
 Accedente
 Nobilissimorum Virorum
 Thomæ Holles Ducis de Newcastle
 Academiæ Cancellarii
 Philippi Comitis de Hardwicke Angliæ Cancellarii
 Academiæ Summi Seneschalli
 Ac plurimorum Præsulum Optimum
 Aliorumq. Academiæ Fautorum
 Propensa in Rei Literariæ incrementum
 Splendoremque Benignitate
 Lapidem hunc immobilem
 Operis Exordium

SUPPLEMENT TO THE

Ipsius Auspicîs Suscepti
 Autoritate Patrocinio Procurazione
 Feliciter Deo propitio perficiendi
 Circumstante frequentissima Academicorum Corona
 Prid. Kalend. Maii MDCCLV
 Sua manu Solenniter posuit
 Academiae Cancellarius."

H. Appendix, p. 264, l. 13. *Carmelites.*

Anthony Wood observes, that the first of this order, who graduated at Oxford, was the famous Simon Stock, who was the most noted and religious brother that ever was. Compare Athen. Oxon. Vol. I. p. 4, 5, with Hist. et Antiq. Ox. p. 99.

H. App. p. 265. *Graduates in Grammar.*

For the procedure in regard to Graduates in Grammar, at Cambridge, see the Statuta Antiqua. They graduated, in like manner, in Grammar, at Oxford; and Mr. Wood observes, "that at *this* time (viz. Mar. 17, 1508), and beyond all memory, no person in this kingdom could teach Grammar publicly, until he had been first graduated in, or authorized by, either of the Universities." Fasti, p. 12, in Vol. I. Ath. Ox.

ADDITIONS AND EMENDATIONS

TO THE

HISTORY

OF THE

University and Colleges of Cambridge.

PETER HOUSE.

H. Vol. II. p. 9, l. 11. *For one Master, &c.*

The original mode of appointment of the principal officers in the University, was, for the University to choose, and the Bishop of Ely to confirm. Thus, Nov. 7, 1388, W. Colville, D. D. was elected in Cancellarium dictæ Universitatis secundum morem et consuetudines ibidem pertinentibus ut antiquitus observatis, &c. The Chancellor appeared before John Fordham, Bishop of Ely, at his manor of Dodyngton; et electionem de se factam per Rev. Patrem predictum vivâ voce nomine totius Universitatis confirmari petiit. *MS. Bodl.*

The same rule was observed in the appointment of officers at Peter House. The Master and Fellows chose, but the Bishop of Ely confirmed, in his double capacity, as the Ordinary of the Diocese, and as the original Founder of the College; and with respect to the latter, the same rule continues to the present day.—And here it may be proper to observe, once for all, that in the public instruments alluded to

above, Scholares is synonymous with Socii: thus, Et Scholares Collegii (Petri) præsentabant William Irby in Decret. Licenciati. et Tho. de Castro Bernardi Rector de Cottingham, &c. *MS. Bodl.*

H. p. 20.

" I have a MS. in 4to. written by Mr. John Ramsey, sometime Fellow Commoner of Peter House, containing the following treatises:—The Author's Life, p. 5. De Institutione Nobilis Generosi. De Peregrinatione, p. 9. Catechismus, 13. Prosopopœias, by Spenser. A Book of Cæsar's Commentaries, translated, 46. The Praise of a Country Life. The Genealogy of the Ramseys, 79. Methodus Studendi, 80. De Obitu—Epitaph. Domini Ramsey, 95. De Ramseorum Familia. De Oxon. & Cantab. Carmina.—He describes himself as coming to College in 1601, but withdrew at the coming in of James I. and at the earnest request of the Honourable Knight Sir John Ramsey, of the King's Bed-Chamber. But being fond of a retired life, he left court, and travelled, though he had a family. He was related to the great Benefactress of the College, Lady Ramsey.—He went a voyage to Guienne, in the continent of America, in 1633."

Copied from Blomfield's MSS. in the Bodleian Lib. Oxford.

Copied from Blomfield's first Vol. p. 285. Bodleian Library. E. Lib. MSS. Coll. Cui Cant. N. 21. Old Catalogue B. 23. Coll. Mri. Kan.

Assensus regis ad fundationem Collegii Scti. Petri Cant. per Dom. Hugonem Episcopum Eliensem. Edwardus Dei

Gratia, Rex Angliæ, Dominus Hiberniæ, et Dux Aquitaniæ, omnibus ad quos presentes lre pervenerint Salutem, Dax inclytus Hebrææ Gentis, quem omnipotens ultra capacitatem comprehensionis intellectus humani, prærogativa sapientiæ cœlitus insignivit, promisso sibi a Domino munere, quod optaret, circumspecte considerans sapientiam, terrenis rebus singulis prævalere ipsam expedit: prudenter attendens quod illam omnia bona pariter subsequerentur. Quapropter decet regiam excellentiam, exemplis optimis informatam libenter assensum impartiri, ad facta favorabiliter persequenda, per quæ viri fiant pro utilitate Reipublicæ sapientes: quorum prudentia Regimini regni et sacerdotii providè consulatur: et in his agitatione Studii, Doctrina sapientiæ jugiter amplietur: Nos igitur attendentes venerabilem patrem Hugonem Eliensem Episcopum, proposito laudabili concessesse, quod loco fratrum secularium, in hospitio suo sancti Johannis Canteb. Scholares studiosi fabrogentur, qui secundum regulam Scholarium Oxon. qui de Merton Cognominabantur, in Universitate Canteb. studentes, per omnia conversentur, perpendentes ex hujusmodi studio, per eminentiam sapientiæ posse reipublicæ multa comoda provenire, præfatæ subrogationi, mutationi seu translationi, ex causâ supradictâ faciendæ, nostrum regium assensum præbemus: Nolentes per hoc, quod Elemosyna pauperum ad dictum hospitale confluentium, quæ a sacris prioribusq. Episcopis Elien. Ecclesiæ est antiquitus constituta, in aliquo defraudetur. In cujus rei Testimonium has literas nostras fieri fecimus patentes. Teste Rege apud Burgum xxiii^{to} die Novembris, anno regni Nostri nono. Ex Rotulo patentium de Anno ix^o Regis Edw. 1ⁿⁱ in Turre London.

SUPPLEMENT, p. 19, l. 28.

Simeon should be *Simmons*: besides what is there said, *Simmons* wrote against the famous Socinian (called the *Racovian*) Catechism, a work entitled, *Increpatio Bar-Jesu*,

and the Scotch Covenants, and also Letters to several learned Men.

Ibid. Insert—David Stokes, D. D. Fel. wrote several theological works: *Verus Christianus*, *Truth's Champion*, an *Exposition on the Minor Prophets*, and some *Sermons*. He is said also to have assisted Walton in his *Polyglott*. He was a great royalist, and suffered in the cause. He died May 10, 1669.

Ibid. Lazarus Seaman, D. D. 1644, and Master, being put in by the E. of Manchester, on the ejection of Dr. Cosens. See Walker's *Sufferings of the Clergy*, &c. Part II. p. 152. He was a Leicestershire man, and a student of Emman. Col. which he was obliged to quit, on account of narrow circumstances. He became afterwards a man of eminence among the presbyterians, one of the Assembly of Divines, and also of the Commissioners, who were sent to treat with Charles I. when in the Isle of Wight; he was particularly conversant in the subject, which so much exercised the Divines of that age, Church Government, and his arguments on it may be seen in Charles the First's works. Dr. Calamy speaks highly of his abilities and learning, *Hist. Eject. Ministers*, Vol. II. p. 16; though the only works of his extant are, a *Sermon before the Lord Mayor*, April 7th, 1650, against Divisions, and a *Vindication of the Judgment of the Reformed Churches*, concerning Ordination, and the Laying on of Hands, 4to. 1647. Dr. Calamy remarks, that he had a very valuable library, and that it was the first that was sold in England by way of auction, and fetched £700.

At the Restoration in 1660, Dr. Seaman was ejected, and Dr. Cosens reinstated; so that Dr. Calamy's date of the time of Dr. Seaman's death (1657) must be an error of the press for 1675.—I have already observed, p. 19 of this volume, that Dr. Seaman's name is not in the *Admission Book*.

Ibid. No less famous as a divine and preacher (a Calvin-

ist, too), though on the opposite side of the question on Church Government, was, John Standish, B. D. 1664, and Fellow, incorporated also at Oxford; see Wood's *Ath. Oxon.* Vol. II. p. 1110. He was Rector of Conington, Cambridgeshire, and Chap. in Ordinary to Charles II. He published Sermons, "which prove him to be no ordinary Calvinist," according to Wood, who calls him, afterward, (Fasti, 178) I apprehend incorrectly, *Master* of Peter-House. He proceeded, afterwards, D. D. He was the second son of David Standish, one of the Vicars General of Peterborough, and died 1686.—There was also another person of some celebrity, of this name, Robert Standish, L. L. D. who received his education at Cambridge; he was parson of Standish, in Lancashire, and died in 1552. He was a Roman Catholic.

H. p. 31.

Bishop Law was a native of Cartmel, in Lancashire, and was first admitted of St. John's College: after taking the degree of A. B. he was elected Fellow of Christ's. He was presented to the Vicarage of Gray-Stock, 1737, by the University; to the Archdeaconry of Carlisle, 1743; to the Mastership of Peter House, 1754; to the office of Head Librarian of the University, 1760.—By the interest of the Duke of Newcastle, he gained a stall in the church of Durham; and through that of the Duke of Grafton, the Bishopric of Carlisle. He died Aug. 14, 1787, aged 84.—Bishop Law's *edition* of King's Origin of Ely was only a translation. See further, a Memoir of his Life, in Hutchinson's *Hist. of Cumberland*, by Dr. Paley, Vol. II. p. 636.

H. p. 32.

Insert—Miles Atkinson, A. B. was a Yorkshireman, one of several of his family, or name, in that county, distinguish-

ed by their zeal for justification by faith alone in the merits of Christ; agreeably to which doctrine were published, in 1812, after Mr. A.'s death, 2 volumes of *Practical Sermons*. He was A. B. 1763, but does not appear to have proceeded A. M. He was of the same turn of thinking with the famous Mr. James Hervey, with whom his father had been intimate at Oxford, being engaged in a similar course of religious pursuit and study with him.—He was Head Master of Drylington School, near Leeds.

Though a Methodist, Mr. Atkinson was a zealous churchman, and laid the first stone of a new church at Leeds, Sept. 26, 1791, the Bishop of Bristol, Dr. Wilson, granting the ground. It was supported, like the Methodist's chapels, by subscriptions, having been consecrated by the Archbishop of York, Sept. 10th, 1793. Mr. A. was Vicar of Kippax, Minister of St. Paul's, his own chapel, and Lecturer of the parish church of Leeds.

Prefixed to Mr. A.'s Sermons are his Memoirs, in which is introduced a very minute diary, kept of his religious feelings and exercises, agreeably to the practice of the early Methodists,

Having made mention of a Diary, I am reminded, that the celebrated Dr. John Jebb, nearly contemporary with Mr. A. and of this College, kept also, for a considerable time, a strict diary, though in a different strain, the MS. of which, as written by the Doctor, is in possession of Mr. Ellis, a member of this College.

Add—Edward Morris, Esq. M. P. and F. R. S. a native of Middlesex, first of Trinity Hall, and admitted of this College Dec. 17, 1784, was A. B. 1788, A. M. 1791; Member for Newport, 1816, and a Master in Chancery. He was son of Dr. Morris, F. R. S. an eminent physician, the first who gave Lectures on Chemistry in the metropolis, and Chairman of the Committee at the Society of Arts and Manufactures. Mr. Morris himself lived in intimacy with some of the most eminent scholars, and men of genius in his

time, and as a student, as a speaker in the House of Commons, and a Master in Chancery, was himself not more distinguished for his talent, than his worth. He also put forth early promise of being a successful writer for the stage, and wrote three Comedies, which were very favourably received, and had a considerable run: 1. *The Adventurers*, acted at Drury Lane Theatre, 1790. 2. *False Colours*, acted by the Drury Lane Company, at the Opera House in the Haymarket, and published in 1793. 3. *The Secret*, acted at Drury Lane Theatre, 1799.

Mr. Morris, having obtained, as a reward of his literary merit at Cambridge, one of the Travelling Fellowships, spent the greater part of three years in France, and, having paid much attention to the French *Oeconomiques*, he published, on his return, a valuable pamphlet on *MONOPOLY*, on the principles of Dr. A. Smith. He married a daughter of Lord Erskine; but is one of the many noticed in our literary survey, whose premature deaths have disappointed and affected the friends of literature.

Add—John Disney, D. D. and F. S. A. an eminent Unitarian clergyman, was a Lincolnshire man, born Sept. 28, 1746, and admitted of this College June 15th, 1764; was L. B. of Cambridge University, but the degree of D. D. he obtained from Edinburgh.

Dr. Disney was Vicar of Swinderby, and Rector of Panton, Lincolnshire, but resigning, on embracing the Socinian or Unitarian principles, he became Assistant Preacher at the Unitarian Chapel in Essex Street, London.

Dr. Disney was editor and author of various publications, to some of which references have already been made in these volumes; particularly the *Memoirs of the Life and Writings of Dr. Arthur Ashley Sykes*, 1785; of Dr. Jebb, 1787; of Dr. Jortin, 1792. He also published, at different intervals, some single Sermons, eight of which were inserted in two volumes of Sermons, published by him in 1793.—Just before his death; viz. at the latter end of the year 1816,

he continued this series of Sermons in two more volumes. A remarkable feature in these two last volumes, is, the adoption in almost every text he preaches from, of Mr. Wakefield's New Translation of the New Testament; and that the author, while he maintains the doctrines peculiar to the Socinians, does not overlook the more general principles of civil and religious liberty.

Of two or three smaller pieces published by Dr. D. it may be proper to notice one as relating to a former Master of this College: "A Short Memoir of the Life of Edmund Law, D. D. Bishop of Carlisle; by William Paley, D. D." (extracted from Hutchinson's Hist. of Cumberland, Vol. II. p. 636—638). Reprinted, with Notes by Anonymous, (Dr. D.) 1800. Dr. D. had formerly been Chaplain to Bishop Law.

CLARE HALL.

(Additions and Emendations continued.)

H. p. 36. Notes.

The Statuta Antiqua of this College were given March 25, 1359; and had every peculiarity that could authenticate them, the seal of Lady Clare, with those of the College, and of the University; witnessed also by the Bishop of Ely. The name of the Master of the College at the time is not to be found in the list of Masters; but it was Nicolas de Brunne, and ought to come in between Kerdington and Donewiche.

H. p. 38, l. 26. *Benefactors.*

As there seems to be a dearth of names, in our History of Cambridge, under Clare Hall, and particularly of Benefactors, I shall here give, in addition to what was there said,

a complete list, taken from the College Register, of Benefactors, Founders of Fellowships, Scholarships, &c.

Walter Norliche, and Eliz. his wife.

William Marshall.

Ralph Scryvener.

Thomas Cave.—All four, Founders of Scholarships.

Thomas Cecil, Earl of Exeter, and Dorothy his wife, 3 Fell. and Scholarships.

John Freeman, of Great Billing, in the county of Northamptonshire, 2 Fell. and 2 Scho. and 2 poor Scho.

Rob. Johnson, B. D. Archdeacon of Leicestershire, exhibitions for the benefit of his 2 Schools at Okehamland, Up-pingham, Rutlandshire.

John Borrage, of North Boreham, Northamptonshire, Scholar here, 1 Fellowship.

Joseph Diggon, of Lysse, in Hants, Esq. Scholar also, £130. to augment the Scho. and Fel.

— Phillipot, of Kent, 2 Fel.

Rob. Hancocke, Fel. 1 poor Scholar, and £15 towards rebuilding the College.

Thomas Pyke, at Cambridge, 2 Scholars.

Daniel Wilson, of Bramhill, in Wilts, 2 poor Schol. and £20 towards rebuilding the College.

Masters, who were Benefactors.

Dr. Donwych.

Dr. Storyte.

Dr. Natares.

Dr. Leeds.

Dr. Scott, £300 in money, pictures, and books.

Dr. Paske, £300, towards rebuilding the College, besides his interest in procuring benefactors.

Dr. Dillingham, a good benefactor to the Library, with his own books, and £50 to purchase more.

SUPPLEMENT TO THE

Dr. Blythe, £100, towards rebuilding the College, and about £600, to purchase advowsons for the Fellowships of the Clare and Exeter Foundation.

Dr. Morgan left his Library to the College, £400 in value.

Other Benefactors.

Thomas Cropley, Fel.

John Woodward, Fel.

John Harleton.

Rich. Morden.

Rich. Danvers.

Geo. Walpole.

Rich. Maycent.

— Cramond, Vicar of St. Peter's, Colchester.

Rich. Thexton.

Edith Greene.

Will. Duckett.

John Tapton, Mast. of Catharine Hall.

Will. Butler, M. D. Principal Physician to James I. in money, plate, and books, £500.

George Ruggle, Fel. £400, in the same.

Eliz. relict of Robert Fly, Esq. alderman of London, £100, to maintain the fire in the Hall.

Benefactors to the building the College and Chapel.

William Spyers, Rector of Clapton, £100, for the Chapel.

Henry Hopkins, Esq. Warden of the Fleet and Fel. £200.

Tho. Winston, M. D. Fel. and Physical Lecturer at Gresham College, £750, for the College.

John Steavor, D. D. Fel. £740, for the same.

Geo. Payne, Esq. Fel. Commoner here, a legacy of £500, for the same.

Bishop Gunning, £500, for the Chapel.

H. p. 37, 38. *Portraits.*

The portrait of Elizabeth de Burgo, Dame of Clare, is not in the Master's Lodge of Clare Hall, but in the Combination Room: but there is no portrait there of the Lady of Thomas Cecil, Earl of Exeter, as I have stated.

H. p. 43, l. 10. *Master's Lodge.*

This Lodge is entirely confined to the *western side* of the building, and no part of the north side belongs to it.

H. p. 45, l. 8. *Organ.*

There is no organ in Clare Hall Chapel.

H. p. 46, l. 18. *Dr. Boys.*

John Boys, the 6th Dean of Canterbury, besides his famous Defence of the Liturgy (*Postilla*), published also *Lectures*, printed in the 2d and 3d (the folio) edition of the *Postills*, printed in 1622 and 1629. He was indebted to James I. for his Deanery; in his Dedication, therefore, to the King, he follows up the spirit of those times, calling James "the *Common Atlas* of the reformed Heaven on "Earth—not only the Scholars' King, but the King of "Scholars."—He was one of the most zealous preachers against Popery in his time. In one of his Sermons, at Paul's Cross, he turned the Lord's Prayer into a strange execration against the Pope, thus: "I have," said the Preacher, "another prayer; and forasmuch as it is in Latin, I must intreat all such (if any such here be present) "who love Bonaventure's Psalter and the Romish Service, "to join me in this Orison:

“ Papa Noster, qui es Romæ, maledicatur nomen tuum, “ intereat regnum tuum: impediatur voluntas tua, sicut in “ cœlo, sic et in terrâ. Potum nostrum in Dominicâ Cœ- “ nâ da nobis hodie, et remitte nummos nostros, quos tibi “ dedimus ob indulgentias; et ne nos inducas in hæresin, “ sed libera nos a miseriâ, quoniam tuum est infernum, “ pix et sulphur in sæcula sæculorum.” See more concerning this singular but learned, and as he was generally reckoned, pious, divine, in Mr. Todd’s Account of the Deans of Canterbury, p. 91.

Boys was a Kentish man, was first admitted of Bene’t College, and proceeded there to the degree of A. M. in 1593; about which time he was elected Fel. of Clare Hall. He died suddenly in his study, Sept. 28, 1625. There is a very elegant monument of white marble erected to his memory in Canterbury Cathedral.

H. Vol. II. p. 51. *Philipott.*

Thomas Philipott was a Kentish man; he published a small volume of Poems. The title-page reads—“ Poems “ by Thomas Philipott, Master of Arts, some time of “ Clare Hall, in Cambridge: printed by R. A. 1646.”—He was the son of John Philipott, Esq. Somerset Herald in James the First’s reign, a very eminent and learned writer on heraldry, whose numerous MSS. are in the Herald’s Office, London. I have seen three large volumes of his on Heraldry, relating wholly to Kent; and it is supposed, and it is probable, with respect to the Villare Cantianum, and his work on Heraldry (if they are not the same book), bearing Thomas Philipott’s name, that they were made from papers of his father, who published nothing, that I am aware of, but the Lord Chancellors of the Kings of England, 4to. 1633, and several additions to the 4to. editions of Camden’s REMAINS concerning Britain: London, 1637. With respect to Thomas, the son, he published, beside the POEMS

just now mentioned, *Elegies* to the Memory of William Glover, Esq. 1641, 4to. and a Congratulatory Elegy, offered up to the Earl of Essex, upon the investiture with the dignity of Lord Chamberlain: and in prose, beside what have been mentioned, he published *The Original and Growth of the Spanish Monarchy united with the House of Austria*; 1664. 8vo.—*Antiquitas Theologica et Gentilis*, and one or two other pieces. He died about the year 1684.

H. p. 38, l. 4, and Suppl. last l. *Butler*.

Dr. Butler was a native of Ipswich: no author; yet, having been so singular a man, and the most popular physician of his time, I am induced, besides what has been said in the above places, to add one or two more words, in the way of anecdotes. Being sent for from Cambridge, where he resided, on hearing the case of his patient, he assumed the tone of violent rage, telling his wife, that she ought to be hanged, for murdering her husband; and abruptly quitted the room. Walking through the yard of the house, he observed some cows; when, returning, he asked her, whose cows they were? when she replied, her husband's; "Will you then," said Butler, "give me one of them, if I recover him?"—"Most willingly," said the wife. He then directed the cow to be killed, and the husband to be put into the warm carcase; and his patient was shortly restored*. The following anecdote is a good testimony in honour of my favourite herb tobacco. Butler being applied to by a person who had a great defluxion in his teeth, he informed his patient, "that a hard knot must be split by a hard wedge;" ordering him, at the same time, to keep smoking tobacco without any intermission, till he should have used an ounce: the man having been accustomed to the use of this herb, smoked 25 pipes

* See Biographical Memoirs of Medicine in Great Britain, p. 188. By Dr. Aikin.

at a sitting; which, though it brought on sickness, yet occasioned such a flux of saliva, that it gradually stopped the pain, which never returned till after 17 years*.

He was a most slovenly, odd man, who never gave, nor received compliments; rude and rough to a proverb: and a witty joke could do more with him, among his patients, than a serious statement, or a present in money. Perhaps our late Dr. Glynn, who also constantly resided at Cambridge, might, in some instances, make him his model; for, with much interior kindness, he was accustomed to put on a rude exterior of manners. Dr. Fuller says of Butler, that he had *morositatem æquabilem*, and kept the tenor of the same surliness to all persons. He died Jan. 29, 1617-18.

H. p. 47, l. 7.

Add---Isaac Bargrave, Fellow, took his degrees of A.B. and A.M. at Cambridge, and was A.M. at Oxford in July 1611. In March 1614 he performed a part in his Fellow-Collegian's (Ruggle's) Play, *Ignoramus*, before James I.; of which performance Dr. Fuller (*Ch. Hist. B. 10, 70*) justly remarks, "that while many laughed aloud at the mirth thereof, some of the graver sort were sad, to see the common lawyers made ridiculous therein. Bargrave obtained considerable church preferment, and on being promoted by the Crown to a prebend in 1622, he proceeded D.D. On the death of Dr. Boys, he was admitted to the Deanery of Canterbury, Oct. 14, 1625.

He became, like his nephew of Peter House, a sufferer in the cause of Charles I. when crowns and mitres were treated as baubles; and, like him, had been a great traveller. He particularly attended the celebrated Sir Hen. Wotton in one of his embassies, as chaplain; and, if he did not bring home so many rarities as his nephew (see our *Hist. of Camb.*

* Biographical Memoirs of Medicine in Great Britain. By Dr. Aikin.

Vol. II. p. 23) he at least brought with him this testimony, from the famous Father Paul, "that the Church of England "was the most excellent piece of discipline in the whole "Christian world."

The Dean appears to have been a liberal-minded clergyman: "away," says he, in one of his sermons, "with those "distracting names of Lutheran, Calvinist, Puritan, &c. "we are all the children of the same Father," &c. But he only published three Sermons, printed in 1622 and 1627. He died Jan. 1642-3, and was buried in the Dean's Chapel, in Canterbury Cathedral, where, over his monument, is his portrait, painted on copper, in a curious style, in an elegant frame of white marble. For more concerning him, see Todd's Account of the Deans of Canterbury, p. 100.

H. p. 47, l. 9.

Henry Jolliffe, the Catholic divine, mentioned as writing against Bishop Hooper, was B. D. Rector of Bishop's Hampton, in Worcestershire, a Prebendary of Worcester, and Dean of Bristol, 1554. But the book alluded to was written by Rob. Johnson, L. L. B. who also was a learned Catholic of this University in Queen Mary's reign. The book is entitled, *Responsio sub protestatione ad illos Articulos Johannis Hooperi, Episcopi Vigorniae nomen gerentes, in quibus a Catholica fide dissentiebāt*:—it also contains Bishop Gardiner's Replications to the same; published at Antwerp 1564, with Additions, by Mr. Jolliffe, (who in Elizabeth's reign was obliged to go beyond the seas), and dedicated to Philip of Spain, husband of our Queen Mary, in acknowledgment of favours received from him in England. This Mr. Henry Jolliffe died in 1548. See Mr. Wood's Fasti, p. 76, Vol. I.

H. p. 47, l. 7.

George Jolliffe, a Dorsetshire man, was, I perceive, from Mr. Wood's *Ath. Oxon.* Vol. II. p. 170, first of Pembroke, and afterwards of Wadham College (1636-7), Oxford, where he took the two degrees of A. B. and A. M. He, however, afterwards studied physic, came to Clare Hall, and took the degree of M. D. at Cambridge. He became a very eminent physician, and, notwithstanding what my medical friend informed me, I find that Dr. Jolliffe did make a discovery of the *Vasa Lymphatica*, those vessels now called *Lymphaducts*, distinct from veins, arteries, and nerves, which he unfolded in *Anatomical Lectures*, in the College of Physicians, about the year 1653. He died about two years afterwards.

H. p. 52.

Add—Richard Laughton, A. B. 1684, A. M. 1691, is considered in the *Annals* of this College as one of the most assiduous and learned tutors of his time in the University. Dr. Colbatch, of Trinity College, in a Commemoration Sermon, preached at Cambridge, alludes to him thus: “We see what a confluence of nobility and gentry the virtue of one man daily draws to one of our least Colleges.” Mr. Whiston describes him as “his bosom friend*,” and as

* Whiston's *Memoirs of his own Life and Writings*, p. 28. Mr. Whiston, among other valuable particulars in his *Emendanda in Academia*, lays down this rule;

No more than one civil oath, that of allegiance, to be imposed.

Penalties, and not oaths, to be securities, in all cases.

No more than one ecclesiastical subscription to be imposed, that to the Original Baptismal Profession; with the owning the sacred authority of the Books of the Old and New Testament, and this only on Students of Divinity. *Ibid.* pp. 45, 46.

Chaplain to his patron, Bishop Moor : so that it is probable he possessed some of Mr. Whiston's freedom of opinion, and that as he does not appear for a Doctor's degree (though he became D. D.) in the Book of Graduates, he obtained it from the Archbishop of Canterbury; by which means he would avoid subscription to articles.

Though eminently distinguished for talents and learning, it does not appear that Dr. L. published any thing but a Sermon, preached before George I. in King's College Chapel, when his Majesty visited the University, Oct. 6, 1717. He was appointed Prebendary of Worcester, and died July 28, 1723.

Dr. Laughton, according to the College Register, was elected Fellow on Freeman's Foundation; which he afterwards resigned.

H. p. 55.

Add—Martin Folkes, L. L. D. F. R. S. and F. S. A. born in Westminster, was a gentleman eminent for his knowledge of antiquity, and medals; but not one of that school, who

— restless by the fair-one's side,
Sighs for an Otho, and neglects the bride.

POPE'S EP. TO ADDISON.

He combined his love of antiquities with philosophy, and made his study of the medallic art serve the cause of English history. The early part of his education he received at Namur, in France, and spent several years of his maturer life in foreign travelling. He was admitted of Clare Hall, but took no first degree; being of that society, where the famous Mr. Whiston had recently excited disapprobation to subscribing articles of faith on taking degrees, &c. it is not improbable, I think, that Folkes, who had studied the mathematical sciences from a very early period, might

coincide with Whiston on that subject. However that may be, he had the degree of A. M. conferred on him by royal mandate 1717. The University of Oxford too conferred on him the honorary degree of L. L. D. in 1746, and that of Camb. the same honor, and in the same form, on the occasion of the visit of the Duke of Newcastle, being both conferred on him solely in testimony of his high literary character.

When he was but 23 years old he was admitted a Fellow of the Royal Society, of which he was elected President (1741), on the death of Sir Hans Sloane, and President of the Antiquarian Society in 1751.

His communications to the Royal and Antiquarian Societies were so various and curious, relating to philosophy and polite literature, that I shall content myself with referring to them in notes *; and shall particularize only such as were afterwards made into distinct publications, and with which his name stands more immediately connected.

Dr. F. having had an opportunity of examining the best collections of coins in Italy, composed two Dissertations on Ancient Medals, which, though read to the Antiquarian Society, and much admired by them, it does not appear were ever published. His Communication of a Table of English Gold Coin, from the reign of K. Edw. III. the first year of our Gold Coin, read to the same Society, was first printed in 4to. 1736. But his great work, "on English Coins from the Norman Conquest to the present Time, with Remarks," which exceeded every thing that had been written on the subject before, and is said to render any future publication unnecessary, was printed in 4to. 1745, including a second

* Philosophical Transactions, Vol. 3, No. 352, p. 386. Vol. 39, No. 442, p. 262. Vol. 40, No. 445, p. 59. Vol. 42, No. 465, p. 185; No. 469, p. 422; No. 470, p. 541. Vol. 43, No. 477, p. 505—p. 557. Vol. 45, No. 482, p. 365. Vol. 46, No. 497, p. 613.—In the *Archæologia*, see Vol. I, p. 117, and in the *Vetusta Monumenta*, published by the Antiquarian Society. Tab. 38.

edition of his Table of English Gold Coin. This was printed for the benefit of the Antiquarian Society, but at his own expense.

Dr. F. died 25 June, 1753. His valuable library, mathematical instruments, and cabinet of English coins, were sold; and he ordered, by his will, that all his MSS. which were numerous, and very valuable, should be burnt, leaving behind him the character of an amiable and modest, as well as an eminently learned man.

Dr. F. had a son, also of this College, who had travelled with his father, and possessed a similar taste for the study of medals. He died young, at the University of Caen, in Normandy, where he went to finish his studies. He, in like manner, as his father, took no degree of A. B. at Cambridge.

For more particulars relating to Dr. Folkes' family, &c. see Nichols's *Literary Anecdotes*, Vol. II. p. 578.

H. p. 55. *Bulkeley*.

His Christian name was Samuël (author of a poem of some merit, in ten books, on the Last Day) was A. B. 1753, A. M. 1756.

Add—Henry Lee, L. L. B. 1748, published, while an Undergraduate, a Translation of Sallust.

Add—John Langhorne is well known as a writer both in poetry and prose, having been a writer by profession before he came to College; for he came to Clare Hall only for the purpose of taking the degree of B. D. (1766), and he dates from that place a poem, on the accession of George I. that appears in the University poems on that occasion. He published on a variety of subjects, but is best known by his translation of Plutarch's *Lives*, in which he engaged, conjointly with his brother. His writings procured him patrons among the great, and he obtained good preferment. He was Assistant Preacher at Lincoln's Inn; Rector of Blagdon,

in Somersetshire, and in 1777 was presented to a prebend in the Cathedral of Wells. As a poet he does not rank very high; but acting as a Justice of the Peace, he was enabled to write *con amore* a poem, called the *COUNTRY JUSTICE*, which is justly much admired. He died 1779. See more of him in his *Life*, prefixed to Anderson's edition of his *Poems*, and in Dr. Aikin's *Biographical Dictionary*.

Add—Jacob Duché, his name imports, was either a Frenchman born, or of French extraction; but he came here from America: he was entered of this College, though it does not appear that he took a degree. But the title-page of his *Sermons* announces him as late of Clare Hall, and Rector of St. Peter's, in Philadelphia. He became Preacher of the Asylum Charity in London, and was much admired. He published two volumes of *Sermons*, on evangelical principles, but of a very practical tendency.

Though my reader may not be one,

Qui stupet in titulis et imaginibus—

HOR. SAT. L. I. vi.

yet he will find I have followed the order of works of this kind, by paying the accustomed deference to men of eminent rank, particularly when attended with any superior talent or literary merit, and shall here add two or three names to the list, besides those already mentioned.

Besides Thomas Pelham Holles, the liberal-minded patron of literature, and whig patriot, who, it is said, diminished his family estate to a great amount, in supporting the Hanover family, and who was Chancellor of this University in 1748, may be mentioned Henry Clinton, ninth Duke of Newcastle, in 1768, who married the niece of T. P. Holles.

Tho. Townsend, Viscount Sydney, already noticed, was son of the Hon. Thomas Townsend, a retired man of much classical taste, and many years a member for the University. Charles Townsend, also, the brother of George Marquis Townsend, was of this College. Charles, the celebrated

minister of George I., with Sir Robert Walpole, was of King's; but the Townsends were very numerous; and, if I mistake not, more than those already mentioned were educated at Clare Hall. We may add, too, the Hon. Thomas King, son of Lord Chancellor King, so well known by his writings.

All I know of Humphrey Henchman, Fellow, is what I learn from Bishop Godwin, that, for his services to Cha. II. after the battle of Worcester, he was made by him, in 1660, Bishop of Salisbury, and in 1663 translated to London. Godwin. de Præsul. Ang. p. 358.

Of Bishop Moore I shall be somewhat more particular, though it were only to speak of his library, that has been but incidentally mentioned before.

John Moore, Fellow, was Bishop of Norwich 1691, and translated to Ely, July 1697. He was learned, and a liberal patron of learned men; and, from his own knowledge of books, as well as with the assistance of men eminent for their bibliographical knowledge, he formed, when Bishop of Norwich, a magnificent library of books and MSS. See the Catalogus MSS. Angl. et Hibernia, p. 361.

On the death of Bishop Moore, this library was offered for sale to the famous Earl of Oxford; but, on his declining the offer, it was purchased for six thousand guineas by Geo. I. who presented it to the University of Cambridge. It was properly arranged by Dr. Middleton (who about this time was appointed to the *new* office of Principal Librarian) and other learned men; and a complete Catalogue was written by Dr. Taylor. This library now occupies an elegant room, which forms the eastern part of the Public Library. It consists of about 30,000 volumes. Bishop Moore died July 31, 1714. Godwin. de Præsul. p. 277.

Rich. Terrick, S. T. P. Residentiary of St. Paul's, is said to have been made Bishop of Peterborough (1757), that he might resign his Residentiaryship in favour of Dr. Taylor, the editor of Demosthenes. He was translated to London

1764.—See Nichols's *Literary Anecdotes*, Vol. IV. p. 499.

No literary work of any of the above has come to my knowledge :—To the above list might be added Earl Cornwallis, and a few more noble names.

JESUS COLLEGE.

H. Vol. II. p. 61. *Nunnery.*

The Monastery, Priory, or Nunnery (for they are synonymous) of St. Radigundis, was of the Benedictine Order, distinguished by their black vestment. It consisted of a Prioress, or Abbess, and 11 Nuns. Ancient instruments, relating to the House, were sealed with the Image of the Virgin (St. Radigundis), habited in a long robe, with a pastoral staff in one hand, and a book in the other. A beautiful specimen of this costume may be seen, in the person of Etheldreda, in *Bentham's Hist. of Ely*.

H. Vol. II. p. 67, l. 3. *Alcocke.*

Besides the works of Bishop Alcocke, alluded to, there is a work of his, in print, "*The Hill of Perfection, intitled, in Latin, Mons Perfectionis,*" 4to. printed at Westminster, by Pynson, 1501. *Palmer's General Hist. of Printing*, p. 345.

H. p. 61, l. 9. *Malcolm's Endowment.*

MS. Jes. makes it probable, that Malcolm's first foundation was in 1159, and that he confirmed and increased it in 1164; though Sherman shews, that there was at the time a cell of Nuns in Green Croft, now called Jesus Green, and the Common.

H. p. 64, l. 12.

Add as follows:—As Henry the VIIth gave the licence for founding the College, subsequent princes also invested it with the power of increasing their possessions. Edw. VI. by his Letters Patent, gave the power of placing lands in mortmain, for the benefit of this House, to the annual amount of £50. James I. gave similar Letters, and for a similar purpose, to the yearly value of £400. Queen Eliz. increased the stipends and commons of the Fellows, making, at the same time, some alterations in the numbers of Fellows and Scholars.

H. p. 83.

Add—John Squire, B. D. and Fellow, was a zealous church of England clergyman, and published Sermons against Popery, on one side, and Puritanism on the other.

Thomas Westfield, Bishop of Bristol, 1641, had been Fellow. Bishop Godwin says of him, *Episcopalem hanc Cathedram quam sibi 25 retro annis oblatam detractaverat, jam vero temporibus iniquissimis adeptus. De Præs. Ang.* p. 566. He published Sermons, *England's Face in England's Glass*, and others, with the Title of the White Robe, or the Surplice vindicated.

John Owen, consecrated Bishop of St. Asaph 1629, had distinguished himself by appointing sermons to be preached in his diocese, in the Welsh language, and in repairing and ornamenting the churches: but he was ejected from his bishopric by the Parliament, and died in 1651. *Godwin*, p. 644.

He wrote a work entitled, *Herod and Pilate reconciled, or the Concord of Papists and Sectaries against Scripture.*

He wrote also on the Doctrine of deposing of Kings, and King-killing.

Bishop Williams (Griffith) was a zealous and learned advocate for Episcopacy and the Rights of Kings, and was made Bishop of Ossory, in Ireland, 1641. He was author of Truth vindicated against Atheism and Profaneness, *Vindiciæ Regum, et Jura Majestatis*, with other pieces. He was admitted pensioner of this College July 2, 1622, and died in 1671.

H. p. 79.

Add—John Killingbeck, B. D. Vicar of Leeds, Yorkshire, and William Payne, D. D. Rector of St. Mary, Whitechapel; each published various Sermons. The latter died 1697.

H. p. 79. *John Beaumont.*

His Christian name was *Joseph*. He was author of a Poem, entitled *Psyche*; he also wrote something against Dr. Hen. Moor: From which, says MS. Jes. discat Lector quantus sit Theologus, et quam Germanus Ecclesiæ Anglicanæ filius.

The Poem, called *Psyche*, cannot be said to follow the simplicity of the admired Greek Platonic fable of Cupid and Psyche; but is rather in the strain of Fletcher's Purple Island: though the latter has been sometimes given to Fletcher the dramatist, *Psyche* has been given, no less incorrectly, to the other dramatic writer, Francis Beaumont. A second edition of this singular Poem was published at the University press, A. 1702, in a folio of 370 pages, two columns in each page, the pages large, and pretty closely printed. It was edited by his son, Charles Fletcher, M. A. Fellow of this College, and was written during the author's ejection, "*for the avoiding meer idleness; when the turbu-*

lence of the times led him to seek quiet in retirement, and in poetical exertions.

N. B. This page is the first of a quarter of a sheet, which was left blank a considerable time ago; and which must be filled up now, to complete the letter-press of four pages. Of these hiatuses there will be found one or two examples in the first volume, and another in the present. It was intended to insert here a few sketches, or fragments, of literary biography, in continuation, to bring our Cambridge notices down more nearly to the present times: of such-like sketches I had preserved several, but which, being in some interleaved papers, I have unfortunately mislaid, or, most probably, entirely lost; whether they have been left behind me at some lodging-house, during my frequent visits to Oxford and Cambridge, or have got intermingled in a chaos of papers, during a late removal from my apartment, or made part of a burnt-offering, which I have occasionally made, and very lately repeated, of sundry writings and papers: be this as it may, after so long a period, my recollections fail me; yet, though I cannot satisfy my own wishes, I must answer the calls of the printer; and as I cannot fill up the hiatus with the proper matter, I shall endeavour to supply its place.

Amidst the peculiar circumstances, under which these volumes are published, I perceive that I can do no better than to present any reader, who may not have perused my Address to the Subscribers to the Privileges of the University, lately distributed among them, with the following particulars.

This Work was put to press in 1814. In the *Address* above-mentioned, I stated several circumstances that had occasionally interrupted the work, and one which, from nearly its commencement, had almost determined me to stop short. Besides these, there was one, a new literary engagement, into which I (*imprudently*, in reference to my previous work) entered. This was to supply the edition of

the Delphin Classics with accounts of Editions, Translations, and MSS. of them in the different libraries of this country. This occupation greatly occupied me, and by dividing my attention, much perplexed me. In the mean time, as just hinted at, I lost several of my papers, so that, on returning to my Cambridge business, I was quite at a stand, while, at the same time, I was obliged to attend to the calls, that were regularly made on me, in consequence of the aforesaid new engagement.

But to dismiss matters of a nature that may seem extraneous, I shall return to what is better adapted to the place.

In looking over my confused heap of writings, though I have not found what I was in quest of, I have put my hand on several memoranda, with a few biographical and bibliographical notices, relative to Cambridge-men, at various periods, both of the University and town, several within the remembrance of many persons now living, and some of my own acquaintance. These, if life and health, and other circumstances, prove favourable, I may, perhaps, put together at my leisure, and print in a separate volume, so that it may not necessarily be received as a third volume either to the History, or the Privileges of Cambridge, unless by those who may choose to consider it as "More Last Words." And this, perhaps, I may wish to execute on a more enlarged scale, more after the manner of Anthony De Wood's *Athenæ Oxonienses*, than either of the present works.

This is said in allusion to the Oxford historian's minuteness—for notwithstanding what his own Oxonians say*, of his doating fondness of even the decrepitude of his alma mater, of his complaining over the loss of ancient Bulls and Charters, that never existed, of his regard to his own honour, and that of his College, in asserting, contrary to all evidence, its superior antiquity to University and Baliol

* *Smith's Ann. of University College*, p. 216.

Colleges, and notwithstanding the aspersions, omissions, and misrepresentations, ascribed to him by others, still his *Athenæ Oxonienses*, which was his own work, (and not taken in by copious draughts from Mr. Twine's * MSS. as his *Hist. et Antiq. Univers.* is understood to have been) is executed with as much minuteness in detail, as industry in research; with such minuteness, indeed, with such a compass of literary information in those biographies, which he undertakes, through the several colleges conjointly, which not many would have attempted in single histories of their particular colleges. This, however, is spoken rather of the length of his narratives, than of the way of his managing them; and without inquiring into the reasons of those who accuse Mr. Wood of prejudices and partialities arising from his high-church principles: I would add only, that while it may be expected of those who profess to write the history, or to state the sufferings, of one party in a state only, (as Mr. Walker, in the *Sufferings of the Clergy*, Mr. Neal, in his *History of the Puritans*, and Mr. Calamy, in that of the *Ministers ejected for Non-conformity*) yet in a writer of University history, we have a right to look for something like a middle man, one who should not extravagantly exalt one party to the depression of another, or, in other words, one who should be, if that can be, in his feelings and expressions, of no party himself.

But to return. By those who may have perused my *Address to the Subscribers to the Privileges of the University of Cambridge*, it, perhaps, may not be expected that, hedged round as I am with present engagements, and infirmities, I shall resume my Cambridge sketches with much prospect of success. And, I own myself, that what has been said of any future design, was spoken (for in certain cases we are apt to speak rather according to our wishes than our capacities) with some suspicion of my own pow-

* Author of *Antiquitatis Acad. Oxoniensis Apologia*. Oxon. 1608.

ers, with some apprehension, that I may be overtaken in my course, and, therefore, with some regret on leaving it thus abruptly, and at a time when, from particular associations, my inquiries were likely to prove, if not more interesting to others, more agreeable at least, to myself. But we are the creatures of circumstances and of necessity; and as we sometimes may arrive at a point which we never expected to reach, so we cannot, be our schemes what they may, exceed the bounds that are set us.

ON THE

RISE AND PROGRESS OF PRINTING

AT

CAMBRIDGE;

WITH

A SHORT ACCOUNT OF THE BOOKS PRINTED,

And the Printers.

ALL discussion on the literary works and the learned men of a country, considered in their progressive state, must remind us of an art, to which if literature does not owe its birth, it is essentially indebted for its revival; and which, though not fundamental in particular institutions, nor peculiar to them, has proved so beneficial and ornamental in their advancement, as to be closely connected with their history. It is proposed, then, to give, in the following Essay, a short account of the art of printing, as exercised at Cambridge, accompanied with that of certain books printed, and of the printers, from its origin to nearly the present time.

The art of printing, next to that of alphabetic writing, is the most important communication ever made to the world; and had it been laid in the remote ages of antiquity, would, no doubt, like that, have been ascribed to a divine

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Power*. The former, besides, possesses some analogies with the latter. The rude attempts of both were, perhaps, at first made on the leaves or bark of trees†; and as the early discoveries were but partial, so their progress to maturity would necessarily be gradual.

Add to this, the time and the place of the invention will admit, in both cases, of doubt; and the names of the inventors are involved in similar, though not equal, obscurity. The honour of the discovery of printing has been claimed by different persons for Harlem, Strasburgh, and Mentz; and

* What Longinus says of metre has been applied by many, and in the strictest sense, to alphabetical writing: Προηλθε δε μετρον εκ Θιου, μετρον τα τε ουρανια και επιγνα κικροσμηκοτος. Η πως αν αλλως συνιζη το παρ, η μη τινι ρυθμω και ταξιν διεικοσμητο; Longini Fragmenta. Aulus Gellius ascribes it to Mercury, the Mercurius Trismegistus, Theuth, or Thoth of the Ægyptians; so also does Plutarch, speaking, indeed, as he says, after other authors, Εξηνεν δε γραμματικης και μουσικης ευριτην νομιζοντας. And in Fabricius (Biblioth. Græ. Tom. 1, p. 72), may be seen the quotations from various ancient authors relating to the γηλας, vel ιερα βιβλια γραφιντα υπο του Πρωπατορος τρισμεγιστου, Εξμου.—Vid. Plutarch; also, De Iside et Osiride. Sect. 3.

† That alphabetic writing was first made trial of on leaves and the bark of trees, is generally admitted. Vide Montfaucon's *Palæographia Græ.* L. 1, p. 14. Meerman says the same of printing, who giving the first testimony of the inventor, as recorded by Hadrian Junius, presents his narrative as follows: "That walking in a wood near the city (Harlem) as the citizens of opulence use to do, he began at first to cut some letters upon the rind of a beech-tree; which, for fancy's sake, being impressed upon paper, he printed one or two lines, as a specimen for his grandchildren (the sons of his daughter) to follow," &c. Speaking, afterwards, of the first obvious difficulty, noticed by Scriverius, viz. "that the types are said to be made of the rind of beech, which could not be strong enough to bear the impression of the press, he adds, this is removed, if, instead of the bark, we substitute a bough of the beech," &c. Meerman's *Origines Typographicæ*.

For a similar reason, the most ancient inscriptions that remain to us must necessarily be those on stone. *Antiq. Asiaticæ* per Edm. Chishul. *INSCRIPTION SIGEA.* At nullum non honorem meruit, quod, bis mille et trecentum annos, concreditam ejus lateri inscriptionem custodierit, quâ nulla in toto orbe spectabilior neque genuinæ unquam antiquitatis certioribus indicis claruit, p. 3, Ed. 1728.

some have ascribed the origin of alphabetical writing to the Assyrians, others to the Ægyptians, some to the Arabians, and others to the Hebrews *: till at length, from much dark-

* Herodotus ascribes the introduction of it into Greece from Phœnicia: 'Οι δὲ Φοῖνικες οὗτοι οἱ οὖν Καδμῶ ἀπικουμένοι, τῶν ἰσάν οἱ Γεφυραῖοι, ἀλλὰ τε πάντα, οἰκησάντες ταύτην τὴν χώραν, ἐσηγάγον διδασκαλίᾳ τοὺς Ἕλληνας, καὶ δὴ καὶ γράμματα, ἃ ἐκ τῶντα πρὶν Ἕλλησι, ὡς ἡμεῖς δοκίει. Herodoti Hist. p. 309. Ed. Galei. It was natural, that some writers should trace the *origin* of letters to the Egyptians, on account of their hieroglyphics or symbolic writing, by which alphabetic writing was first modelled. *Literas semper arbitror Assyriæ fuisse*, (says Pliny, L. vii. C. 56) *sed alii apud Ægyptos a Mercurio*, ut Gellius, &c. Diodorus Siculus (L. v.) says, *Συραὶ μὲν ἱσθῆται γράμματων παρὰ δὲ τῶν Φοινίκων μαθόντες*, &c. It has been claimed for the Arabians by some, from the names of the alphabetic characters that correspond to the implements in Arabian tents, with their animals, as a camel, an ox, a cup, a spit, &c. from which it is allowed, that some of the names of the Arabic letters are derived. Many have maintained, it was communicated by Moses to the Israelites from Mount Sinai. This, however, is only inference, without any authority either from the Mosaic writings, or from Philo and Josephus: though the former had a fair opportunity of speaking on this subject in his treatises, *Περὶ Κόσμοποιίας*, and *Βίος Μωσίου*; and the latter in the first Book against Appion, in which he professedly, in this matter, places the great superiority of the Ægyptians, Babylonians, and Phœnicians, over the Grecians, without bringing the Hebrews (whatever might be his opinion) into the comparison: Maimonides, too, in his remarkable observations, *DE STATIONE MONTIS SINAI*, says nothing of alphabetic writing: he says the people only heard God's voice *once*, and that not in *words*, but *sounds*; *vocem quidem illam robustam audiverunt, sed non distinctionem verborum*:—in illa Statione non nisi unam vocem unâ vice audiverunt:—The rest, he says, was heard only by Moses; then, leaving the subject, he addresses his reader in this mysterious manner:—

Tu ergo ista probe observa et retine, quia ultra hanc mensuram nemo potest intrare in gravissimum hoc negotium Stationis Montis Sinai. Est enim ex Arcanis Legis, ejusq. veritas et modus nobis sunt occulta: nam simile quid neque unquam fuit, neque futurum est. *MORÆ Nevocheim*, Pars ii. C. xxxii. Ed. Buxtorf.

Alphabetic writing (i. e. the adaptation of certain limited sounds, with their signs, to the exact powers of the human voice) has presented, as to their origin and force, insuperable difficulties to grammarians and philosophers. Thus Dionysius of Halicarnassus, who has so nicely examined the powers of the Greek letters (in his xivth chap.)—"Ο ἀριθμὸς δὲ αὐτῶν ὅς τις ἔστιν, ἢ ῥαδίως ἢ πικρῶς ἀκριβῶς ἰσθῆι πολλὴν ἀρετὴν καὶ τοῖς πρὸ ἡμῶν ἀπορίαν τε

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ness, Pliny thought he had struck out a little light—*ex quo apparet æternus literarum usus* *.

We are scarcely allowed, by some writers, to consider alphabetic writing as of human contrivance †; but with respect to the characters themselves, the Samaritan, the Hebrew, the Syriac, and the Greek, their elemental, are kindred, sounds; they are of the same origin, and possess nearly ‡ the same names:—a harmony similar to which has been observed in the dialects of several northern § nations, though of a form and construction somewhat different: and with respect to printing, whether on blocks, or moveable metal types, the primary powers and essential uses are the same, though the mechanical process somewhat differs: of letters, at least among the Greeks, the communication is

παγμα. *De Structura Orationis.* Different nations have different alphabets, and some varieties in their number of letters, but such varieties are no differences of sounds; the essential sounds are in perfect harmony with the powers and limits of the human voice; and we may at least say of alphabetic writing what Longinus says of metre—*Ἀλλ' ἵτι νῆα τῶν μίτρον ἡ Ψωρία, ἵτι Μωσῆς εὐρέμα παλαιας, ἱκατίζον ἱξίι καλῶς· ἀρχαία μιν γὰρ ὡς ἱξίι τὴν σιμιοτήτα, νῆα δὲ ὡς αὖτις ὡς αὖτις, καθ' Ὁμήρον:*

Τὴν γὰρ αἰδὼν πάντας ἐπικλίσω' ἀνθρώποι,
Ἡτὶς ἀκωντισσὶ νιῶτατῇ ἀμφιπέληται.

Inter Fragmenta, p. 264. Ed. Pearson.

* Nat. Hist. Lib. 7, Cap. 56.

† The author of "Conjectural Observations on the Origin and Progress of Alphabetic Writings," A. 1772, who professes, in some particulars, to follow Dr. Gregory Sharpe (in the origin, &c. of languages) takes much pains to establish this theory; and Dr. Hartley, though in his usual modest way, supports the same hypothesis, in his *Observations on Man*, Vol. I; and Mr. Wakefield, at an early period of life, viz. in 1784, defended the same view of the subject, in an *Essay on the Origin of Alphabetic Characters*.

‡ Some speak more generally: I have spoken with some limit, on account of what Herodotus says, speaking of the Athenians—*τοῖσι καὶ ἡρώεσι χρῆνται Φοινίκις· μίτα δὲ, χροῖου πρόσβαινοτος, ἀμὰ τῇ φωνῇ μετεβαλὼν καὶ τὸν ρυθμὸν τῶν γράμμελιν.*

§ Hickes Septent. Ling. Sheringham *De Angl. Gentis Orig.* cap. xi. and Whiter's Pref. to *Etymol. Magna*.

known to have been by parts, six being derived from Cadmus*, four from Palamedes†, and four from Simonides; till, at length, they got the 24 characters complete: and it was after various experiments made by different hands, that printing arrived to its present perfection.

I have been insensibly drawn into this little tour of observation from homage to the Genius of Printing, to that Genius, who, if not the parent, has been so essentially the patron and the guide, of science; and to express that homage, will not be thought foreign to an undertaking like the present. For, though some of the analogies between alphabetical writing and printing are accidental, and may, perhaps, be accounted fanciful, yet there is one which is real and striking, and absorbs every other consideration, which is, that both have been the medium for an easy introduction, and a liberal communication, of philosophy; both contributed to a transfusion of the arts, which have been highly beneficial to society, and promoted human happiness; eminently exemplifying the rule, by which all that is truly valuable should be estimated‡; so that the Romans, aptly enough, had their Hermathænæ, Statues of Mercury and Minerva joined together, sacrifices to Mercury and Mi-

* It was not thought necessary to notice the distinction between the Pelasgic and Cadmeian letters; because the author of the *Dissertatio de Priscis Græcorum ac Latinorum Literis*, subjoined to Montfaucon's *Palæographia Græca*, and Montfaucon himself, admit, that though the Pelasgic preceded the Cadmeian, yet that the modern Greek letters were derived from those of Cadmus and the Phœnicians.

† So Herodotus; though Euripides makes Palamedes ascribe to himself alone the whole alphabet, together with the arrangement of syllables, in short, the use of letters,

Τα της γι ληθης Φαρμακ' ορθωσας μους

Αφωνα και αφωνα, συλλαβας τιθεις

Εξευρον αυθρῶποισι γραμματα' ιδιναι. Euripidis Fragmenta.

‡ De virtute disserunt, ac voluptate, sed omnium prima est ac princeps controversia, quanam in re, una, pluribusve, sitam hominis felicitatem putent. *Mori Utopia*, Lib. ii. *De perigrinatione Utopiensium*.—It is in a course

nerva being offered on the same altar : and, according to the analogy mentioned above, alphabetic writing and printing are eminently sister-arts, conjointly engaged in the same service, and both entitled to the most honourable acknowledgments in this place.

Let us now confine ourselves to the subject of our Essay.

Mons. Crevier, in his History of the University of Paris, observes, that Mayence, Strasbourg, and Harlem, had, for some time, disputed the honour of the invention of printing, yet so, that till that time almost all the learned had agreed to allow it to Mentz; but that in 1740 Mons. Schepflin, who was then of the University of Paris, in a memorial read before the Academy of Inscriptions and Belles Lettres, defended the claims of his country (Strasbourg) and by such new proofs, that he did not see how we could help dividing the claim between Strasbourg and Mentz, by giving the first essay of the art, in its more gross state, to Strasbourg, and its perfection to Mayence*—Crevier does not mention Harlem, as having any claim, at least, as making any part in the memorial of Schepflin—and, long before, in an edition of Livy, 1518, printed by Schoeffer, Faust's son-in-law, the invention is given to Mentz, as well in a patent to the printer, by the Emperor, and the Dedication of Ulrich Hutten, as in an Epistle by the editors, and in Erasmus's Prefatory Address; and it has been observed that Erasmus, a learned Dutchman, would never have given his opinion against his own country, had its claim rested on the smallest authority.

Yet, after all, these learned men have not been sufficiently provided with their, *distinguendum est*. Meerman proves, beyond the shadow of a doubt, that Harlem had wooden *beecken* types, and that Laurentius printed books with them,

of such-like reflections that Sir Thomas More remarks—*Utopiensium itaq; exercitata literis ingenia mire valent ad inventiones artium, quæ faciunt aliquid ad commoda vitæ compendia. Sed duas tamen debent nobis, Chalcographorum et faciendæ chartæ, &c.*

* Hist. de l'Université de Paris, Tom. iv. p. 327.

before metal moveable types were introduced at Mentz *, or any book printed there; that after metal types were introduced, the improvement was so considerable, and the work wrought on them so complete, that the others, on blocks, and moveable wooden types, were overlooked and slighted, or perhaps scarcely known to have been: hence an after-improvement obtained the name of an invention †, and he who first printed with metal types was called the first printer ‡. As to Strasbourg, Meerman observes, there is no certain proof of a single book being printed there, till the dispersion of the printers in 1562.

But to whichever of these three countries, and on whatever ground, the crown of distinction, the honour of the first invention of printing, is conferred, and in whatever year it is dated, that it was introduced in the University of Paris in 1470 §, there is no doubt: the first printed book dated at Oxford is of 1468 or 1478 ||; but the first at the University of Cambridge not till 1521.

* In his *Origines Typographicæ*, as stated in Essay 2nd, in Bowyer's and Nichols's "Origin of Printing, with Occasional Remarks."

† Lord Bacon well observes: *Generaliter autem et vulgo, in Operibus Mechanicis habentur pro novis Inventis, si quis jampridem inventa subtilius poliat, vel ornet elegantius, vel simul uniat et componat, vel cum usu commodius copulet, aut opus majore, aut etiam minore, quam fieri consuevit, mole vel volumine exhibeat, et Similia. Novum Organum, L. i. lxxxviii.*

‡ "This twofold invention of printing is what no one has observed before Mr. Meerman, and yet clears up all the disputes between Harleim and Mentz; the first, with separate wooden types at Harleim, by Laurentius, about 1430, and after continued by his family; the other, with metal types, first cut, and afterwards cast, which were invented at Mentz, but not used in Holland, till brought thither by Theodore Martens at Alost." *Origin of Printing*, by Bowyer and Nichols, p. 34.—The first book printed with a date (the Greek Psalter) was at Mentz, 1468.

§ *L'Annee 1470 est Marquee par un grand et illustre evenement dans la litterature, et tres glorieux a notre universite. C'est l'Introduction de l'art de l'Imprimerie en France et dans Paris. Hist. de Univ. de Paris, Crevier, tom. iv. p. 326.*

|| *Sancti Hieronymi Expositio in Symbolum Apostolorum, 4to. 1469.* Dr. Middleton undertook to shew, and thought he had almost proved, that

For the earlier period of introducing printing at Oxford, and the later at Cambridge, we shall be found in harmony with the Oxford historian*; but, likewise, that we may not be thought to keep suspicious company, with a late learned Librarian of Cambridge†. And as Dr. Middleton aimed to do credit to his office (having been just before appointed University-Librarian), and could never have thought that the best way to effect that was to do injustice to the University, as he was possessed of such opportunities for inquiry, and such motives for pursuing them, he would, no doubt, have brought forward his earlier dates, could they, with any shadow of evidence, have been produced. We may then fairly conclude, there is no authentic testimony of any book being printed at Cambridge till the year 1521.

Mr. George North, formerly‡ of Bene't College, an antiquary of some repute, thought he had made a discovery of a book printed at Cambridge as early as 1478§; for, if his

the date 1468 was falsified originally by the printer, either by design or mistake, and that an X had been dropped or omitted in the date of the impression, which ought to have been 1478. *Dissertation concerning the Origin of Printing in England*, pp. 7, 8. But his opinion was founded on conjecture, not on certain facts; and, though his conjecture was ingenious, and maintained with an air of plausibility, yet the weight of argument against it in Bowyer's *Origin of Printing*, p. 23, is strong; so that 1468 is probably the true date, after all.

* Wood's *Hist. et Antiq. Oxon. Lib. i. p. 36.*

† Dr. Middleton.

‡ See Vol. ii. pp. 128, 129, of our *History of the University and Colleges of Cambridge.*

§ In Herbert's *Edit. of Ames's Typographical Antiquities*, Vol. iii. p. 1410, the date is, as it no doubt should be, 1478. The Letter and Reply may be seen in Nichols's *Literary Anecdotes*, Vol. v. pp. 431, 432; where the date is 1418; which, though repeated two or three times, must be an error of the press, one of the very few to be found in that work. For it is impossible that Mr. North should have supposed he had discovered a book printed so long, on every hypothesis, before the invention of printing, as 1418; unless, indeed, he put up with those false dates, originally given, either by mistake or fraud, by printers, as that of J. Koelhoff, who dates one of his books M.CCCC, where, it is well known, one C is omitted; for Koelhoff did not begin to print till about 1470,

Letter on the supposed discovery contained his complete meaning, and that it did, Dr. Ames's Reply to it clearly shews, he must have confounded, in an absent moment, *compilatum* with *impressum*, or *excusum*.

Yet this discovery excited not only the surprise, but the triumph, of Mr. North himself. "If this discovery," says he, in his Letter to Ames, "proves new to you, I must be-
" speak its being inserted in your book, that this University
" may not for the future be so triumphed over by her Sister,
" Oxford, on the false notion of being so very late before
" she had the useful art of printing."

This printed book, of which Mr. North speaks, is a *Codex impressus*, in folio: it is among the MSS. given by Archbishop Parker to Bene't College*; it was compiled at Cambridge, in 1478, and printed at St. Alban's in 1480. The complete colophon of the book *printed*, as given by Ames, from a copy in the possession of Dr. Mead, is as follows—
Rhetorica Nova Fratris Laurentii Gulielmi de Saonâ Ordinis Minorum. Compilatum autem fuit hoc opus in almâ Universitate Cantabrigie Anno Domini 1478° Die et 6 Julii: quo die festum Sanctæ Marthæ recolitur sub protectione Serenissimi Regis Anglorum Edwardi quarti. Impressum fuit hoc *præsens* opus Rhetorice facultatis apud Villam Sancti Albani Anno Domini 1480†. There is no authority for saying this work was printed at Cambridge‡, but what is grounded on the mistake just mentioned: there is no notice of any thing like a printing-house till many years after; and this book was certainly never printed there at all.

Of the Origin and Progress of Printing in England, in general, it is not necessary now to speak. Caxton is spoken

* It is numbered in Nasmith's Catalogue CCCLI.

† An edition had been printed *before* at Paris.

‡ There was, as Dr. Middleton observes, a copy of this rare book in the Public Library, but it was stolen from it. Vid. Catal. MSS. Angl. et Hib. p. 391, Append. as contained there among Bishop More's MSS. and books.

of, by most, as the first who practised it here*. Mr. Carter says, he was a Cambridgeshire man, and took his name from Caxton, in Cambridgeshire (Dr. Fuller, from Caxton, in Hertfordshire—some error of the press, I suppose), and adds, that he might have erected a press at Cambridge, under the care of one of his servants. But, without producing other reasons against the assertion of Caxton's being a Cambridgeshire man, his own testimony is sufficient: "In Fraunce was I never, and was born and lerned myne English in Kent, in the Weeld, where English is spoken brood and rude†." The fancy of his possibly erecting a printing

• Dr. Middleton's Dissertation.

It is, indeed, rather extraordinary that Dr. Middleton should not, in this "Dissertation on the Or. of Print. in England," though it had been only incidentally, have said more of the state of the press at Cambridge: yet he says enough to manifest that he had no belief that printing was of a very early date there. Speaking of the *Rhetorica Nova*, he says, "The same book is mentioned by Mr. Strype, among those given by Archbishop Parker to Corpus Christi College, in Cambridge; but the words, *Complata in Universitate Cantabrigiæ* have drawn the learned antiquary into the mistake of imagining that it was printed also in that year at our University, and of doing us the honour of remarking upon it; so ancient was Printing at Cambridge." Life Abp. p. 16, by Strype, pp. 519." See Middleton's Dissertation, &c. p. 14. He enumerates six or seven books (the last having no date) printed at Oxford, down to the year 1500, p. 10.

The principal aim of Middleton is, to shew, that Caxton was the earliest printer in England; though some still think he has failed, and that Corseilles was the first, at Oxford. This is maintained by Palmer, on the authority of an ancient Record, which Middleton proclaimed to be a forgery; but its authenticity is supported by Bowyer.

† From his own Preface, to the Recule of the Historie of Troye, translated by Caxton, from the French. Having remarked the error noticed above, with respect to the birth-place of Caxton, I am led (though it is travelling out of the Record) to correct another with respect to the year of his death. Middleton places it in 1494, and adds, "in which year he died, not in the year following, as all who write of him affirm." Now, though there does not appear to have been any memorial of him in St. Margaret's Church, Westminster, which was much re-edified in the reign of Edward IV.

press at Cambridge is equally without foundation, as we have already seen is that about the first printed book at Cam-

(*Weever's Funeral Monuments*, p. 269); yet the Accompte of the Wardens of that Church (Caxton had lived in the parish), beginning 27 May, 1490, and ending 3d of June, 1492, contains the following items:—

	s.	d.
Item, also bureying of William Caxton for iiij torches.....	vi	viii
Item, for the belle atte the same bureynge	vi

so that Caxton must have died before either the year 1494 or 1495, some time before the 3d of June, 1492. The verses at the end of *Hilton's Scale of Perfection*, quoted by Middleton, to prove the date 1494, proves directly against him :

Infynite laud with thankynges many folde
 I yelde to God me socouryng with his grace
 This Boke to fynyshe which that ye beholde
Scale of Perfection calde in every place
 Whereof the Auctor Walter Hilton was
And Wynkyn de Worde this hath sett in print
In William Caxton's hows so fyll the case,
 God rest his soule. In joy ther mot it stynt.

Impressus Anno Salutis MCCCCLXXXIV.

We see that Caxton was then dead (as, *God rest his soul*, implies); and Wynkyn de Worde, who had been his journeyman, and became his successor, *sell it in print*, in *Caxton's hows*, where Wynkyn de Worde continued to print till he removed to St. Bride's, Fleet Street (see Palmer, p. 342), and the first impression there done, says Palmer, was A. 1503. And here, by the bye, if Middleton's date of Hilton's *Perfection* (1494) is correct, p. 21, (and Maittaire gives the same) Palmer's (1495) must be wrong, p. 344; and he confesses he had never met with the book himself. Of Caxton's books, enumerated by Middleton, as being in the Pub. Lib. Cambridge, the latest is of the date 1493; and Hilton's book is not mentioned. If Wynkyn de Worde printed Hilton in 1495, as mentioned by Palmer, that impression by the same de Worde, made in the *Hows* of Caxton, must have been a second, though Palmer's date 1495 should most probably be 1494*.

Middleton puts two books among Caxton's, in the Pub. Lib. of the date 1493; but he supposes, with respect to the first, from the inconsistent account of the date of it, that an X must have been added by mistake on a second edition, printed with the same Colophon, though with a different date: with respect to the other book, it is not said to be emprinted, but only translated out of the French; though it afterwards appears that

* 1465 in Palmer must be an error of the press for 1495.

bridge in 1478. Caxton settled as a printer at Westminster, where he continued printing from about the year 1470 to 1495, as is generally said (but see the preceding page), and was buried at Westminster*. Of all the books printed by him, of most of which there are copies in the University Library, not one was printed at Cambridge†; and what is no less worthy of remark, the first book put forth, in usum Cantabrigiæ, was printed by Winand, or Wynkyn de Worde, in 1510‡, in London, and an early printed book of the greatest note at the time, written by one of our Cambridge Doctors, was printed at Oxford§.

It is said by a writer||, in speaking of the date (1478) of

the person who translated it, caused it to be printed; and as Caxton might have begun printing it, it carries the mark of J. C. though Worde may have finished it.

* Palmer's History of Printing, Appendix.

† See a Catalogue of Books printed by Caxton, which are in the Public Library at Cambridge, subjoined to Middleton's Dissert. on the Or. of Printing in England.

‡ Roberti Allyngtoni Oxoniensis Sophismata cum consequentiis: in Usum Scholæ Cantabrigiæ An. Dom. 1510.

§ Lyndewood's Provinciale, seu Constitutiones Angliæ. There were two editions of this work printed at Oxford, one in 1664, the other in 1679; one also, at Paris in 1506, and one still earlier at London.

|| Herbert Ames, vol. iii. p. 1410. It is there said, "in this famous University they received the art of printing among them soon, though which was their first book is difficult to ascertain, or who were the persons that brought it there;" and in the notes we are directed to Hist. and Antiq. Oxon. Lib. i. p. 228.

How this can possibly be asserted by the writer, exceeds my comprehension. Wood, in the passage referred to, asserts the direct contrary. He assigns the order of the reception of printing in some other parts of England—Oxford—Westminster—St. Alban's—Worcester—well enough—but when, *last of all*, he speaks of Cambridge, he says—Cantabrigiæ quis primum eam detulit, hæreo: non solum enim nullum veterem codicem antiquitus illic calcographicis donatum characteribus hactenus reperi, &c." He goes on to shew, that the Rhetorica Nova, though written and composed at Cambridge, was published (*first*) at Paris A. MDLXXX, and the book in usum Scholæ Cantabrigiæ at London CIOIX; "Non

this imaginary Cambridge-printed book—Time will probably discover more. Time will be a cunning fellow, if he does; when Dr. Ames himself does not attempt to produce the name of any printer, till John Sibert, 1521.

John Sibert, or Siburch, had been a printer at Lyons, as appears by a printed book of his in the Public Library at Cambridge, *Arte Impressoria Lugdun: per Magistrum Joannem Sibert, A. 1498.* He styles himself the first in England who printed both in Greek and Latin; and Greek letter is often interspersed in his books, though it does not appear that he printed any entire work in the Greek language. It seems, from a Letter of Erasmus's to Aldrice, or Aldrich, (afterwards Bishop of Carlisle) that there were two Siberts, who were brothers and partners; *Saluta mihi veteres Sodales, Nicolaum et Joannem Seburgum, Bibliopolas. Dat. Basilæ 25 Dec. An. 1525.*

Sibert was accustomed to engrave in his books the king's arms; and most of them have at the end, *apud præclaram Cantabrigiensem Academiam, or, ex præclarâ Cantabrigiâ, cum Gratiâ et Privilegio.*

Palmer says, correctly enough, that this University seems to have given but small encouragement to the art of Printing, either by the *earliness of its reception*, or the continuance of it there; but seems to have been unfortunate in his inquiries, when "after all his correspondence from thence, he could only find four editions," all printed in the same year (1521) by Sibert, with his name, and one *probably* by him, though without his name, of the date 1522. Ames was more successful, who gives nine books to this printer at Cambridge.

The first book on Palmer's List of Books printed by Sibert, is Erasmus's *Libellus de Conscribendis Epistolis*, an excellent work, how hastily soever written. Erasmus, in an

illic Cantabrigiæ, (quod expectandum si modo typographica ars tam cito illis fuisset recepta.

Epistle to Nicolaus Beralduſ, dated June MDXXII. complains bitterly of this book's being printed in England without his conſent, and as having his moſt decided diſapprobation. I know of no other edition but Sibert's, of 1521, that could have been then printed, before June 1522, and indeed Sibert proclaims it to be the firſt edition—*nunc primum prodit in Lucem An MDXXI, Menſe Octobri*—ſo that either his old friend Sibert muſt have played a bookseller's trick moſt diſgusting to him;—*verum, ut video*, he ſays, *nihil jam pudet typographos*—or Erasmus himſelf played off a little of the mock modeſty of an author, in his expreſſions of diſapprobation.

The books firſt printed in England correſponded, as we might ſuppoſe they would, with the genius and literature of the times. Caxton's were principally old Hiſtories, Chronicles, and Legends, ſome of them tranſlations from the Latin and French, with two or three tranſlations of the Latin Classics, and of our old Engliſh Poets: thoſe of his journeyman and ſucceſſor, Wynkyn, or Winand de Worde, were much in the ſame taſte, except, perhaps, with a little more of Latin Classics, and Grammatical Treatiſes and Poetry of his own time. The books printed at Oxford, being about nine in number, were all in Latin, as were thoſe at Cambridge (with the exception of one), by Sibert, and correſponded, in like manner, with the prevailing taſte of the University at the period; but it would not be appoſitely ſaid, as I think Palmer ſpeaks, “that our printers contented themſelves with printing in their own tongue, and if they ventured ſometimes either upon Latin or French, that their productions were few and inconfiderable”—on running the eye, indeed, over any bibliographical work, ſuch as Dr. Harwood's View of Greek and Roman Classics, or Mr. Dibdin's Introduction to rare and valuable Editions, we ſhall find no fine editions, either from Oxford or Cambridge, the art being as yet ſo far inferior there to what it was on the continent;—ſtill we ſhould ſpeak too generally; for though Cax-

ton's productions were principally in English, as most of the others were, still several of them were at least translations from the French, and from the Latin Classics*: but, with respect to Oxford and Cambridge, with the exception of one in the latter place, all were in Latin, and some of a character not to be called inconsiderable. With regard to Greek, indeed, no entire work, as already observed, was printed by Sibert, in that language: as to Hebrew, or other Eastern language, there were, as yet, no types in any of those languages in England.

All Sibert's books appeared between 1521 and 1522. From that period, if printers had not ceased to exist in Cambridge, they seem to have shut up shop. In what year Sibert died I do not know; but Thomas Thomasius became the licensed printer May 3, 1582; though no book was printed here from between 1522 and 1584. There was also a similar interruption to the press at Oxford; viz. from between 1519 to 1585, and to some others in different parts of England. At St. Alban's, where one of the first presses was set up in England, there was a cessation from printing for 50 years. We, indeed, hear mention incidentally made of the name of Segar, as a bookseller of Cambridge, who was confined for heresy, as noticed in Sir Thomas More's Apology, p. 200 (quoted by Ames), though of books printed by him, or for him, there is no account. And what may seem more remarkable, there are letters patent, bearing date the 26th of Hen. VIII. authorizing the University to appoint three stationers, printers, or sellers of books, either natives of England or foreigners, under the Chancellor and University, with particular privileges†—yet with a mere ca-

* He printed too one book, folio, in Latin, and Worde ascribes to him another. Middleton, p. 28.

† The above licence, so far as relates to foreigners, refers to 29 Ric. 3, c. 9, in which an act passed, restraining aliens from using any handicrafts, (except as servants to natives) but with this proviso, that aliens, however, might bring in written or printed books, so as to sell them, and to exercise

capacity, and nothing done; for they appear to have acted merely in the character of stationers and booksellers, and there is no account of a University-printing-office till some years after.

For the slow utterance of printing at first, and for its long silence afterwards, different reasons have been assigned. The Civil Wars under Hen. VI. and Edw. IV. are said to have been unfavourable to it at the beginning. To account for its subsequent condition, Mr. Baker somewhere remarks, that Wolsey, when he became Abbot of St. Albans, had expressed his disapprobation of printing, holding out, that if they did not suppress printing, printing would be fatal to the church.

The Stationers Company, too, we are told, seized the Cambridge press, in some dispute about their powers and interest, notwithstanding the privileges granted to it by Hen. VIII.

Without stopping to inquire how far any of the above reasons may account for the slow progress of the art at Cambridge, suffice it to have mentioned a fact which must appear remarkable. And here, to the reasons just assigned, why Cambridge could boast none of those magical Greek books*, which still, as at first, are so captivating to Book-collectors, it may be in place to add one, why she could not possibly share the glory ascribed to the printers of the first Hebrew Bibles and Polyglotts of the beginning and middle of the 16th century. It does not appear, though Hebrew printing was very early elsewhere, and almost per-

the art, at their pleasure, notwithstanding this act. Hence, by the encouragement of successive monarchs, the English grew as excellent printers, as foreigners, and numerous, and then Hen. VIII. 25^{mo}. cap. 15, abrogated the proviso, for that reason.

* Et en general on peu dire que, pour tout amateur un peu zele, la rencontre d'un beau volume d'Alde est une bonne fortune, qui, suivant le mot tres spirituel de Mirabeau a l'Abbe de Saint Leger, le rend *heureux pour trois jours*. Supplement aux Annal. de l'Imprim. des Alde. Par Renouard. Preface.

sected as soon as Greek*, that any Hebrew types were in England till after the year 1584. For when Mr. Robert Wakefield, who had been of Cambridge, and afterwards gave Hebrew Lectures at Oxford †, published his Oration ‡ on the Utility of the Hebrew and Arabic Languages, though it was printed by Wynkyn de Worde, one of the first printers in Europe, yet a third of it was omitted, as the writer himself observes in his Dedication to the King, for want of Hebrew types.

Palmer, so well acquainted with these matters, speaking of this oration, remarks, “ that it is very probable there
“ were no Hebrew types as yet in England, since nothing
“ of that nature had been attempted, that ever he could hear
“ of: no doubt, continues Palmer, this author made in-
“ quiry, whether any such types were in England before he
“ resolved to let it go maimed of its best and most curious
“ parts. I have seen this book, and find the Arabic and
“ Hebrew types cut on wood §.”

But to proceed in our narrative.

Thomas Thomasius, we have seen, was licensed in 1582, and was *sole* printer; for there was an order of Council sent forth, in Queen Elizabeth’s reign, that there should be only 30 printing-houses in the cities of London and Westminster, and one at each of the Universities.

Thomas had been a University-man, Fellow of King’s College, and proceeded A.M. Having lived in Puritan times, and printed many Puritan books, particularly some

* See Dr. Kennicott, in his *Ten Annual Accounts of the Collation of Hebrew MSS.* p. 112.

† Wood’s *Athen. Oxon.* vol. i. p. 46.—Robert Wakefield was, perhaps, the most learned man of the age in Oriental literature. Dr. Fuller (*Hist. Camb.* p. 125) seems to have confounded him with his brother, *Thomas*; for the latter was *Hebrew Professor at Cambridge*.

‡ Roberti Wakefield de Utilitate Ling. Arab. et Hebr. 4to. 1524.

§ Hist. of Printing, p. 349.

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of Cartwright's, Travers's, and Whitaker's writing, and the *Harmonia Confessionum* (once so famous, now so rare), he has been called the Puritan printer*. He was himself too an author of no mean account. He compiled and translated, particularly the *Harmonia Confessionum*, just mentioned; and his *Dictionary*, first published in 1580, was held in great estimation, till superseded by one more complete.

Thomas's *Dictionary* went through five impressions in eight years, and, according to the editors of Stephens's *Latin Thesaurus*, bore in all fourteen. The first edition became so scarce, that even Ainsworth says (in the English Preface to the first edition of his *Dictionary*, omitted in the other editions), that he had not been able to procure the sight of it. To the tenth was first added, together with improvements by John Legate, a Supplement, by Philemon Holland, containing some thousand new words to the Latin part, with a new English-Latin *Dictionary*. This *Dictionary* by Thomas is dedicated to Sir William Cecil, and, according to Legate, his successor, he devoted himself so painfully to the compiling of it, that he brought on a disease that proved his death. He died Aug. 9, 1588, and John Legate was appointed the November following.

Legate, besides the various editions of Thomas's *Dictionary*, with his own additions, produced Cicero's *Book de Oratore*, and Eratosthenes, or *brevis et luculenta Defensio Lysiae pro cæde Eratosthenis*. He also printed *Prælectiones Gulielmi Whitakeri*, and Perkins's *Problema de Romanâ Fide*. Some of his English books have this peculiarity prefixed to them, "printed by *him*, printer to the University." He was the first who prefixed to his books, *Alma Mater Cantabrigiæ*, and, *hinc Lucem et Pocula Sacra*. He died in 1626. His son, having obtained a licence for printing

* See Strype's *Annals*, Vol. III. p. 442, as quoted; Herbert's *Ames*, Vol. III. p. 1417; also Martin Marprelate's First Epistle (as quoted by the same), dedicated to the Convocation-House; "which *Harmonie* was translated and printed by that Puritan Cambridge printer," &c.

Thomas's Dictionary, settled in London; Cantrell Legate succeeded at Cambridge as the University printer in 1608, who was succeeded, a short time afterwards, by Thomas Buck and Roger Daniel, who were in partnership. John Legate, the father, resigned in 1607, though he did not die till 1626. Buck and Daniel continued in partnership till 1653, when the latter resigned; and Buck continued in the office there till 1653, when he also resigned, though, according to Carter, he did not die till 1688.

The next* work that I shall mention, as printed by Daniel and Buck, while in partnership, was, Theodori Bezae Novum Testamentum, in Greek and Latin, a work of considerable magnitude, and of excellent typography; folio, 1652.

Calvin and Beza were both pastors of a church in Geneva. The former wrote a Latin Commentary on a Latin Text of the New Testament. Beza's also was a Latin Text, accompanied with the Greek Text of Stephens.—When Scaliger exclaimed of Calvin, Solus Calvinus in Theologis! he must surely have alluded to his doctrines, both Calvin and Beza being rather doctrinal, than critical, expositors. Griesbach, after conceding that Beza enjoyed some advantages beyond former expositors, adds, *Hiscæ admonitionibus non ita usus est, uti potuisset, et debuisset*; and after proofs of his negligence and levity, asks, *Quid vero expectari potest a critico, qui criseos suæ instrumenta nunquam accurate examinavit?* *Prolegomena ad Novum Testamentum Græce*, pp. 31, 32. Mill charges him with making use of different readings, collected by R. and H. Stephens, more for the purpose of establishing his own hypotheses, than settling the genuine text. *Millii Prolegom. ad Nov. Test.* p. 131, where he gives his proofs for the time, and returns to his work in another place. All our other ablest critics bear the same testimony. See Michaelis, Wetstein, Marsh, &c. according to the references in Dibdin, p. 50. ed. 2.

* Something is omitted here, that will be inserted at the end of this Essay.

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Beza's Text Lectionis hodie receptæ Parens putatur. *Griesbach*: and I have been thus minute, not for the purpose of under-rating Beza's sagacity and learning, but of shewing the state of biblical criticism, in his time, at Geneva; ("Sed hoc secum ferebat istorum temporum ratio atque consuetudo:" *Griesbach*.) and of the state of Bibliography at Cambridge.

Of Beza's Testament there are four editions, three Greek and Latin, one only in Latin, printed at Geneva. The Notes of *Camerarius*, which had been published before at Leipsic, accompany the Cambridge edition, which was printed in 1642, and is considered the *editio optima*, a large finely printed book. So that we may now consider the Cambridge press as putting in for a share of the first honours in printing.

The name of Buck is well known in the History of the University, and some account has been elsewhere given of *Buck's Book*, though how far the two Bucks were related I know not. Buck, the printer, had been of Catharine Hall, and left legacies to it, according to Carter, to purchase books; and if so, though not so efficient a benefactor as *Ulric Gering* was to the Sarbonne*, he yet was entitled to an honourable place in the List of Benefactors in our Cambridge-Guides. He is famous in the Annals of Cambridge Printing.

Buck does not appear to have sent forth any Hebrew books, though he had Hebrew types; for there is much of Hebrew quotation, and beautiful type, in *Mede's Clavis Apocalyptica* (1632), and other books printed by Buck. From his press, however, issued several beautiful Greek and Latin books.

The edition of the Minor Greek Poets has been reprinted at Cambridge several times; but of that by Buck *Dr. Harwood* observes, "This printed in 1652, by the celebrated

* *Crevier. Histoire de Univer. de Paris, tom. iv. pp. 334, 335.*

" Buck, is the most elegant book the Cantabrigian press delivered to the public. It is also as correct as it is elegant *." He also printed the twelve books of the Emperor Antoninus, which was edited by the famous Gataker. There have been four editions, republications of it, made at different places, and with different improvements; and to its literary character, unnoticed by some modern Bibliographers, ample testimony is borne by Fabricius: to its bibliographical character, with which only our present business is concerned, Harwood speaks as follows: " The Cambridge edition, of 1652, is much more beautifully and correctly printed, than the London of 1697."

He printed, too, a Greek Test. 8vo. 1632, which was reprinted in London by Tonson, in 1728, in an elegant correct form. From his press also proceeded Statii Sylvæ. This was Stephens's first edition of 1651.

Buck died in 1688, having been previously succeeded in 1654, by John Field, who, the year following, took a lease of grounds, adjoining to Queen's College, and belonging to it, and built there a house, with the large printing-office, which was in use till the new one lately erected near the same place.

I am not aware that many classics issued from Field's press; nor will readers expect, our limits not admitting of minuteness, a more extended account of books than will suffice to shew the features of the art under each printer. His press, however, produced one editio optima, viz. that of Andronicus Rhodius, cum Notis Variorum, 1679.

Field, too, has gained celebrity in his office; and his name stands more immediately connected with the printing of Bibles and Prayer-Books, both in 8vo. and 12mo. for which he obtained from the Crown a grant, which has been a source of considerable profit to the University. He put

* View of the various editions of the Classics, p. 106, 3d ed.

† P. 86.

forth a small beautiful pocket Bible, which was, and still is, greatly admired both for its type and correctness. This is the Bible that was imitated by Pasham, in a way not very honourable to him as a printer, viz. by getting a few notes inserted at the bottom of the page, and then cutting them off, by which means he avoided the penalty of printing a Bible without notes.

There is also a Greek Bible, 12mo. 1665, which, so far as typography extends, is done elegantly; but the paper is over-thin, and the letter-press too small; and the readings too much follow the many erroneous ones of the London 4to. and 8vo. editions of 1653. The Cambridge edition contains the New Testament with the Old, and also the Common Prayer, in Greek.

Field continued his employment till the year 1688, when he was succeeded by Edward Hall, and he was followed by John Hayes and Cornelius Crownfield*.

In the year 1694 was published, in fol. the famous edition of Euripides, by Joshua Barnes. Fabricius, Harles, and Le Clerc, with Reiske and Valckenaer, have severally born testimony to the variety, richness, and fulness of this edition, beyond all that preceded it, and, at the same time, have pointed out its particular defects†. If Barnes had

* It has been said, that Hayes and Crownfield were, for a few years, separate printers, and had each a salary from the University; during which time there were two separate presses, one of which became, afterwards, the Anatomy Schools. I rather doubt, than deny, their having had separate salaries, because an Order of Council, already mentioned in Elizabeth's reign, had appointed, that Cambridge should have only one printer. I do not deny it, because, as we have seen, there were letters patent, given by Hen. VIII. authorizing Cambridge to have three printers. The Order of Council, perhaps, might be considered as matter of expediency, or provision, for the time; but the grant, or letters patent, passed by bill, might still leave the University in possession of a discretionary power to appoint more than one—or, perhaps, Hayes and Crownfield were merely in partnership, as Buck and Daniel were before.

† Euripides, it is well known, was Milton's favourite poet: having been favoured, some years ago, with the loan of his copy, possessed by Joseph

only first* collected, and subjoined to his edition, the beautiful Fragments of Euripides, it would have merited the praise given it by Fabricius, of being the editio optima et hactenus luculentissima. *Biblioth. Græ. Tom. i. p. 657.*

All that remains to be added, in this place, is, that the magnificence and typographical excellence displayed in Barnes's Euripides form an epoch in the History of Greek Printing at Cambridge. It reminds us of the blooming infancy of this useful art, and the Harlem press. For Crownfield, the ingenious man, who executed this work, was a Dutchman.

In the year 1711 Barnes published Homer, in two volumes 4to.: and Bentley, before its publication, expressed contemptuously his opinion of some part of his design. Barnes, in his Preface to the *Iliad* (where, it was well known by *Inimicus Homo*, and other sarcasms, he alluded to Bentley), returns contempt for contempt, bitterness for bitterness; and Bentley's remarks on that Preface, with a few critiques on his Homer, in a Letter to Dr. Davies†, is on record. Barnes was vain; Bentley imperious; and both were bitter: but these *Lites Criticæ* are not uncommon, and Bentley's criticisms are unquestionably just.

Maugre Bentley's bitterness, however, this edition of Homer rose above his contempt, and it still keeps its ground; for whatever other critics may have done, either for or against‡ Homer since, it is allowed that no critic did so much before for Homer as Joshua Barnes.

In 1705 Barnes published his edition of Anacreon at the

Craddock, Esq. I had an opportunity of copying into Canter's edition Milton's various readings: Barnes, I perceive, had made the same use of it.

* Valkenaer and Heath have since added to the stock.

† Copy of a letter from Dr. Bentley to Dr. Davies, found in the latter's study after his death; subjoined to Bentley's Dissertation upon the Epistles of Phalaris.

‡ Alludes to the hypothesis of Wolfius, relative to Homer and his writings, as given in his *Prolegomena ad Homerum*.

Cambridge-press: this was reprinted at London 1734; but the Cambridge editions are reckoned more correct than the London; and of the two Cambridge, that of 1725, is best. Of Barnes's *Αντίκρυσις τῶν περὶ* we have nothing to say, for that was published in London.

Up to nearly the period when Barnes's Homer was published, there had appeared from the Cambridge-press, under the direction of Crownfield, other Greek books, in a style of similar neatness, such as Maximus Tyrius, Plato de Republicâ, Theophrastus, Geoponica, sive Script. de Re Rusticâ, Duporti Homeri Gnomologia, together with several Latin Classics, which followed at little periods from each other. Crownfield continued to be printer for a great many years, and died in 1742.

We have now followed Cambridge typography from its beginning downwards to nearly its acme of perfection, and to a period when to be minute would be tedious; we should have only to perambulate over ground, that is already amply occupied, and be in danger of appearing rather trifling or ostentatious, than either agreeable or useful. Suffice it, therefore, to observe, of editions so well known as the Horace and Terence of our "Princeps Criticorum," Bentley, of several of Cicero's writings by Davies, Pearce's edition of Cicero de Oratore, of Demosthenes and Lysias, by Taylor, with two or three more, that the typographical workmanship of the Cambridge-press has continued, or rather increased in excellence, so as to have kept pace with the celebrity of its several editors. I shall only mention two or three works, of our more modern Cambridge printers.

Mr. Crownfield was succeeded by Joseph Bentham, a brother of Dr. Thomas Bentham, of Oxford, the well-known author of several works, and editor of that valuable classical book, the *Orationes Funebres*; and of Mr. James Bentham, of Cambridge, the historian of Ely. Of Mr.

Joseph Bentham I communicated a short account in another place *, and so much as suits this may be copied here. —“ By his wife, he possessed handsome property. He was “ not eager after money in the way of his business, but rather “ ambitious of printing works that would do him credit. “ He printed his brother’s valuable History, at a considerable expense to himself † :” this work is finely printed in a thick 4to. 1765, accompanied with plates, and is entitled to honourable mention here, as having been occasionally found useful in our History of the University. For a similar reason, should be mentioned Dr. Richardson’s edition of Bishop Godwin’s *Commentarius de Præsulibus Angliæ*, folio, 1743, printed by Mr. Bentham. Of the literary character of these publications some account has been given elsewhere; and of their typographical it may be added here, that these must be ranked among the most distinguished productions of the Cambridge-press.

Of Squire’s (afterwards Bishop) edition and translation of Plutarch’s celebrated Greek treatise, *de Iside et Osiride*, some account will be found in another place. It may be, therefore, in character just to add here, that its typographical, is not inferior to its literary, merit. It was printed at Cambridge by Mr. Bentham, in large 8vo. 1744.

Mr. Bentham was an alderman of Cambridge, and died June 1, 1778. He was succeeded by John Archdeacon.

Mr. Archdeacon was an Irishman. He printed some mathematical tracts, by the Rev. Mr. Ludlam, of St. John’s College, which I merely notice, for the sake of observing, that Mr. Ludlam complained that the University press, at the time, was extremely defective in mathematical types, so that he was actually obliged to make many a brass rule himself. See Nichols’s *Literary Anecdotes*, vol. viii. p. 414.— A defect this, that has been since amply remedied. Mr.

* Mr. Nichols’s *Literary Anecdotes*, vol. viii. p. 451.

† See p. 85 of our Supplement to the Hist. of Camb.

Archdeacon, however, printed several valuable works, with elegance and correctness, and after many years of assiduity, employed in his profession at Cambridge, having acquired a competent property, he retired to Hemingford, near St. Ives, where he died.

Mr. Archdeacon is buried in Hemingford church, Huntingdonshire; so that his remains are thus brought into union, as it were, with those of that friend to printers, Mr. Joshua Barnes, our Professor mentioned above, who is buried in this church, and his memory embalmed with an inscription in Latin, Greek, and Hebrew. Mr. Archdeacon was succeeded by Mr. Burgess.

During this period, issued from the Cambridge press a work of too high a character to be passed over in silence. This was a *FAC-SIMILE* of the famous Greek MS. which having been presented in 1581 to the University of Cambridge by Theodore Beza is sometimes called the Cambridge, and sometimes the Beza, MS.

This valued MS. having for a long time engaged the attention of only the more learned critics at the University library, it was, at length, determined to give it a greater publicity, in the form of a *FAC-SIMILE*; and Dr. Kipling, at the time, Deputy-Professor of Divinity, and Fellow of St. John's College, was appointed the editor. Accordingly, new types having been cast, corresponding to the old square *uncial* Greek letters, as they are called, a fine paper having been wove, and a most magnificent *FAC-SIMILE* of the whole MS. having been made, at the expense of the University, it appeared entire in 1793, in two volumes, folio.

The MS. itself is a thick 4to. in vellum, consisting of a Greek text, with a literal Latin version on the opposite side of each page. The beginning of St. Matthew is effaced, and the MS. sets out with the Latin of ch. 1, v. 12, post *Transgressionem autem Babylonis*; and it has a few other chasms; but it is, in general, in fine preservation, for a writing of such undoubted antiquity.

With respect to the precise age of the MS. this is not very easy to settle *. Some critics suppose it may be of the 7th, some the 6th or 5th, or even up to the 4th, 3rd, or 2nd century †. It is, however, without any doubt, one of the most ancient Greek MSS. known to exist, if not the most ancient of all; consisting of the Four Gospels and Acts of the Apostles; and, at all events, is much more ancient than any Hebrew MS. that we have in this country ‡, of any part of the Old Testament.

The editor's Preface called forth at the time much critical animadversion §, which, however just, is foreign to the object of this Essay. It is more to our purpose to observe, that the editor's preface contains an ample account of the MS. and that the Fac-Simile is worthy, in point of typographical magnificence, of claiming relationship with that of the Alexandrine Greek MS. ||, and of being placed by its side.

This Fac-Simile, being the very crown of the Cambridge press, seems to form a natural boundary for the present inquiry. No one will expect us to attempt an account of our numerous and more modern publications, however meritorious; and, indeed, a reason similar to that given for closing

* Speaking of the ancient Greek MSS. written in the large uncial letters, Montfaucon observes—"Verum inter ipsos Codices discrimen ætatis assignare non ita facile—Tanta scilicet inter omnes Similitudo. Palæographia Græca, L. 3^{ta}. Cap. 1^{ma}.

† In reference to the different opinions of Michaelis, Griesbach, Bishop Marsh, Mr. Whiston, and Dr. Kipling, in his *Præfatio ad Bezam*.

‡ This is said in reference to the statement of Dr. Kennicott, in his *Generalis Dissertatio*, contained in his printed Hebrew Text of the Old Testament.

§ See Remarks on Dr. Kipling's Preface. By Thomas Edwards, L. L. D.

|| This MS. in 4 volumes, folio, it is well known, is in the British Museum, being a Greek MS. in uncial letters, perhaps the finest any where existing, and containing the Old and New Testament, with St. Clement's first Epistles to the Corinthians, and a fragment of the second. The fac-simile of it was edited under the direction of Dr. Woide.

our biographical history at a particular period, might be, with some propriety, given for choosing, after having gone so far in our bibliographical sketch, to close it here.

Still less will any one expect an apology for what has been said, entreating (to borrow the language of Dr. Harwood) "that no person will perversely construe what I have said into a deliberate intention of derogating from the celebrity and learning of *either University*, by instituting an invidious comparison between the two Universities;" and though, as the same writer observes, "the University of Oxford has produced more splendid and accurate editions of the Greek Classics, than all the other Universities in Europe*," it would be out of the order of our Essay to enumerate them.

Least of all will it be expected that any such like comparison should be drawn in reference to the printed works of foreign Universities, or by bringing into view their vast extended publications. Enough has been said for the purpose of illustrating the history of the Cambridge press, and hints enough have arisen to shew, that, in strength of criticism and elegance of typographical execution, the presses of our English Universities are not inferior to those on the Continent.

There are certainly many points that I have not touched, that naturally enough belong to a history of the Cambridge press, had a complete history been intended: but neither was that the object of this attempt: all designed was to treat of such articles as seemed naturally connected with the manner in which I have treated of the History of the University; and more particularly of its literature: beyond this there might be found matter for very important inquiry; but mine, at present, being of a limited nature, seemed

* Preface to his View of the various Editions of the Greek and Roman Classics.

to have the prescribed boundary of a more limited, general discussion.

But, though this appears to be the natural boundary of the present Essay, two things yet remain, which, as necessarily making a part in a history of the Cambridge press, and, as more particularly illustrating its present state, must not be overlooked; viz. the Stereotype Printing, and the modern Greek Type. So the reader will please to allow two or three observations on these subjects to form our conclusion.

With respect then to the Stereotype Printing, it is scarcely necessary to say, that it is a solid, immovable type, for the purpose of multiplying impressions of the same edition of a book, in contradistinction to the moveable types, which, after a sheet of any impression is worked off, are *distributed*, for the purpose of any other work; so that they can serve the purpose of only one impression. The stereotype, therefore, is the fruitful mother of many children at one birth, of exact family-likeness, and who is still possessed of the power of producing more, at any future period, of the same stock, with the same exactness of form and family features; whereas, the moveable type can only produce one race. The art of stereotyping is, therefore, evidently a most important improvement in printing; being, in relation to the moveable types, what the art of printing itself is to manuscripts, viz. the means of multiplying impressions of the same edition without end.

This art was introduced into England from France, though it should seem to have been realized fifty years before at Glasgow*; Didot, an eminent French printer, received the

* I first saw at Glasgow, several years ago, a book (a duodecimo *Salust*) printed by a Mr. Ged, of that city, who was unquestionably the first inventor of the stereotype in this island; but as I spake from memory, I am happy in having an opportunity, while this sheet is passing through the press, of correcting an error or two in my text, and of making a few addi-

idea, probably, either directly or indirectly, from Scotland, and found it liberal employment at Paris, after it had been unaccountably suffered to sleep for near fifty years at Glasgow. From France it found its way back to this island, when the University of Cambridge bought their first solid types from Mr. Wilson, the proprietor, and employed him, for a proper consideration, to teach the men at the University press, the manner of printing from it. At the same time, two presses, of the Earl of Stanhope's invention, were bought, which were understood to be the best machines for working the stereotype, and which, from the name of the ingenious inventor, are well known by the name of the Stanhope-printing presses. At the same time, too, it was agreed upon by the Syndics, that certain premises which hitherto had served the purpose of a warehouse, should be converted into a printing-office, the old printing-office being then in a ruinous condition; which appointment, therefore, gives, at

tions on the subject of stereotyping, which I am enabled to do from an ingenious Essay in Mr. Tillock's Philosophical Magazine, which has been put into my hands. It is entitled, "A brief Account of the Origin and Progress of Letter Press Plate, or Stereotype Printing," written by the editor, Mr. Tillock; and I there find that my memory failed me, and though Mr. Ged was of Glasgow, and though I saw the Sallust there, that it, however, was printed at Edinburgh, and in the year 1736. I collect, too, that Mr. Tillock has a copy of Sallust, and another book, stereotyped, "Scougal's Life of God, in the Soul of Man," of both which books, however, very few copies were printed. And Mr. Tillock, it appears, possesses a page of one of the plates; so that here we have demonstration.

It further appears, from this account, that, the art having been lost on the death of Mr. Ged's son, who died in 1751, Mr. Tillock himself made some new experiments on it, and that a patent being obtained, Mr. Tillock, conjointly with Mr. Foulis, of Glasgow, printed some stereotyped books, English and Greek, as late back as 1765, all before any thing of it seems to have been known by Didot, and that, as appears from the *Nieuw Algemein Konst en Letter Bode*, 1798, No. 232, "the Dutch were above 100 years ago possessed of the art of printing with solid or fixed types, " which, in every respect, was superior to that of Didot's stereotype."

the same time, the date of the first designing of the new printing-house, by the University, and of their commencing the stereotype printing; for they agreed upon both at the same time—viz. in 1804.

It is not my intention to balance the advantages and disadvantages in the stereotyping art*. Suffice it to say, with respect to some of its advantages, it preserves from those mischievous harassing things, called errors of the press; for if these solid, immoveable types are correctly cast, no errors of the press can possibly arise. Some advantages too it possesses in point of elegance; and, indeed, correctness itself is beauty.

But the stereotype printing-press is principally to be considered in reference to its utility, in the printing of such works for which there is a great immediate demand, and for which the demand, without alterations† of the text, will be renewed, as in prayer-books, Bibles, and Testaments, hymn-books, school-books, and such like; and the University has accordingly employed it principally in the printing of Bibles.

This improvement then of the most important of all arts is to be considered merely in reference to the facilities it gives for multiplying copies, and is, indeed, so nearly allied to the first essays of the art, in its more rude state, on immoveable blocks, that it is really surprising it was not brought into effect before. But readers will not fail to observe that it relates to the single point just mentioned; for, notwithstanding what has been hinted respecting any accidental elegance arising from the use of these solid types, the art of modern *fine* printing is of quite another family, and its pretensions, whatever they may be, must be considered as totally distinct from those of stereotyping.

* See, on this subject, Mr. Stowers's Printer's Grammar.

† The stereotype, however, will admit of slight corrections.

The next observation concerns the new Greek type, lately introduced.

In this new Greek type several peculiarities will immediately strike the eye : the first is, that of its being quite relieved from those abbreviations which, though common in ancient Greek books, and, indeed, in many of the more modern, may be considered as throwing some impediments in the way of those learning to read the language. In the rejection of abbreviations, this type exceeds the Aldine, and seems to have been after the taste of Bodoni, the celebrated Greek printer of Parma : it possesses, too, something of Bodoni's copper-plate appearance. There is not a single abbreviation in this; even the diphthongs being all separate single letters. There will also be found something of selection in the use of letters; for, as in some cases, the Greek alphabet supplies more than one form for the same element, as γ γ, ζ ζ, π π, τ τ, there is some room left for choice, and one letter may be more agreeable to the eye than another. The form here used is certainly of the least grotesque shape, and the κ—for this is one of its peculiarities—is of a more pleasing shape than the former κ.

This type retains the accustomed breathings and accents, though the circumflex is more expressive of what the character is intended to express, and the iota subscript is more appropriate than the single dot, as heretofore in use.

This type is very sparing of capitals, and, like that of Aldus's, does not even admit them at the beginning of verses, as was the accustomed way in modern printed books. It imitates, in some respects, some MSS. of a more modern date. These types were introduced by the late famous Greek Professor, Mr. Richard Porson, though it was not used till some time after his death.

As these types were cast according to the judgment of Mr. Porson, so were the first specimens of it given in two

Greek plays of his favourite authors, Æschylus and Euripides*, containing many emendations, extracted from his MS. notes now preserved in the Library of Trinity College. Three tragedies†, also, of the same writer's, and the magnificent Stephani Thesaurus, printed by Mr. Valpy, in London, are in what is called the *Brevier Porson Greek*, and the type is so readable, so soft to the eye, and so elegant, that it may be expected to be more generally adopted by printers. A fount of the Great Porson Greek (so called now) has been lately cast for the Clarendon press at Oxford.

And thus much concerning the Cambridge University printing-press; of which I have endeavoured to give a short historical sketch: and it must be felt, that some pains have been taken, both with respect to the typography and the books printed, to speak of it with due respect. What has been said may, perhaps, not interest many readers; but the few whom it may concern will be prepared to wish that the press may also be managed by the Syndics, so as to secure, in place of the particular interests of any party, the general interests of literature, and the honour of the University.

Nothing has hitherto been said of the conducting this press by Syndics: but it may be remembered by some members of the Senate, that, not many years ago, a complaint was made on a part of that economy; and, if I am rightly informed, certain regulations were subsequently made, that were supposed to have put some matters on a better footing. Whatever they may have been, something in the routine of the University press still occurs, which must justify these closing observations.

* *The Hippolytus Coronifer*. Ed. J. H. Monk. Cantab. 1711; and *Æschyli Prometheus Vincetus*. Ed. C. J. Blomfield. Cantab. editio secunda. 1812.

† *Æschyli Fabula et Fragmenta, Supplices, et Eumenes*. Ed. G. Burgess; Euripidis etiam *Troades*, ab eodem.

Those who choose to take a comparative view of the books printed at the two Universities of Oxford and Cambridge, will find that those issuing from the Clarendon press are greatly superior, as well in number, as intrinsic value and public character, to those from Cambridge. This superiority will evidently appear, by an examination of the Catalogue of the books printed at the Clarendon press, and on sale at Oxford, which is regularly printed there, and of the books which have been printed within any given period at the Cambridge press: this difference, I apprehend, will not be disputed; and it would not be unreasonable to ask, whence it arises?

The difference may arise from some difference in the sums appropriated to the purposes of printing, from the mismanagement or misapplication of them, or from some local, temporary circumstance, which every one may not perceive. The Clarendon press was built out of the funds raised by the impression of Lord Clarendon's History, bequeathed to the University; but the sum raised, says an Oxford historian*, fell short, through the mismanagement of one oppressed with pecuniary difficulties, to the amount of 3000*l.* and an attempt to recover it was defeated by the base spirit of one of his successors: still the profits arising from the continued sale of this History (of which the University of Oxford retains the copy-right) creates a fund, directed to the benefit of their printing-house.

At Cambridge, it is maintained by Maittaire, no book was printed till the year 1521, and there was no University printing-office till the year 1645; and I do not recollect that through the whole course of Queen Elizabeth's Statutes, which regulate almost every thing else, any orders are given relative to printing, or to officers, for its management. But,

* Dr. Aycliffe's *Ancient and Present State of the University of Oxford*, Vol. I. p. 216.

it seems, the funds applied to the press now arise from—the sale of Bibles, which Cambridge and Oxford University, with the King's printer, have the exclusive privilege to print—from certain fees or fines of Masters of Arts, which, therefore, must issue from the University chest—and from 500*l.* a year given by Government to both Universities alike; which latter being given to assist authors, supposed not to be affluent, members of the University, according to the judgment of the Syndics, is, if I mistake not, called the Poor's Fund: what other funds there may be, and what may have been the particular expenses attending the building of the new printing-office of Cambridge University, a few years ago, I know not, and, therefore, say nothing concerning them. But there occurring one or two circumstances, independent of those just mentioned, which have some influence in creating this difference, in regard to learned works issuing from these two presses, (as hinted above) I shall take leave to notice them here.

Independently, then, of the above sources, the University of Oxford derives considerable profits from the sale of its own books. This creates a fund, which it secures for the services of the press, and a respectable printer and bookseller is made a joint-proprietor, having, if I recollect right, purchased a share in this stock of the University, who, in consequence, takes an active part in the direction of the printing-house, and has a personal interest in the sale of the books. By this economy, provision is made against any defalcations that might arise from the machinery of a printing-house, and the views of self-interested men (if such there should be) among the delegates of the press. This economy is evidently favourable to the views of the University, considered as printers and publishers; (and in that light we are now considering that learned body) it tends to accumulation and to security; it possesses, too, one aspect at least favourable to the public; for the books printed at the Clarendon press, and sold by the University bookseller, are purchaseable at a reduced price,

while ample profits remain to the University, applicable, again, to the general purposes of literature.

At Cambridge, it has been made matter of complaint, by several gentlemen of probity and of the soundest judgment, who have been the ornaments of the University, that the printing-house there has been far too much under undue influence. The gentlemen alluded to have been independent men, fellows, tutors, and public officers, some still living, others deceased, of whom some, I am proud to say, were my friends, and, therefore, I speak what I know. While Wakefield, with all his classical literature, could not get his fourth and fifth numbers of his poor *Silva Critica* through the press, a *Hist. of the Christian Church* (4 vols.) and *Sermons*, by the same author, (2 vols.) cost the University somewhere about 2000*l.* and the profits derived from them went to the editor, the deceased author's brother, or his relations. Burnet's *History of his own Times*, (5 vols. with the suppressed Passages of the first Volume, and Notes by the Earls of Dartmouth and Hardwicke, and Speaker Onslow, hitherto unpublished; with Remarks by Dean Swift, and other Observations) was lately printed at the Clarendon press. Whether the learned editor* received any remuneration (which he would deserve) besides a few copies of the book, I know not; but the profits of the impression remain to the University.

I have heard a gentleman, who had been a syndic of the Cambridge press, speak with great indignation relative to the above *History and Sermons* printed there; and another, a public officer, in like manner, of certain *Skeletons of Sermons*, in 5 volumes, the editors of both being very rich (while Wakefield, unbeneficed either by church or state, and with a large family to support, was poor) and the Works themselves, as they said, were mere sectarian productions. I am not speaking myself with the smallest dislike of any sects, as such, but with allusion to undue influences over the University press, and the application of its funds.

* Dr. Routh.

CAMBRIDGE FRAGMENTS.

THE writer communicated, several years ago, various papers relating to Cambridge to different periodical publications: some are reprinted in a former part of this work: the following (the greater part) were inserted in the *Monthly Magazine*, as far back as Nov. 2, 1802, under the title of *Cantabrigiana*: and it occurs to the author, that they were well received. As the present work is of a nature which will not allow it to be interesting, except, perhaps, to a very few readers, he has ventured, for the sake of variety, and from a desire, if possible, to administer a little to the amusement, as well as the improvement, of other readers, to subjoin to the present volume such extracts as now appear to the author to harmonize with his design in the *History of Cambridge*, and in the present volumes, entitled, the *Privileges of Cambridge*. These *fragments* must be received not as extracts from other books, (except where the writer announces them to be such) but as short reflections of his own; and they were written with some attention and care: when they are those of others, they will be assigned to the proper authors. The writer, therefore, only adds here, that he has omitted several articles in the said communications, that he has altered others, and has made a few additions to the whole.

ANTIQUARIES.

Some antiquaries, in disputing, much resemble combatants who should fight in the dark: they make bold thrusts, but having no light to guide them, they miss their objects, and only fight the air.

SUPPLEMENT TO THE

DR. CAIUS.

Dr. John Caius was physician to Queen Mary. In the year 1557, having increased the college where he had been educated, then called Gonville's, by large endowments, and having procured a charter of incorporation, he got the name changed to Gonville's and Caius College. I here mention Dr. Caius as being the author of a book, rather scarce, than valuable, "*De Antiquitate Cantabrigiæ.*"

One thing related of Dr. Caius, shews the extreme vanity and mortification to which authorship exposes some people. —An Oxford antiquary had previously written a Defence of the higher Antiquity of that University, and left a new edition of it to be published after his death. In this new edition were some remarks that Dr. Caius thought would bear hard on his argument, and he died a year after the death of his opponent, as some say, literally *mortified*. Hearne, the Oxford antiquary, who edited the two treatises in one work, relates the circumstance. This was, perhaps, only the conjecture, or the invention, of some Oxonian. However, it gave occasion of triumph to some persons, who might reason like a certain countryman: after having heard two disputants in the public schools, one of whom was in a violent passion during the debate, the honest man observed, that though he did not understand a word that had been said, he understood who had the worst of the argument. The Cantabs, however, still thought otherwise, and their cause was supported in the House of Commons by Sir Simonds D'Ewes, a learned antiquary.

SIR SIMONDS D'EWES,

AND HIS SPEECH IN THE HOUSE OF COMMONS, ON
THE ANTIQUITY OF THE UNIVERSITY OF
CAMBRIDGE, ANNO 1640.

Ab Jove principium. On speaking concerning Cam-

bridge, it is natural, somewhere about the beginning of my discussions, to say a word of its antiquity. Here follows a passage from Sir Simonds D'Ewes' speech, containing the Cambridge side of the question—

“ There are two principal respects, besides others, in which these famous universities may claim precedence each of other.

“ First, in respect of their being—as they were—places of note in the elder ages.

“ Secondly, as they were ancient nurseries and seed-plots of learning.

“ If I do not, therefore, prove, that Cambridge was a renowned city at least five hundred years before there was a house of Oxford standing, and whilst brute beasts fed, and corn was sown, in that place, where that city is now seated; and that Cambridge was a nursery of learning before Oxford was known to have a grammar-school in it, I will yield up the bucklers. If I should lose time to reckon up the vain allegations produced for the antiquity of Oxford by Twyne, and of Cambridge by Caius, I should but repeat *deliria senum*, for I account the most of that they have published in print to be no better; but I find by authorities, without exception, that in the ancient catalogues of the cities of Britain, Cambridge is the ninth of number, where London itself is but the eleventh; and who should have thought, that ever Oxford should have contended for precedence with Cambridge, which London gave it above twelve hundred years since? This I find in Gildas Albanus's British History, who died about the year 520, being the ancientest domestic monument we have, p. 60.—And in a Saxon anonymous story, written in Latin, touching the Britons and Saxons, p. 39, who said of himself, that he lived in the days of Penda, King of the Mercians, in the tenth year of his reign, and that he knew him well, which falls out to be near upon the year 620. And lastly, I find the catalogue of the said British cities, with some little variation, to be

set down in Nennius's Latin story of Britain, p. 38; and he wrote the same, as he says of himself, in the year 880. They all call it Cairgrant, the word *cair*, in the old Celtic tongue, signifying a city.

"These three stories are exotic and rare monuments remaining, yet only in ancient MSS. not known to many; but the authority of them is irrefragable, and without exception. The best and most ancient copies that I have seen of Gildas Albanus and Nennius, remain in the University-library of Cambridge, being those I have vouched, and the Saxon anonymous in a library here near us. This Cairgrant is not only expounded by Alfred of Beverley to signify Cambridge, but also by William de Ramsey, abbot of Croyland, in a MS. story of the Life of Guthlanus, ignorantly in those days reputed a saint. The said William goes further, and says, it was so called a *Granta flumine*. This place remained still a city of fame and repute a long time, under the reign of the English Saxons, and is called in divers of the old Saxon MSS. annals, Granteceaster; and, notwithstanding the great devastations it suffered, with other places, by reason of the old Danish incursions, yet in the first tome or volume of the Book of Domesday (for now I come to cite record), it appears to have been a place of considerable moment, having in it *decem custodias*, and a castle of great strength and extent; and so I have done with Cambridge as a renowned place."

The other part of this celebrated speech I pass over to another place.

AN AMICABLE WAY OF SETTLING THE DISPUTE CONCERNING THE ANTIQUITY OF CAMBRIDGE AND OXFORD, FROM THOMAS FULLER.

I care not a rush which of these aged ladies is to take precedence of the other, and most cordially approve the amicable manner in which Thomas Fuller adjusts the difference.

“ Far be it from me (says he) to make odious comparisons between Jachin and Boaz, the two pillars in Solomon’s temple, by preferring either of them for beauty or strength, when both of them are equally admirable. Nor shall I make difference between the sisters (copies of learning and religion), which should be the eldest. In the days of King Henry VI. such was the quality of desert between Humphrey Stafford Duke of Buckingham, and Henry Beauchampe Duke of Warwicke, that to prevent exceptions about priority, it was ordered by the Parliament that they should take precedency by turns, one one year, and the other the next year; and so by course were to chequer or exchange their going or sitting all the years of their life.”

This Thomas Fuller, to the honour of the University, and his own credit, was a Cambridge man, author of the Church History of Britain, and of a History of the University of Cambridge.

ANOTHER WAY OF SETTLING A CONTROVERSY.

In the time of Sir T. Smith and Sir J. Cheke, there was a celebrated dispute concerning the proper pronounciation of the Greek language. While Lord Cromwell was Chancellor of the University, the *newe larnynge* gained ground. Gardiner, Bishop of Winchester, who afterwards became Chancellor, put a stop to its progress. And, how did he settle this controversy? Thus: he issued an order in his own name and the Senate’s: the following most singular passage is an extract from that order:

“ *Quisquis nostram potestatem agnoscis, sonos literis, sive Græcis, sive Latinis, ab usu publico præsentis sæculi alienos, privato judicio affingere ne audeto.*

“ *Diphthongos Græcas nedum Latinas, nisi id diæresis exigat, sonis ne diducito—* ab *ι*, & *υ* ab *ι*, sono ne distinguo. *Tantum in orthographia discrimen servato ι, ι, υ, uno eodemque sono exprimito.*

" *Ne multa—In sonis omnino ne philosophator, sed utilior præsentiis.*"

I have heard of a *Via regia ad omnes artes et scientias*. This may be called a *Via regia* (except that it proceeded from the mouth of a priest) to settle a learned question.

The new method of reading Greek was afterwards revived, and is that which now prevails in England.

The CONTROVERSY settled by GREEK PROFESSORS.

Sir Thomas Smith had been Fellow of Queen's College, and King's Greek Professor; Sir John Cheke succeeded Smith, as Professor of Greek, and was Fellow of St. John's. During Mary's reign, as Bishop Gardiner had the power of Chancellor, he could settle controversies. Smith and Cheke were indeed in possession of argument; but Gardiner, who was not the first man at his pen, could say "Argument, I rebuke thee, Argument." As soon as argument had fair play again, it got the better. 'This memorable controversy, then, concerning the pronunciation of the Greek language, was finally settled by two learned publications, written by Smith and Cheke; the former entitled, "*De Ling. Gr. Pronunciatione: impress. 1568*;" the other, "*De Ling. Gr. Pronunc. Disput. cum Steph. Winterton.*" Roger Ascham called these worthy men "The Stars of the University of Cambridge, who brought Aristotle, Plato, Tully, and Demosthenes, to flourish as notably as ever they did in Greece and Italy." There is extant, also, *A Royal Elegy* for Edw. VI. by Sir John Cheke. There is likewise a Translation by him of Matthew and part of Mark (in MS.) in Archbishop Parker's Library, Ben. Col. Hisce oculis etiam vidi in the same library, an unfortunate proof of Cheke's frailty, a Letter to Cardinal Pole, in Mary's reign, wherein Cheke renounces Protestantism.

QUEEN ELIZABETH'S PRECEPTOR.

Roger Ascham was Fellow of St. John's, and University-orator, a zealous promoter of literature at Cambridge. He had been pupil to Cheke, and was preceptor to Queen Elizabeth. He used, therefore, to say, that he had been pupil to the greatest scholar, and was preceptor to the greatest pupil, in England.

A MIRACLE.

In the year 1388, a strange miracle is reported to have happened at Cambridge. When the Augustin Friars were carrying the host about the town, it suddenly grew so heavy, that it made two of the stoutest of them puff and sweat to support it.—It added to the wonder, continues the writer who records this miracle, that, if any layman put his hands under it, he felt no weight at all. This, says he, was a Roman, not a Catholic, miracle. Only the clergy knew it. They first feigned it, and then felt it.

A REASON why MEN should not print every THING that they write.

Thomas Baker, the industrious antiquary, was Fellow of St. John's College. He enjoyed his fellowship till, on refusing to take the oaths enjoined at the Revolution, he, with many others, was ejected. He has left behind him forty-two volumes of manuscripts, all neatly written with his own hand. He, however, never published more than one book of his own; "Reflections on Learning," (and that without a name), except, "The Funeral Sermon of Margaret, Countess of Richmond and Derby, foundress of St. Christ's and St. John's College, in Cambridge, with a Preface, &c. and a Catalogue of her Professors both at Oxford and Cambridge. 1708." His reason might be

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founded on a maxim laid down by himself, "that, if we had fewer books, we should have more learning."

BAKER'S MANUSCRIPTS.

Baker's manuscripts relate almost entirely to the University of Cambridge. Nineteen volumes of them are now in the University-library; twenty-three became the property of that great collector, the Earl of Oxford. Mr. Baker, during his lifetime, made to him a deed of gift (or sale for one guinea) of twenty-one volumes in folio, in his own handwriting; and the two other volumes were afterwards conveyed to his Lordship in like manner, and Mr. Baker confirmed and ratified that gift by his last will, (dated Oct. 15th, 1739) wherein he begged his Lordship's acceptance of those 23 volumes. See Master's Life of Baker, p. 134. These, making part of the Harleian Collection of Manuscripts, purchased by authority of Parliament for the use of the public, are, of course, preserved in the British Museum.

A SERIOUS JOKE.

Every body knows how high disputes were carried between the Episcopalians and Puritans, in the time of Queen Elizabeth. James Pierce wrote, in Latin, one of the best defences of the Puritan side of the question, in three parts, entitled, *Vindiciæ Non-conformistarum*. The first part, among other articles, contains a full account of the controversy between Whitgift, Master of Trinity College, and Cartwright, Lady Margaret's Professor, and Fellow of Trinity. The following extract from the *VINDICIÆ* is a quotation from Whitgift's Address to Cartwright:—"What commodities you want that I have, I cannot conjecture. Your meat and drink are provided with less trouble and expense to you, and in more dainty and delicate manner, than mine are. You do what you list, speak what you list: what

would you have more? I know not why you complain, except you be of the same disposition as the Franciscan Friars, who, when they have filled their bellies at other people's tables, were wont to cry out, and say—'How many things do we endure?'” This passage may be read as a joke; for Whitgift was Master of Trinity College at the time, and, being also Vice-chancellor that year, had deprived Cartwright of his Professorship and Fellowship. Whitgift afterwards became Archbishop of Canterbury; and Cartwright, old and infirm, was then thrown into the Fleet.

Cartwright was a man of great learning, a much-admired preacher, and a shrewd disputant. He had been called, *Malleus episcopaliū*; as Richard Hooker, the author of the Ecclesiastical Polity, was, afterwards, *Malleus Non-conformistarum*. But that is the true *Malleus*, that knocks a man down, exclaiming, at the same time, *What commodities, &c.*

QUEEN ELIZABETH'S FANCIES.

Queen Elizabeth used to call Archbishop Whitgift her “Little black Husband;” Bacon, when a boy, her “Little Lord Keeper;” and Dr. Dee, (the Cabbalist and Alchymist, who dealt in the Elixir Vitæ, and conversed with Spirits) her “Philosopher.” These were her pleasant fancies: her not allowing of, “a Major Palatii,” was a good fancy; but when by sending Messages and Orders to the Parliament, she was for being Commander in Chief there, this was a serious, bad fancy. See Sir R. Naunton's *Fragmenta Regalia*, and Sir Simonds D'Ewes's Journal of Eliz. Parliament.

BOOKS relating to CAMBRIDGE.

It has often been mentioned, as a matter of surprise and regret, that Cambridge has never produced a work similar to the *Athenæ Oxonienses*. The surprise may perhaps increase, on considering what abundance of materials is actually pre-

pared for the work. Among the English historical manuscripts in the public library, are various documents relative to the *Jurisdiction, the Customs, and the History of the University*, together with *public papers*, and many curious *sketches*, that would assist such a desirable work. There have also been published several Histories of the University, with lists of its eminent men, one of which, at least, is a good one, as far as it goes; and there are some Histories of private Colleges, either published or in manuscript. The account of the manuscripts also in the University-library, and in the private Colleges, may be traced in catalogues either published, as *Catal. MSS. Angl.*, or in manuscripts possessed by individuals. Dr. Richardson, late Master of Emmanuel College, had, it seems, got together many materials for such a work; and, from his edition of Godwin *De Præsulibus Angliæ cum Annotationibus*, 1747, and his List of Graduates in the possession of the University Registrar, and his other MS. Registers in Emman. Col. Library, it is probable, that he would have been, at least, an exact compiler. But Thomas Baker, the great collector, already mentioned, was at once industrious and ingenious, minute and learned, acute and liberal. He was the man for, an *Athenæ Cantabrigienses*.

The way to initiate BOYS into the LATIN LANGUAGE.

Roger Ascham's most celebrated work is, "the SCHOOL-MASTER, or, a Plain Way of Teaching Children to understand, speak, and write the Latin Tongue." This book, though left unfinished, and now and then somewhat too prattling, possesses great merit. It was printed anno 1579. Ascham proceeds nearly on the same principle as Posselius *de Ratione descendæ et docendæ Linguae Latinæ et Græcæ*. A. 1642. Posselius, however, was a friend to the Virgula obliqua: est enim metus panarum, says Posselius, velut Εγροδωντες. Not so, Ascham. Many, I suspect, have si-

lently drank at Ascham's springs, without due acknowledgments to his genius; and it is pity, that many who tasted his learning, did not mend their draught, and grow wiser by his doctrine.

He was an enemy to reading grammars by themselves, and labouring at rules without any knowledge of the language. His advice was, that children should first learn the eight parts of speech, and the concords, and then proceed immediately to practice; that the master should teach, as Ascham expresses it, the *cause* and *matter of letter*, and keep construing it, till the child fully understood it. After this, the pupil was to sit by himself, and write down in a paper book his translation, without any prompter. This English was then to be translated back again into Latin. Milton also was quite dissatisfied with the usual way of initiating children into the Latin language, and, to simplify instruction, wrote what he calls, *Accidence turned Grammar*.

PRUDENT MEMORIALS.

Dr. Fuller, speaking of Peter-House, observes, "I cannot but commend one peculiar practice of this College, in preserving the pictures of all the principal benefactors in their parlour. For, though the bounty of the judicious is grounded on more solid motives than to be flattered by the fancy, that their effigy shall be kept, yet such an ingenious memorial may be an encouragement to a patron's liberality." Besides, under such pictures, a distich commonly is written, and I will instance in one of the latest date:

"Hæredem voluit Sladus conscribere Petrum,
Clauderet extremum ne sine prole diem."

Take with it honest Fuller's version:

Slade Peter chose, and for his heir assign'd him,
Lest he should die, and leave no child behind him.

BLANK VERSE *in USE before MILTON.*

Long before the great Milton wrote *PARADISE LOST*, Ascham well understood blank-verse, and laid down, in part, its theory: not that even then it was “a new-fangled singularity.” It had been practised in England, Italy, and Spain. Upton supposes, that Milton alludes to Ascham, in the short Account of Blank Verse, printed before his poem.

In regard to Milton, the fact seems to be this:—From the manuscript of his *Paradise Lost*, written by himself, and now in Trinity College Library, it is generally supposed by his commentators, that the Poet intended his *Paradise Lost* for a tragedy, in imitation of the Italian, *Il Paradiso Amisso*. He might, therefore, still further approve the judgment of some who wrote in blank verse, in Italy, and be confirmed in his approbation by the authority of Roger Ascham.

MILTON'S LYCIDAS.

While alluding to Milton's imitations of the Italian poets, I am reminded of a translation of his own *Lycidas*, into Italian verse. “*Licida di Giovanni Milton, Monodia per la morte del Naufragato EDUARDO KING, Tradotta dall' Inglese da T. I. Malthias. Londra, 1812.*”

While I am writing these lines, the ingenious Translator is in Italy, where he has republished, *Componimenti Lirici De' Piu illustri Poeti d' Italia*, which were first published by him in three volumes, in London, and, much to the honour of Mr. M., the heads of the Italian Church have permitted it to be reprinted at their press, and even at their own expense.

This circumstance is here mentioned, because the same patronage has been also extended to Mr. Mathias's Italian Translation of *Lycidas*; but with this peculiar order to the

printer, that certain parts should be left out, on which are two or three notes very honourable to the Translator. This was, perhaps, natural enough, considering all things, in the official character of the persons who gave the order. Yet, after all, they might safely have let the lines pass. The parts alluded to are imitations of their own Florentine Poet, in his *Paradiso*, from which the Translator makes the proper extract in his notes, and says, I doubt not, with truth enough, that in the passage—

Besides what the grim Wolf with privy paw
Daily devours apace—

Par il Lupo Milton allude all' arcivescovo, *Guglielmo Laud*.

In their own poet, the Wolf stands for the *Pope*.

BAKER'S MANUSCRIPT-HISTORY OF ST. JOHN'S COLLEGE.

This is entitled, “A succinct and impartial Account of St. John's House and St. John's College, with some occasional and incidental Account of the Affairs of the University, and of such private Colleges as held Communication or Intercourse with the old House or College, collected principally by a Member of the College, A. 1707.” It gives a complete view of St. John's House or Hospital when a priory of canons regular, proceeding to the foundation of the college, A. 1511, Robert Shipton being first Master, and ending with Peter Gunning, twenty-second Master, June 25, 1661. It also contains a Catalogue of the Masters or Priors of the old House or Hospital; a Catalogue of the Bishops who went from the College; a Catalogue of the Fellows, from the Foundation of the College to the Year 1546, taken from the College Archives, the Names of the Masters, and the Admissions, from 1545 to Mar. 1712. It contains further, an Account of the old and new Libraries. In short, it is as complete a book, as far as

it goes; as can be well conceived; evidently written after much research, and with great judgment, with zeal and attachment to the college, with loyalty to the civil and ecclesiastical constitutions, with candour and liberality towards all parties. A man who lays down a maxim in his *Reflections on Learning*, as we have noticed, "that we should have more learning if we had fewer books," and who observes of that work, "that he has ventured to throw in one into the account, but it is a very small one, and writ with an honest design of lessening the number," might easily find reasons for suppressing this manuscript, as well as all the rest. The reasons that have prevented some able person from perfecting and publishing this volume since Baker's death, are best known to others. Some person, it seems, had in contemplation to publish it, when Dr. Newcombe was Master of St. John's, but was forbidden, on account of some peculiarities contained in the work. What those are, this is not the place to inquire.

A SCHOOLBOY'S SHORT ELEGY.

From Paul's I went, to Eaton sent,
To learn straightways the Latin phrase,
Where fifty-three stripes given to me

At once I had:

For faults but small, or none at all,
It came to pass, that beat I was:
See, Udal, see the mercy of thee

To me, poor lad.

Tusser Nic. Udal Discipulus.

Against this sort of school discipline, Ascham sternly set his honest face, it being his opinion, that punishment belonged rather to the parent than to the schoolmaster.

His observations on this subject are judicious. "This discipline," says he, "was well known and diligently practised among the Grecians and old Romans, as appears in Aristo-

phanes, Isocrates, and Plato; and also in the comedies of Plautus, where we see that children were under three persons, *præceptore*, *pædagog*, *parente*: the schoolmaster taught learning with all gentleness; the governor corrected his manners with all sharpness; the father held the stern of his whole obedience; and so he that used to teach did not commonly use to beat."

GREEK and LATIN to be read in UNION.

Ascham used to say, "that as a hawk flyeth not high with one wing, so a man reacheth not to excellency with one tongue." This saying, however, is not accurate: a hawk, with one wing, cannot fly at all; and the Greeks, with one tongue, excelled all the world. Ascham's remark relates to the union of the Greek and Roman languages.

Why GREEK and ROMAN WRITERS are to be preferred to all others.

Ascham's apology for the partiality of our countrymen to the Greek and Latin writers is very judicious. "But, yet (says he) because the providence of God hath left to us in no other tongue, save only in the Greek and Roman tongues, the true precepts and perfect examples of eloquence, therefore must we seek in the authors only of these two tongues the true patterns of eloquence, if in any modern tongue, we look to attain either to perfect utterance of it ourselves, or skilful judgment of it in others."

BISHOP FISHER.

Among Baker's manuscripts in the British Museum, is a Latin Life of Bishop Fisher, written in Baker's own hand, though he was not the author. On the cover of the vo-

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lume are written the following lines, which, as Baker's name stands a little above them, were, most probably, composed by himself:

Thomas Baker, Coll. Jo. Cant. }
Socius Ejectus }

Tene viri tanti cervicem abscondere posse?
Tene cruore pio commaculare manus?
Si vitâ spoliâs Roffensem, barbâre, quando
Ullum producet terra Britannia parem?
Sed tu, sancte senex, ævo fruiture beato,
Lætus abi in cælum—te vocat ipse Deus.

TRANSLATION *of the above-quoted* LATIN LINES *on the*
DEATH *of* BISHOP FISHER.

Thomas Baker, ejected Fellow of St. John's Coll. Cambridge.

What? sever such a holy head as thine?
What? with thy pious blood defile the hand?
Kill Rochester? Stay, wretch, the foul design—
Ne'er shall his like be born in Britain's land.
But thou, blest saint, so ripe in years and love,
To heav'n ascend;—God calls thee from above.

D.

This learned and good man was a warm Catholic, the great patron of St. John's College. He was indicted and beheaded, for refusing the oath of the divorce, and supremacy, of Hen. the VIIIth, that imperious monarch, who has been justly characterized, as a *King with a Pope in his belly*.

DR. FARMER'S ESSAY ON SHAKSPEARE.

A little time after the late Dr. Farmer published his Essay on the Learning of Shakspeare, an ingenious pamphlet, that settles the controversy concerning the literary character of our immortal dramatist, he was visited by Dr. Johnson at Cambridge.

Farmer observes in this Essay, that “an article of faith hath been usually received with more temper and complacence, than the unfortunate opinion that he defended.” Johnson, therefore, conversing with Farmer, on the agitations, that this pamphlet had caused among the critics, justly admonished him in some such words as these: “Fear them not, Mr. Farmer; you have cut off a limb, and must expect the flesh about it to tremble.”

GRAY ON OSSIAN'S POEMS.

In the controversy concerning the authenticity of Ossian's Poems, stress has sometimes been laid on the opinion of Gray, the poet. From two or three letters in the Memoirs of the Life and Writings of Gray, by Mason, it appears, that our great Cambridge lyrist was not only an admirer of Ossian's Poems, but, at one time, a believer in their authenticity. Gray was a man of research and judgment: it should, therefore, be known, that he altered his opinion concerning the authenticity of these Poems, though he never ceased to admire them, as compositions: but, if he corrected his judgment, he did not make a surrender of his candour. I allude to Johnson's illiberal remarks on the nationality of the Scotch, in his Journey to the Hebrides. The question concerning Ossian's poems is now settled; they are proved to be inauthentic, and—*Macphersonized*.

*The STRICTNESS of the UNIVERSITY, in regard to the
USE of BOOKS in the PUBLIC LIBRARY.*

The University of Cambridge has, of late years, become unusually strict in enforcing the laws relative to the use of books in the Public Library. Even a member of the Senate may not take a MS. to his room, without a grace; and no member of the University can now read in the Library,

who is not also a member of the Senate, unless accompanied by one, who is. The present strictness, contrasted with the former liberality of the University, should teach certain persons the distinction between, *Meum* and *Tuum*. The late orders of the Senate were the consequence of the numerous defalcations made at different times, and by different persons, from the Public Library. Books placed in a public library are a *holy* deposit; and to purloin them is sacrilege. And hence too we may see, how it is, that private vices may, *emphatically*, become *public injuries*. Others may vindicate this strictness of the University, on the principle, by which Bentley, when King's librarian, vindicated his refusal of the use of a MS. to Boyle; "a MS." said he, "is of no further service, when you have squeezed out the juice."

The ANTIQUITY of the UNIVERSITY of OXFORD.

It will be fair, as the arguments in favour of the superior antiquity of Cambridge have been already produced, to give Oxford her turn on this question. As Caius has himself produced the arguments, under the form of *Assertio Antiq. Oxon. Acad. incerto authore ejusdem Gymnasii*, and *Historiola Oxon.*, subjoining them to his *Antiq. Cantab.* I shall here give a translation of a few of them.

"Alfred was born about the year 873. It appears, that the *College of the University* was founded the first, or, at furthest, the second, year after he entered on his reign, at which time he applied with all his strength to the restoration of our *Academia*, which a great many writers call its foundation. But nothing was more agreeable to this King, though, from the very beginning of his reign, always engaged in wars with the Danes, than to revive the study of letters, which lay almost extinguished among his subjects, amid the cruel and daily storms of war; and, that he might do this more conveniently, he invited round him men eminent in every kind of literature. He is said to have used as

preceptors and counsellors John Erigenas, Wirifrid Grymbaldus, Alquinus, Asserius of St. David's, Dunwalphus, Neotus, to whom, integrity of life, no less than eminent learning, added great celebrity of name: of whom, Neotus, a professor of the monastic religion, was a diligent adviser to the King, inclined by his own nature to every pious work, to restore the schools, that had fallen into ruin by the iniquity of the times, at the Ford of Isis; (Oxford, they call it now) and to restore, as it were, good letters, that flourished there while the Britons reigned, to their ancient seat; for, it may be collected from other histories, as well as our own, that there was then at that place a school of philosophers, not unknown to fame, sprung from the ancient Greek philosophers, who arrived at this island with the Trojans, Brutus being their leader. When it* wished to show, that the University of Oxford was by far the most ancient of all the literary institutions in the Christian world, it presently, by way of proof, subjoins first the arrival of those very philosophers (Crekeladas, or, more truly, Grekocoladas), relating on what occasion they came here, and in what manner, after seeking a long while a commodious habitation, they chose, at length, that village, Oxford; adding, at the same time, its vicinity, and its more agreeable situation. But, in the mean time, it makes no mention of Alfred, whom it certainly would not have passed over in silence, had he been the *first* founder of the University, &c."

JOSHUA BARNES.

Joshua Barnes was formerly the senior Fellow of Emmanuel College, and Greek Professor, eminent as editor of several of the Greek Classics, and skilful in making Greek verses: Nick-nacs, Epigrams, and Heroics, were all alike to him. In his *Εὐχαριστική* he compliments archbishops, bishops, and the most celebrated schoolmasters of his time.

* Videlicet, *Oxoniensis Historiola*.

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There are also some manuscript verses of his in Emmanuel College Library, in which he epigrammatizes the Master and four senior Fellows on their characters, size, &c. The following is a translation of one, and may be taken as a specimen of the rest.

On the lion *, that ornamented the top of the chapel of Emmanuel College.

Thy lion bright, with tongue of gold,
Well-pleased, Emmanuel's House, I see :
If such a rank thy lions hold,
What mighty things thy men must be !

D.

HISTORY OF BENE'T COLLEGE.

Mr. Masters, late Fellow of Bene't College, is the only writer who has published any thing like an attempt at a complete History of a private college. He justly observes, "It must be no small reproach to learned societies to be deficient herein. They cannot be ignorant of their foundations, without being liable to be censured; nor suffer the memories of their benefactors to perish, without betraying a want of due respect and gratitude; whilst yet, I fear, too many have been negligent in making this small return for their benevolence."

The severity of these observations should, however, be tempered with the testimony of a well-informed inquirer. "Our registers," says he, "are so imperfect, that, as far as I understand such things, it is hardly possible to give a perfect account of any thing."

Mr. Masters made his remarks, from a desire to excite others to undertakings similar to his own; and from the same desire they are quoted here. Works of this kind are very useful, and require no extraordinary genius or learning. Industry, sagacity, the possession of some good feelings,

* The arms of the College, that were on the top of the old chapel.

and a free access to the archives of a college, are the requisites; and to whom should we *look for these, if not to the Fellows of their respective colleges?*

A LETTER of QUEEN ELIZABETH's, recommending a WIFE to one of her FAVOURITES.

There is in the University-Library a series of Latin epistles, written by Queen Elizabeth; some of them on public affairs, others on business of a more private nature. The following letter proves, that the Virgin Queen deeply interested herself in the *tenderest* concerns of her favourites.

“ Elizabet Dei Gratia, &c. Nobili et insigni virtute præditæ Virgini Margaretæ Heyld, Amicæ nostræ clarissimæ, Salutem.

“ Egregia, quæ de virtute & integritate tua, tum etiam non vulgari in nos observantia, fama circumfertur, facit, ut quanquam oculis hactenus te nunquam aspeximus, tamen familiariter hoc tempore tecum his literis agamus. Erit enim res, de qua scribimus, non nobis exoptata magis, quam tibi ipsi, uti speramus, felix et auspicata.

“ Eum qui has perfert, Robertum Colshillum, virum, ut genere, sic animi virtute & fortitudine summa, conspicuum, pensionarium de familia nostra nobis charissimum, in Germaniam hoc tempore ad certa nostra negotia non levis momenti expedienda misimus. Is, ingenii forma, morum tuorum fama sic accenditur, ut nihil esse possit in amore ardentius; quod tibi etiam jamdiu multis rerum notis notissimum esse conjectura auguramur. Nos quidem honestissimis ejus votis tantopere favemus, ut rem hanc ex ejus sententia prospere transigi vehementissime cupiamus: eoque magis, quod conjugium hoc in utriusque vestrum commodum fauste et feliciter cessurum non dubitemus, teque nonnunquam in Ang-

liam ad nos visendas (quod nos quidem permultum expetimus) venturam speremus.

“Quantum apud te commendatio nostra ponderis habitura sit, est id quidem in potestate tua positum: ceterum, si quid nostri iudicii sit, in viro deligendo facere quicquam non poteris, quam si nostrum hunc deligas, prudentius, nec in rem tuam utilius, nec in famam commendatius; quod nos fide nostra iubemus & firmiter pollicemur.

“Postremo, hoc testamur, quantum tu commendationi nostræ in hoc viro deligendo tribueris, tantum tibi nos tui in te favoris adjeceris, proque tua hac animi in nos propensione memores nos & gratas perpetuo invenies. Bene et feliciter valeas. Dat. Grenovici 18 Maii 1576, Regni nostri, 18.”

TRINITY COLLEGE.

What is it which gives Trinity College that superiority, which it challenges over the other Colleges at Cambridge? Is it the elegance and grandeur of its buildings, the great number of its members, the excellence of its fellowships, or the worth of the College-livings? No.—It is the excellent discipline, that has been established. Every thing is here open to competition; and all the candidates for its emoluments must undergo a very strict examination in the various branches of literature. It has neither propriety-fellowship, nor county-fellowship. The result must be good, where the rule is, *Detur optimo*. It is something, also, to work after the most perfect models. Trinity College could boast, at the same time, the greatest mathematician, and one of the greatest critics in Europe. It enjoys, and has long enjoyed, one of the ablest and most respectable mathematical tutors in the University, Mr. Thomas Jones; and Mr. Richard Porson, who is considered as being at the head of Greek literature.

EPITAPH *in* ST. PETER MANCROFT'S CHURCH, *in*
NORWICH.

The following lines are introduced as an example of good versification, for the time in which they were written :

Here Richard Anguish sleeps, for whom alyve
Norwich and Cambridge latly seem'd to strive.
Both call'd him son, as seemed well they might;
Both challenged in his Life an equal right.
Norwich gave birth, and taught him well to speak
The mother-English, Latin phrase, and Greek :
Cambridge with arts adorn'd his opening age,
Degrees and judgment in the sacred page.
Yet Norwich gains the 'vantage of the strife,
Whiles there he ended, where begun his life.

I know not who composed this Epitaph. The subject of it was, Richard Anguish, B. D. who was born at Norwich, and became M. A. at Cambridge in 1606. The monument is dated Sept. xxiv. Anno Domini 1616.

MAGDALEN COLLEGE.

The members of Magdalen College had been long distinguished for their attachment to the doctrines of the Thirty-nine Articles, in their literal and grammatical sense. This character is now passing over to Queen's College, under the government of Dr. Isaac Milner. The Pepysian Library, belonging to Magdalen College, contains a rich collection of old English books. It has this significant motto over it, *Mens cujusque is est Quisque*; The mind is the Man. The Latin is quaint, but the sentiment is an admirable motto for an old library:—A collection of books is the soul of departed authors.

Mr. William Farish, a member of this College, and formerly mathematical tutor, has the merit of having esta-

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blished a course of very useful lectures, which he delivers himself. After a diligent attention to the different manufactures of this country, he made models of the various machines and instruments employed in them. These he works, and exhibits the whole process carried on in our several manufactories. The aim of Mr. Farish is to unite theory and practice, to bring philosophy from schools and colleges into the concerns of active life.—This is, to deserve well of the COMMUNITY.

WHAT *is* a FELLOW *of* a COLLEGE?

Edmund Gurney, B. D. was Rector of Edgefield, in Norfolk, formerly a Fellow of Bene't College. He was a man of humour, and stories of him were long recorded in the neighbourhood of his living. When he held a fellowship, the Master of the College had a desire to get possession of the Fellows' garden for himself. The rest of the Fellows resigned their keys, but Gurney resisted both his threats and entreaties; and refused to part with his key. "The other Fellows," said the Master, "have delivered up their keys." "Then, Master," said Gurney, "pray keep them, and you and I will keep all the other Fellows out."—"Sir," continued the Master, "am not I your Master?"—"Granted," said Gurney, "but am not I your Fellow?"

MR. GILBERT WAKEFIELD.

The late learned Mr. Gilbert Wakefield, formerly Fellow of Jesus College, being once asked his opinion of the poetry of Mr. Pye, the Laureat, replied, that he had read some of Mr. Pye's Poems, of which he thought very handsomely. But being still further urged to give his opinion of an Ode that had just appeared in the public prints, he desired a friend to read it to him. The Introduction contained something about the singing of birds: Wakefield abruptly

stopped his friend, and gave his opinion as follows, in allusion to the Poet-Laureat's name :

And when the Pye was opened,
The Birds began to sing :
And was not this a dainty dish,
To set before the King ?

BENE'T COLLEGE.

Bene't College seems to have produced a greater number of prelates, and a greater number of confessors for Puritanism, in proportion to its size, than any other college at Cambridge. Archbishops Parker, Sterne*, and Tenison; Bishops Ilgon, Fletcher, Gunning, Greene, Bradford, Mawson, Sydal, Goodryke, Goodrich, or Gootheric, Womack, and the late Bishop Yorke, were all of Bene't College. On the other hand, some of the Masters were Puritans. Mr. Robert Browne, who gave denomination to the Brownists, was, according to some, educated at Bene't. One of the Fellows, Francis Kett, A. M. suffered death for certain doctrines, in the Castle Ditches at Norwich; and Mr. Henry Barrow, and Mr. John Greenwood, both of this College, after enduring hunger, cold, and nakedness in prison, were executed at Tyburn. Barrow was a man of some talents and learning, author of a book, intitled, *The History of False Churches, and other Treatises*. Of this College also was Arthur Ashley Sykes, author of many theological works of character, but no hearty friend to the present ecclesiastical establishment, at least, not of the Corporation and Test Acts. *Pembroke Hall*, however, has been called, *Collegium Episcopale*.

GARRICK,

A late Fellow of Peter-House, was unhappily deranged

* Fel. here; A. 1633 made Master of Jesus College.

in his intellects. The following lines, written by him, have been justly admired, and afford proof that he was not destitute of genius.

The town has found out different ways,
To praise its different Lears;
To Barry it gives loud huzzas,
To Garrick only tears.

TRANSLATION of QUEEN ELIZABETH'S LETTER;
see p. 21.

“ Elizabeth, by the Grace of God, &c. to the Noble Virgin, endued with distinguished virtue, Margaret Heyld, our most illustrious friend, greeting. The great fame which is spread about of your virtue and integrity, and also of your no common respect for us, occasions, though we have not seen you with our eyes, that we treat with you, at this time, in a familiar manner by these letters; for the affair, concerning which we write, will not be more desirable to us, than, as we hope, happy and auspicious to you.

“ We have, at this time, sent into Germany the bearer of these, Robert Colhill, a gentleman distinguished for his family, and also for the virtue and consummate fortitude of his mind, a pensionary of our family, very dear to us, to transact business of ours of no light moment. He is so inflamed with the bent of your genius, with the celebrity of your morals, that there can be no ardour in love that he does not possess; which, indeed, we conjecture beforehand, has been long very well known to you by many tokens. We indeed are so favourably disposed to his most honourable wishes, as very earnestly to desire that this affair may have a favourable issue, according to his prayers, and so much the rather, because we can have no doubt that the marriage will turn out fortunately and happily for the advantage of you both; and because we entertain a hope that you

will, some time or other, come into England, and pay us a visit (which indeed we very much desire).

“What weight our recommendation may have with you, will rest entirely in your own power. But, if we have any judgment, you will not be able, in choosing a husband, to do any thing more prudent, more useful in point of interest, or more calculated to advance your reputation, than to choose the man of our recommendation;—all which we have good confidence in, and firmly promise to ourselves.

“Lastly, we testify, as much weight as you give to our recommendation in choosing this husband, so much of our favour will you add to yourself; and, for this your inclination of mind towards us, you shall always find us mindful and grateful. Health and happiness to you. Given at Greenwich, May 18, 1576, in the eighteenth year of our reign.”

The introduction of the above letter is in the style in which letters on public business are usually written. I therefore asked a friend to whom I read the letter, whether he did not think the language too official for the occasion? He replied, if it was not too official, it must be allowed to have been very *officious*.

ARCHBISHOP PARKER'S LIBRARY.

Dr. Fuller, in his History of Cambridge, styles the collection of manuscripts and books, left by Archbishop Parker to Bene't College, “The Sun of English Antiquity, before it was eclipsed by that of Sir Robert Cotton.”

There is in this collection a letter from the Privy Council, signifying her Majesty's pleasure, that the Archbishop or his deputies should be permitted to peruse all the records belonging to the dissolved monasteries. This letter is dated Howard Place, July, 1568, printed and attested by I. Incent, notary-public. There is also the same letter, probably the original, says Nasmith, but the signatures are all cut off. In Nasmith's excellent Catalogue, this letter comes

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under the head CXIV. in a *Codex Chartaceus*, in folio, cui *Titulus, Epistolæ Principum*.

This most valuable collection forms the library of which we are now speaking. Parker, previously to his being advanced to the see of Canterbury, had been Master of this College. The original letter of Henry VIII. recommending him to this office, is among the manuscripts of the Library.

DIFFICULTY of access to PARKER'S LIBRARY.

The difficulty of access to this Library is in proportion to the value of the contents. It is subjected to the following regulations. Every Fellow takes an oath, that he will not injure the books; and there is a limited time for consulting them, viz. from eight to eleven o'clock in the morning, and from one to four in the afternoon, during the winter; and from six to eleven, and from one to five, in the summer. No one is permitted to take any book out of the college: the Master, however, may have three at once at his lodge, but no more; or the same number may be taken to a Fellow's apartments, to be consulted or copied. The Masters of Gonville and Caius College and Trinity Hall, make a yearly inspection of the Library, on the 6th of August, when they dine with the Society. The penalty for every leaf of a manuscript that may be missing is fourpence; for every sheet two shillings. If any book or manuscript shall be missing, the supervisors may inflict what punishment they please, unless the book is restored within six weeks. But, if six manuscripts in folio, eight in quarto, and twelve of a smaller size, are lost, and not restored within six months, then the whole library, and the plate, which he left, are forfeited to Gonville and Caius College. In case the latter proves equally faulty, they go to Trinity Hall; and, if Trinity Hall should be in default, both the plate and the library revert in the same order.

The monks sometimes thought, that the most effectual way to secure a curious book, was, to deliver the thief over to the devil. After an inscription in a manuscript formerly belonging to a monastery, and now in this Library, is the following malediction:—*Quem titulum quicunque fraudulenter deleverit, librumque ab eâdem ecclesiâ alienaverit, deleat eum Deus de Libro Vitæ;—et anathemate feriatur.*—A *Fragmentum libri primi contra Synnachum* is accompanied with the following verses :

Hunc quicunque librum Aedhelmo depresseris almo,
 Damnatus semper maneat cum sorte malorum.
 Sit pietate Dei sine, qui vel portet ab isto
 Cænobio librum Aedhelmi hunc vel vendere temptet.

The terms of the archbishop were more gentle, but yet, perhaps unnecessarily strict. These manuscripts are of the eleventh, twelfth, thirteenth, fourteenth, fifteenth, and sixteenth centuries. Some are as old as the tenth, ninth, and eighth. They relate to the writings of the Fathers and school-divinity; to civil and ecclesiastical matters; to the concerns of various religious houses, of the University, &c. A few of them are in the old Saxon character.

OLD PRINTED BOOKS.

One of the *oldest* printed books in the University is in Emmanuel College-Library, which contains one of the best collections of printed books at Cambridge. This is a copy of Tully's Offices, printed at Mentz, by Fust, or Faust, anno 1465—*arte quadam perpulchra*, as the printer expresses it. There is another copy of the same book, by the same printer, in the Public Library, an. 1466; both of them resemble the written books of those times. There are also in the Public Library two volumes printed a very few years after the preceding; and it is surprising to observe how nearly they approach to the elegance of modern printing; so that the art of printing, that most invaluable invention, must

have arrived at perfection almost at once. But the oldest printed book of all at Cambridge is the *CATHOLICON*, printed anno 1460.

The most *curious* printed book is, perhaps, the *Chronicon Chronicorum* of Hartman Schedel, printed at Nuremburgh, anno 1498. Of this there are four copies at least at Cambridge. Two of these are in the Public Library, one in St. John's; but the most remarkable belongs to Trinity College. There are various paintings in it, and in folio CLXXXIII. are representations of the emperors, seven electors, princes, and counts of the German empire, with their arms painted. At folio CCLXI. is a monstrous picture of Antichrist, with seven heads, and almost as many colours, with an inscription in manuscript on the pedestal. In folio CCLXII. is another picture of Antichrist, with the following lines on the opposite page :

Judicabit judices Judex generalis ;
 Nec nihil proderit dignitas papalis ;
 Sive sit episcopus sive cardinalis,
 Reus condemnabitur, nec dicetur qualis :
 Nec nihil proderit quicquam allegare,
 Neque excipere neque replicare,
 Nec ad apostolicam sedem appellare ;
 Reus condemnabitur, nec dicetur quare.
 Cogitate miseri qui et quales estis,
 Quid in hoc judicio dicere potestis,
 Idem erit Dominus, Judex, Actor, Testis.

In the *Memoirs of Baker* by Masters may be seen a more complete account of this book. Mr. Masters himself also had a copy of it.

ORIENTAL MANUSCRIPTS.

Independently of the great variety of English, and many Latin and Greek, manuscripts, of which several of the latter were purchased at Dr. Askew's sale, there are, in the

Public Library, many Oriental manuscripts. The following inscription is written on the most beautiful of them :

“ *Præclarus iste codex Persicus codex auro contra æstimandus est, tum propter argumenti præstantiam, et nitidissimam, qua scriptus est, manum, tum propter picturarum, et ornamentorum compactionisq. splendorem atque elegantiam.*

“ *Est illi titulus, Agiaieb Elmakloucot, i. e. Mirabilia Rerum Creatarum. Author hujus operis est Zacharia Ben Mohammed Elcasuini, ita dictus, quia natus erat in urbe Casbin in Persia. Quidam eum cognominant El-Koufi, quia oriundus erat ex urbe Koufi in Arabia aut Chaldæa.*

“ *Hic liber continet longissimam præfationem, et duos tractatus, quorum prior complectitur res a nobis remotissimas, uti sunt cœli, astra, meteora : Posterior explicat illas, quæ nobis proximæ sunt, veluti Terra, Aquæ, Metalla, Plantæ, Animalia, Volucres, Pisces, &c. Nec non de Scientiis occultis, de Telesmatibus et cæteris Magiæ naturalis partibus.—SALOMON NEGRI.*”

Who Salomon Negri was I have not been able to discover ; and, the date of the book being inaccurate, I have left it out. Sir William Jones, it seems, said, that this volume was only a copy, the date of which was 1388. Dr. Harwood, the Anatomical Professor, has, I understand, a Persian manuscript far more beautiful, and much more ancient, than this. There are also, in the library of Emmanuel College, twenty different Eastern manuscripts, in the Persian, Arabic, and Turkish languages, of which there is a critical account in the hand-writing of Sir W. Jones : among them is a poem of the celebrated poet Sadi, called the Gardens, in praise of which Sir W. Jones is very copious ; a volume of Hafez's, the Persian Anacreon ; and a very beautiful Koran.

The Oriental manuscripts in the public library were given by Dr. Lewis. This gentleman intended to have presented them to Dr. Ashton, at that time Master of Jesus College ;

but he was advised by Dr. Ashton himself to give them to the Public Library. A few, however, that were not so disposed of, came at length to Dr. Ashton, who presented them to his own college, in the library of which they are now lodged.

TRANSLATION *of the above* INSCRIPTION.

This distinguished Persian volume is to be prized more than gold, as well on account of the excellence of the argument, and the very beautiful hand in which it is written, as of the splendour and elegance of the paintings, embellishments, and binding.

Its title is Agiaieb Elmakloucat, that is, The Wonders of the Creation. The author of this work is Zacharia Ben Mohammed Elcasuini, so called because he was born in the city of Casbin, in Persia: some name him El Koufi, because he sprung from the city of Koufa, in Arabia or Chaldea.

This book contains a very long preface and two tracts, of which one embraces things the most remote from us, such as the heavens, the stars, meteors; the latter explains those which are nearest to us, such as the earth, waters, metals, plants, animals, birds, fishes, &c. It also treats of the occult sciences, of talismans, and other parts of natural magic."

A list, and it is hoped a tolerable correct one, of MSS. CANT. (Oriental and Greek, principally relating to Biblical literature) will be found at the end of this volume.

OF THE ANTIQUITY OF CAMBRIDGE, AS A PLACE OF LEARNING; A CONTINUATION OF SIR SIMONDS D'EWE'S SPEECH IN THE HOUSE OF COMMONS. See *p. 2 of this Volume.*

And now I come to speak of it, as it hath been a nursery of learning: nor will I begin higher with it than the time of

the learned Saxon monarch, King Alfred, because I suppose no man will question or gainsay, but that there are sufficient testimonies of certain persons that did together in Cambridge study the arts and sciences much about the time. And it grew to be a place so famous for learning about the time of William the First, the Norman, that he sent his younger son, Henry, thither, to be there instructed; who himself being afterwards King of England, by the name of Henry the First, was also surnamed Beauclerk, in respect of his great and invulgar knowledge. If I should undertake to allege and vouch the records and other monuments of good authority, which assert and prove the increase and flourishing state of this University in the succeeding ages, I should spend more time than our great and weighty occasions, at this present, will permit. It shall therefore suffice to have added, that the most ancient and first endowed College of England was Valence College in Cambridge, which, after the foundation thereof, as appears by one of our Parliament Rolls, remaining upon record in the Tower of London, received the new name or appellation of Pembroke Hall. It is in *Rot. Parliam. de anno 38 H. 6, Num. 31*. It appearing therefore so evidently, by all that I have said, that Cambridge is in all respects the elder sister; (which I speak not to derogate from Oxford) my humble advice is, that we lay aside the present question, as well to avoid division among ourselves, as to entomb all further emulation between the two sisters; and that we suffer the present bill to pass, as it is now penned; and the rather, because I think Oxford had the precedence in the last bill of this nature that passed this house."

DR. ANTHONY ASKEW.

The learned Dr. Anthony Askew, the physician, acquired great reputation at home and abroad, on account of his col-

lection of Greek manuscripts, which was at the time more numerous and more valuable than that of any other private gentleman in England. His collection also of printed Greek books, when sold, was allowed to consist of a greater number of scarce and valuable editions of the classics, than had ever before been exposed to sale in this country.

The manuscripts Dr. Askew purchased at a considerable expense in the East, and brought them with him into England. When abroad, Dr. Askew kept an Album, which, among other testimonies to his merit from distinguished foreigners, contains a few compliments and epigrams, addressed to him by modern Greeks. To one of these is prefixed the following inscription—*Προς τον εκλαμπροτατον, και ενδοξοτατον και σεφωτατον Αρχοντα Βρετανων, Κυριον Κυριων, Αιτωσιον Ασχιον.* I shall not translate this bombastic eulogy into plain English; I merely quote the inscription to shew what a wretched state of slavery is betrayed in the very language of a people once distinguished above all the nations of the world for their love of liberty and literature; for the person who wrote this inscription and epigram was an Athenian, most probably one of the best scholars then in Athens. Dr. Askew's ALBUM is among the manuscripts of Emmanuel College.

DR. CLARKE and MR. CRIPPS of JESUS COLLEGE.

Dr. Clarke and Mr. Cripps, of Jesus College, who have done themselves and their country so much honour, by their zeal and perseverance in research, during their very extensive travels, have brought home a greater variety of natural and literary curiosities, minerals, plants, pictures, busts, manuscripts, &c. than was ever, as is supposed, brought by any individual into England before. Their collection of Greek manuscripts is said to be more valuable than any brought from the East since the time of Dr. Askew.

Great is the pleasure commonly experienced by travellers from the same countries when accidentally meeting in very remote regions; nor could it have been a less pleasurable feeling to these gentlemen to have paid a last tribute of respect to departed merit. When Dr. Clarke and Mr. Cripps were at Athens, they heaved the sigh of sympathy at the grave of Mr. Tweddle, and placed over it an ancient stone, with a suitable testimony to his worth. Mr. Tweddle was Fellow of Trinity College, a young man, not more distinguished for his talents and learning, than for his love of virtue and liberty. He went abroad, prompted by the same spirit of literary inquiry as the above gentlemen, and from the proofs of ability and attainments left behind him in the University, great expectations were formed of his researches; and his arrival was looked forward to with great anxiety by his friends: but he fell a martyr to his pursuits at Athens. Mr. Tweddle, before he left England, published his *PROLUSIONES JUVENILES, Præmiis Academicis dignatæ*, being thirteen in number. This volume is as much distinguished by a liberality of sentiment, as by a classical elegance of composition, and afforded a well-grounded expectation that the author would arrive at great distinction in the literary world.

Among the manuscripts brought over by Dr. Clarke and Mr. Cripps, is one of the greater part of Plato's works. It is more than 900 years old, and throws light on some parts of Plato, deemed hitherto unintelligible.—These MSS. are now possessed by the University of Oxford.

DR. RANDALL'S MUSIC to the ODE on the INSTALLATION
of the DUKE of GRAFTON.

Gray's Ode on the Installation of the Duke of Grafton possesses great poetical beauties, and would have been more admired, had it not been surpassed by his two master-pieces, the Bard, and the Progress of Poetry. It was set

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to music by Dr. Randall, Professor of Music at the time, and a very skilful organist. The Doctor, while composing it, regularly attended Gray for three months. Gray himself possessed a very accurate taste in music, had a very high opinion of musical expression, and weighed every note of the composition with the most critical exactness, that it might forcibly express his language and sentiments. Gray, having formed his taste after the Italian school, was no friend to the *noise* of some great composers. The music therefore is formed rather on the Italian taste; but when the Doctor came to the chorus, Gray exclaimed—"I have now done:—make as much noise as you please."

The score of this music in manuscript is still possessed by the Doctor's son, Mr. Edw. Randall, who resides in the town; and it is wished, and expected, that it will still be published, it having been suggested to him, that it would, doubtless, prove highly acceptable to persons of taste, and lovers of harmony. A sacrifice ought to be offered to the Muses for delaying the publication so long:

For they are ladies of the sweetest nature;
But, if neglected, will become indignant.

LIBERTY.

A gentleman of Cambridge, distinguished as much for his wit as for his learning, being once asked the difference between orthodoxy and heterodoxy, replied, "Orthodoxy is my doxy; heterodoxy is your doxy:" and it would be difficult to give a more accurate definition. The man who well examines his own doxy, before he believes, and who treats other people's doxies with candour, if not with respect, understands correctly both the theory and practice of liberty. Credulity makes bigots, and bigotry is the mother of intolerance.

KING JAMES'S WORKS.

Among the curious books in the Public Library, is a copy of the Latin edition of King James's Works. It is bound in velvet and gold, and was presented by the monarch himself to the University. On the binding, the King has written, *Jacobus R. D. D.* This Latin edition, published in 1619, is a translation of the English edition, first published in 1616, by Henry Montacute, Bishop of Winchester, and Dean of the King's Chapel. Both editions have portraits of the monarch from the same painting, but the inscriptions are different. The Latin edition is accompanied with these lines :

In Car'lo, Rex magne, tuam Natura figuram,
 Ingenium scriptis exprimis ipse tuis.
 Vivit imago prior, non est nocitura secunda ;
 Regi Naturam cedere non puduit.

Under the portrait prefixed to the English edition, are the following lines :

Crownes have their compasse, length of days their date ;
 Triumphs their tombs, felicity its fate ;
 Of more than earth can earth make none partaker,
 But knowledge makes the KING most like his Maker.

LORD BACON'S WORKS.

In the Public Library are also some of the works of a much greater man than James, presented too by himself to his *alma mater* : these are two volumes, bound in velvet and silver, of the great restorer of philosophy, Lord Bacon ; the first containing his nine books, *De Dignitate et Augmentis Scientiarum* ; the second, his *Novum Organum*. Opposite to the title-page are these words, in Lord Bacon's hand : *Franciscus de Verulamio Vicecomes St. Albani, almæ matri Incl. Academiæ Cantabrigiensi. S.*

Debita filii, quam possum, persolvo. Quod vero facio, idem et vos hortor, ut augmentis scientiarum strenue incumbatis, et in animi modestia libertatem ingenii retineatis, neque talentum a veteribus concreditum in sudario reponatis. Affuerit proculdubio et affulserit divini luminis gratia, si humiliatâ et submissâ religioni philosophiâ, clavibus sensus legitime et dextre utamini, et amoto omni contradictionis studio quisque cum alio, ac si ipse secum, disputetis.

The EDITIO PRINCEPS of LIVY.

I have already given an account of a few curious books, and some of the oldest printed, in the Public Library: under that head may also be placed a beautiful and valuable copy of Livy, an *Editio Princeps*, (*perhaps*) or first edition, put forth after the invention of printing. It is in two volumes, folio.

At the beginning, Dr. Farmer, late librarian to the Public Library, has written the following notice: "This edition was not in the collection of Dr. Mead or Dr. Askew, nor is it in the King's Library, or any known library in England. The two volumes are worth at least 50l.

" Oct. 22, 1784.

R. FARMER."

These two volumes are certainly fellows, but had been separated for many years, at what time, or by what means, is unknown; but the history of their re-union is rather curious, and will be explained in the following extract of a letter to Dr. Farmer, from Mr. G. Nicol.

"I have herewith, agreeably to my promise, sent the volume of Livy; and, if it turns out what I hope it is, the first volume of the book in your public library, I shall be happy, through your means, to have placed it there. I bought it, as I believe I told you, at Hoblyn's sale, and since that have put, as you see, a new coat on its back. Printing types are so very much alike, that it is not easy to

carry them in the eye, but you will easily discover by comparison. If I judge right, both the volume in the Public Library, and this now sent, are printed by Vindelino, of Spire (who was the first, with his brother John, who printed at Venice) notwithstanding the volumes of nonsense that have been written about the *Decor Puellarum* of Nic. Jenson, 1461. This will be seen by looking at the end of your volume, where you will find the bare date 1470, with a long copy of verses, the seventh line of which runs thus:—

Et Vindelino debebis tu quoq. formas, &c.

But, whether the volume now sent is by the same printer, can be known, as I have already said, by comparison only. It is a book of such rarity, that I have never seen it, and indeed I know of no copy, but one in the Public Library at Lyons*. It is assuredly the first volume of Livy, with a date; for that of the Bishop of Aleria, printed by Sweynheym and Pannartz†, and that of Campanus, printed by Udalricus Gallus, have neither of them a date, and therefore the printing of them can only be ascertained by circumstances, which at this distance are often fallacious.

“ Believe me your obedient servant,

“ GEORGE NICOL.—Strand.”

These two volumes, therefore, are now, it is to be

* I have perused two copies of this *very* edition, one lately imported by Messrs. Longman, Hurst, and Co. booksellers, from the celebrated Library of Gasparoli, Antwerp; the other from the Collection of Firmin Didot, of Paris. There is also one now in the King's Collection, another in Lord Spencer's.

† Fabricius had not *seen* this (*Editio princeps*, he calls it), yet gives it a date, 1470. *Biblioth. Lat.* Ed. 1721. In the Library of Lord Spencer there is a copy, but *without* a date. Audiffredi firmly maintains this (printed by Sweynheym and Pannartz) to be the *Edit. princeps*. *Edit. Rom.* p. 25. Fabricius, too, gives dates to Udalricus Gallus's editions (1471, 1472), which yet have none. In the text, I say, *perhaps*, that of 1470, *may* be the *Edit. princeps*; but most *probably* it is not.

hoped, brought to their proper and last home—*Pace quiescant.*

MR. TYRWHITT'S GRACE *for the REMOVAL of SUBSCRIPTION at the TIME of taking DEGREES.*

“Placeat vobis, ut illi, qui munia scholastica in regni statutis contenta expleverint, in posterum sibi concessam habeant gratiam pro gradu in aliqua facultate suscipienda, etsi tribus articulis in canone tricesimo sexto comprehensis non subscripserint;” that is—May it please you, that those, who have discharged the school-exercises contained in the royal statutes, may in future have a grace granted to them for taking a degree in any faculty, although they shall not have subscribed the three articles in the thirty-sixth canon.

THE PEPYSIAN LIBRARY, MAGDALEN COLLEGE.

This collection was made by a gentleman, who was among the first collectors of rare books in this country, Samuel Pepys Esq. Secretary of the Admiralty, in the reigns of Charles II. and James II. He died in 1702, and bequeathed his collection to Magdalen College, where, according to his will, a new building was erected to receive them.

Among many other valuable articles here, may be reckoned the following: some choice prints, the most curious of which are the twelve Cæsars and their wives, taken from an original painting by Titian; fac-similes of the hand-writing of distinguished persons, who corresponded with Mr. Pepys; and various fragments of hand-writing of different persons, for several hundred years back; various MSS. of Mr. Pepys's writing, relating principally to the maritime affairs of Scotland; a collection of old English ballads, to the amount of 2000, in five folio volumes, begun by Mr. Selden, finished by Mr. Pepys, and brought down to the year 1700; two volumes of Scottish poetry, one in folio, the

other in quarto, called the Maitland Collections, the former in the hand-writing of Sir Richard Maitland, the latter of Miss Mary Maitland, a daughter of Sir Richard's. The folio was begun in 1555, and finished in 1585; the quarto was begun in 1585, and completed in 1587. It comprehends Poems written from about 1420 to 1586.

From the collection of old English ballads, Bishop Percy enriched his three volumes of Ancient English Poetry; and from the Maitland collection, Mr. Pinkerton entirely composed his two volumes of Ancient Scottish Poems. The latter gentleman, who diligently examined this library, and who is well-read in ancient writings, says of it, speaking in reference to old English books, "that it is undoubtedly the most curious in England, those of the British Museum excepted."

TRINITY AUDIT-ALE.

A person more distinguished for drinking copiously of the liquor of Helicon, than of the fermentations of Sir John Barleycorn, was extremely disgusted, on hearing mention made of Trinity Audit-Ale. "Odious!" exclaimed the learned gentleman; "can any associations be more offensive than a literary society and a brewery? What can Trinity Audit-Ale mean?" A person in company, accustomed to feel about for analogies, began to set his wits at work, to trace the connexion, and, if necessary, to frame an apology for Trinity Audit-Ale. He proceeded thus: "Have not the Muses in all ages had their favourite beverage, their water of Helicon, their fountain of Aganippe, their Pegasus streams, their Fons Caballinus? And why may not a learned society have its ale? Have not Poets, likewise, in all ages, and in all countries, celebrated Bacchus, the *genialis consitor uvæ*, the planter of the genial vine? And why should not a learned society ascribe due honours to Sir

John Barleycorn!" Ale," thought he again, "is a kind of compromise between wine and water. Poets and men of fancy are fond of wine, mathematicians and men of profundity drink water. Ale is a kind of link between both, where men of fancy and men of profundity may all unite. Then again, has not every country, almost, its favourite liquor? Hence the Spartan broth; the French soup; Germans have their mum; the Dutch love the Juniper berry; the Scotch and the Irish are attached to whiskey. Why should not a learned society have its ale? Nay, have not people of different professions their appropriate liquors? Physicians love port; sailors punch and grog; lawyers coffee; and, to ascend as high as possible, have not the gods their nectar?"

But away with reveries! a single fact, well ascertained, saves trouble, and demolishes many a system of analogies. To the question, What can Trinity Audit-Ale mean? a plain answer remains to be given.

To *audit* is, as every body knows, to close an account; and it is equally well known, that the Colleges possess throughout the kingdom numerous estates, which they let to different tenants. Now, when the tenants come to the College, at the close of the year, to have their accounts *audited*, it is customary with the Society to invite them to dinner; and, as good eating requires good drinking, there is some excellent ale brewed on the occasion by Trinity College, hence called TRINITY AUDIT-ALE. Of this rare beverage the Society is by no means parsimonious. A vast quantity of it is brewed, and very liberal portions of it are conveyed by the Fellows to their friends in every part of the kingdom. The fame of Trinity Audit-Ale is as far extended as that of Cottenham-cheese. Who has not heard of Trinity Audit-Ale? a liquor more penetrating than Dorchester ale, and more substantial than BROWN-STOUT.

GREEK MANUSCRIPTS.

Montfaucon, in his *PALÆOGRAPHIA GRÆCA*, makes mention of the Greek Manuscripts in the libraries at Cambridge, in the following order :

In Emmanuel College, a few.

In Trinity College, about twenty.

In Sydney College, a few.

In Gonville and Caius, a few.

In Bene't College, a few.

In the Public Library, a few.

Montfaucon's account, however, is necessarily very incomplete. This learned man had not examined these libraries, as he had many of those on the Continent. Besides, additions have been made, more particularly to Trinity College Library, and to the Public Library, since the time of Montfaucon. The *Palæographia Græca* was published MDCCVIII. since which time Trinity Library has been enriched with some of the learned Dr. Rich. Bentley's Greek Manuscripts and of Dr. Thomas Gale's. The latter were presented to the Society by Mr. Roger Gale, the Doctor's son, and include, among several other manuscripts, Photius's Greek Lexicon, which was copied by the late learned Greek Professor, for publication.

The Public Library has been, in like manner, enriched by many of Dr. Anthony Askew's and Dr. John Taylor's MSS. the learned editor of Demosthenes; though the latter did but accompany those of Dr. Askew, to whom Dr. T. had bequeathed them. They consist of Dr. Taylor's own writings on various branches of Greek literature, and on other matters. Dr. Askew's were all Greek manuscripts, distinguished among which are a copy of *Æschylus's Tragedies*, of *Lycophron's Cassandra*, and many others.

GREEK MANUSCRIPTS *of the* NEW TESTAMENT.

Codex Beza; or, a Græco-Latin Manuscript of the Four Gospels, and Acts of the Apostles, presented to the University by Theodore Beza, in the year 1581.

Cantabrigiensis 2, a Manuscript of the Acts of the Apostles, and of Paul's Epistles. This manuscript was collated by Mills, but more accurately by Mr. Wigley, of Christ's College, for Mr. Jackson, the Chronologist. Jackson bequeathed the collation to Jesus College, of which society he had been a member; and there it is preserved with his other manuscripts.

Cantabrigiensis 3; or, Codex of Emmanuel College, is a Manuscript of all the Epistles, in duodecimo. It is not of great antiquity. Its readings are published in the London Polyglot, and have been thence copied into other editions.

Cantabrigiensis 4, No. 495, in the Public Library, is a Manuscript of the Acts of the Apostles, and the Epistles, of the twelfth century.

An Evangelistarium; or, the Gospels divided as they were to be read on particular Days, in the Library of Christ's College. The following notice is written at the beginning—*Evangelia cum Deo singulis diebus lecta, incipientia die dominico.*

E dono Francisci Tayleri, July 24, 1654.

A Manuscript of the Four Gospels, purchased at Dr. Askew's sale for twenty pounds. It belongs to the Public Library, and is in one volume, folio.

A Manuscript of the Gospels in Gonville and Caius Library.

Codex Augiensis in Trinity College Library. The Greek text is written in capital or *uncial* letters, the Latin in Anglo-Saxon letters. It formerly belonged to Dr. Bentley.

To these might probably be added a few others.

Of the various manuscripts of the New Testament in these libraries, there have been more particular accounts than have been given of the other manuscripts. Wetstem, Mills, Griesbach *, in their various Prolegomena, and others, have gone into these matters. Some of them are noticed also in the *Catal. Libr. Mstorum Angliæ et Hiberniæ* of 1697; and in *Thomæ Jamesii Ecloga Oxonio-Cantabrigiensis* of 1600; but the fullest account is contained in Michaelis's Introduction to the New Testament; and Michaelis's account has been considerably improved and corrected by his learned translator, Bishop Marsh, the Lady Margaret's Professor of Divinity. The latter gentleman is eminently distinguished at Cambridge for his critical investigation of these matters.

Of all these Greek Manuscripts of the New Testament, the most curious, as being, perhaps, the most ancient Greek manuscript in the world, is the *Codex Bezaë*; or, Theodore Beza's Græco-Latin Manuscript of the Four Gospels, and Acts of the Apostles. Of this Codex, therefore, a distinct and rather extensive account shall be given in the proper place, and also a large list of Greek MSS. particularly of such as relate to the New Testament.

CHAUCEER.

There is little certainty as to the family and rank of Chaucer; and many other particulars relative to him are equally unascertained. It is, however, agreed, that he is to be revered by all ages, as a profound scholar, no less than admired as an exquisite poet:

Virtue flourisheth in Chaucer still,
Tho' Death of hym hath wrought his will.

* A very elegant edition of Griesbach's *Novum Testamentum Græcè* was printed in 1786, at the expense of the Duke of Grafton, the Chancellor of the University, and circulated at his direction.

It is, also, generally admitted, that Cambridge had a share in his education. It cannot, therefore, be ill-placed, to say something here concerning the Father of English Poetry.

The following observations apply not to his life, but to his writings; and I follow the order, though not the language, of a manuscript letter on the Life and Writings of Chaucer, in the Public Library.

Some poetical pieces of Geoffrey Chaucer are among the first edited works, after printing was known in this country. William Caxton was the collector, as well as the printer of them. It seems, however, that he did not send them forth in one collection. For, though Stow observes, that Caxton was the first who published the works of Chaucer, yet this observation respects, probably, some poems, printed separately, not complete collections of his works, such as were made by subsequent editors.

The Canterbury Tales were first made public by Richard Pynson, from a copy prepared for the press by William Caxton: nor can it be collected, from any thing said by Pynson, that the Canterbury Tales had ever been printed before. Caxton and Pynson succeeding so well, and giving so much satisfaction, others were encouraged to proceed further, and several improved editions of Chaucer's works followed. William Botevil, alias Thinne, Esq. succeeded Caxton and Pynson. He procured many old copies of Chaucer's works, corrected a great variety of errors, printed some things not published before, and superadded to the whole, notes and expositions. This edition was presented to the public in 1540, in folio, by Thomas Bertholet, and dedicated to Henry VIII. In 1560, Stow, the antiquary, collated this edition with various MSS. some of which had been collected by James Shirley, Esq. who died in the year 1540. Several things of Chaucer's not published before were here added by Stow, and two years after he joined to Chaucer's Poems some pieces of Lydgate's. He then

drew up an historical Account of the Life, Preferment, Family, and Death of Chaucer, which he formed principally out of the records in the Tower. From these documents was composed the Life of Chaucer, which accompanies the edition of his works, by Mr. Speght. Some time after this, Speght's edition was corrected in numerous places, by Francis Thinne, Lancaster Herald at Arms, a gentleman well read in English antiquities, and descended from the William Thinne already mentioned. Various notes were added to this corrected copy, and the whole was communicated to Mr. Speght. From these was formed the folio edition of Chaucer's Works of 1602.

The original letter* was written by Thomas Hearne, the learned Oxford antiquary, and justly celebrated too, notwithstanding he was besmeared by Swift in the following wicked, witty lines :

Quoth Time, Pox on you, Thomas Hearne!
 Whatever I forget, you learn,
 Damme! quoth Thomas, in a pet,
 All that I learn, you soon forget.

Chaucer himself informs us, in his *COURTE of LOVE*, that he was a scholar of Cambridge :

My name, alas ! my harte why
 Philogenet I cald am ferre and nere
 Of Cābrige Clerke.

Several of his Poems, too, were written at Cambridge : add to this, that the learned editor of the *Canterbury Tales*, Mr. Tyrwhitt, brother of the gentleman of that name mentioned before, was an Oxford man ; so that he had no preju-

* Since writing the above article, I find that Hearne's letter has been printed. It makes the fourth number of the Appendix to Hearne's edition of Robert of Gloucester's Chronicle. Oxford, 1724.

SUPPLEMENT TO THE

dice, disposing him to give to Cambridge more of Chaucer, than was properly her due.

MR. BACKHOUSE.

A Fellow of a College, whose name was Backhouse, (sounded Bacchus), unfortunately, once found a young gentleman on his staircase, sprawling at full length, being fuller of the juice of the vine, than young gentlemen ought to be. Backhouse took hold of him, and hauling him along somewhat coarsely, began to expostulate with him. The youth was thus brought to his recollection, when, on rubbing his eyes, and feeling Backhouse drag him down stairs, he exclaimed—

Quo me, Bacche, rapis, tui
Plenum? HOR.

MR. KENDAL, *of* PETER-HOUSE.

The following lines were written by the author of the lines on Garrick, before mentioned. They are in the same vein as the former, and a continuation of the same subject. They cannot fail to please many readers :

A king? Aye, every inch a king—
Such Barry doth appear ;
But Garrick's quite another thing ;
He's ev'ry inch King Lear.

MR. CHRISTOPHER SMART, *late of* PEMBROKE HALL.

Mr. Smart, formerly Fellow of Pembroke Hall, was a man of genius, greatly admired in his day at Cambridge, for his poetical exercises. His Tripos Poems had peculiar merit, and were all accounted worthy of an English trans-

lation. He obtained the Seatonian prize * five times. The poems are characterized by a religious enthusiasm quite natural to the writer, and are still further replete with the enthusiasm of poetry. They are excellent of the kind. The sensible account of Smart's Life, prefixed to his Poems, was written by Mr. Hunter, formerly Fellow of Sydney.

Christopher was no less distinguished for his Latin than his English poetry. He put Pope's Ode on St. Cecilia's Day, his Essay on Criticism, and Milton's *l'Allegro*, into Latin verse. He also possessed great wit and sprightliness in conversation, which would readily flow off into extemporary verse. The following spondiac, on the three University Bedels, who all happened to be fat men, is an expressive effusion of this kind:

Pinguia tergeminorum abdomina Bedellorum.

Three Bedels sound, with paunches fat and round.

D.

and equal to Joshua Barnes's extemporary version of—

Three blue beans in a blue bladder.

Τρεῖς κυανμοὶ κυαντοὶ ἐν κυστεὶ κυανηφί.

**DR. WILLIAM DELL, formerly MASTER of GONVILE and
CAIUS COLLEGE.**

There is a small catalogue of the portraits in the various libraries, lodges, and college-halls, in Cambridge, edited by the present Mr. Kerrich, a gentleman distinguished as a man of taste. This, of course, is a useful little guide, though it is become somewhat scarce. The reader will find, by this catalogue, that the Lodge of Caius contains the portraits of

* A prize of forty pounds value, left by a Mr. Seaton, to be given to a Master of Arts, who writes the best poem on a given religious subject. The poem must be in English, and the prize is annual.

D

all the Masters, from the time of the re-building of the College, except Dr. William Dell's. Who, then, was Dr. Dell? And how happened it, that his portrait was not admitted into honourable society with the Masters of Caius?

Dr. Dell was some time Chaplain to Sir Thomas Fairfax's army, author of *Sermons and Discourses*, in two volumes, preached and printed from between 1651 and 1660. Dr. Calamy says of him, that he was a "very peculiar and unsettled man, challenged for three contradictions: 1. for being against Infant-baptism, and yet having his own children baptized; 2. for preaching against universities, when he held the headship of a college; 3. for being against tithes, yet taking 200*l.* per annum, at his living at Yelden, in Bedfordshire."

Dr. Dell was an enemy to the Presbyterians: we are not, therefore, to look for the most favourable account of him from one of that party. From his discourses, it appears, that he was no friend even to universities, at least, as then constituted; and that he was the first person in this country who wrote against baptism. He was a kind of Quaker. He seems, at the same time, to have been a man of talents and of piety. Further still, he disapproved of divinity degrees, supporting himself by the authorities of Wickliffe of Hus, and of Luther.

His opinion, moreover, was, that, instead of universities, as now constituted, and confined to two towns, there should be public literary seminaries in every large town in the kingdom. Such were some of the sentiments of Dr. Dell, though it is not intended to discuss them here. It is evident, from his discourses, that he expected a change both in the church and universities; that he was waiting and wishing for a change, and doing every thing in his power to hasten it. And a change did take place, though not such an one as was expected by him. That change ousted him and his party. Such is the history of Dr. William Dell;

and hence the portrait of Dr. William Dell is not admitted into honourable society with the Masters of Gonville and Caius.

NORRISIAN PRIZE.

A Mr. John Norris, formerly of Norfolk, left the sum of twelve pounds to be given to the author of the best Prose Essay on a Religious Subject. Seven pounds four shillings of it are to purchase a gold medal; the remainder is expended in books. The Norrisian Professor gives the subject; and the distributors of the prize are the Master of Trinity, the Master of Caius, and the Provost of King's; to one or other of whom the Essay is sent by the 10th day before Palm Sunday.

The Essay of each candidate is accompanied with a sheet of paper, folded up and sealed. In the paper is the name of the candidate, and over the Essay is written a motto, either in Greek or Latin. The same motto is also on the sealed paper that contains the name. When the distributors have decided which is the best Essay, they then break open the sealed paper that encloses the name of the successful candidate: the other sealed papers are never opened, but committed to the flames.

A gentleman* of Pembroke Hall, a candidate, though an unsuccessful one, for this prize, inscribed his Essay with the following appropriate Latin motto:

*Distichon ut poscas, nolente, volente Minerva,
Mos sacer? Unde mihi distichon? En! perago.*

Englished by the same:

*Without a distich, vain th' oration is;—
Oh! for a distich! Doctor, e'en take this.*

* Rev. Mr. Penlycross.

ENGLISH MSS. *in the* PUBLIC LIBRARY.

The English MSS. in the Public Library are numerous, though not particularly valuable; conspicuous among which for number, and many for worth, are Thomas Baker's, though most are copies, and all copied by himself. These we have already had occasion slightly to mention.

Of these MSS. (Baker's) there is a catalogue, in the *Biographia Britannica*, under the article, Baker. The account of the Cambridge part of them was written by the late Rev. Mr. Robert Robinson, of Chesterton, near Cambridge. In the *Life of Baker*, by the Rev. Mr. Masters, formerly of Bene't College, there is a more copious and complete catalogue.

It seemed, some time since, as if the University had intended to have perfected their number, a gentleman having been employed to copy some of these MSS. in the Museum, for the Public Library at Cambridge. Two volumes were transcribed, and are now in the Public Library. These were finished about six years ago. This business, however, and we speak it with regret, seems, at present, suspended.

Among the English MSS. in the Public Library, are also various Letters written by several distinguished persons, since the Reformation, many of them members of the University; a few ancient Poems, and many Historical papers. They have been liberally consulted, and almost all either copied or printed. Some papers that relate to the University were copied by Baker.

A Prayer, and a translation of Xenophon's *Hiero*, by Queen Elizabeth, have been thought worthy of being preserved among the English MSS. I do not know that her Majesty condescended to publish them. The dignity of great princes, it may be thought, consists in governing their subjects, and that they degrade themselves in becoming authors. James I. as we have seen, thought otherwise.

DR. BENTLEY.

Dr. Bentley was a man of extensive reading, and obtained a substantial reputation by his critical talents. But a man's taste is not in exact proportion to his reading, nor will his imagination always keep pace with his acuteness. As a proof that Bentley was not greatly gifted with taste, nor extraordinarily enriched with fancy, may be mentioned, that he is known to have written only one copy of verses*, in which is a passage copied from Cowley, though (adds Dr. Johnson, in his Life of Cowley) with the inferiority of an imitator. Almost every critic of eminence has left behind him some lines of poesy, as a kind of testimony, that, if he was not qualified to rank among the first performers on the lyre, he knew, at least, when the instrument was in tune. It does not appear that Dr. Bentley's ears were *well hung*.

In a controversy, where his superior knowledge of Greek and Roman writers could not fail to give him advantage, he gained an honourable and easy triumph. But he stained his laurels by his emendations on Milton. Richard Dawes, formerly Fellow of Emmanuel College, and afterwards Master of Newcastle School, wrote a learned critical work, entitled, *Miscellanea Critica*. He tells us, in his Preface, that he once meditated to put the PARADISE LOST into Greek verse. He finished the first book; but, continues he, (and he was allowedly one of the best Greek scholars of his age) *cum jam egomet mea vineta cadere valeam, soloecismis scatere comperi*; and, as a proof of his unfitness for the work, he produced the very passage which he had formerly printed as a specimen. It is a pity that the learned Doctor had not practised the same ingenuousness on his Emendations. The futility of most of them has been shewn with ability, though with modesty, by Bishop Pearce.

* It may be seen intire in Dodsley's *Miscellany*; and is what may be called a good copy of verses.

Dr. Bentley once put forth proposals for publishing a new edition of the Greek Testament. There was a world of flourishing, vaunting expressions, and a little cant, in these proposals. But it was to be *Dr. Bentley's Greek Testament*, to supersede all other editions, and to be the great luminary, when the light of all the MSS. should be extinguished! If we may draw any conclusions about Dr. Bentley's skill at emendations, from his emendations of Milton, it was, perhaps, fortunate for him, and no loss to the world, that this work never made its appearance. Dr. Conyers Middleton published some stinging remarks on Dr. Bentley's proposals, and the learned critic suspended his labours.

It is Dr. Bentley of whom the following story is recorded:—A young man having committed some offence against the College-statutes, had a copy of Greek verses set him as a punishment by the Doctor. The young man finished his verses, and brought them for examination. The Doctor had not proceeded far, before he observed a passage, which, he said, was bad Greek. The young gentleman, bowing, replied, "Yet, Sir, I thought I had followed good authority;" and, taking a Pindar out of his pocket, he pointed to a similar expression in that poet. The Doctor was satisfied: but, continuing to read on, he soon found another passage, which he said was certainly bad Greek. The young man took his Pindar out of his pocket again, and shewed another passage, which he had followed as his authority. The Doctor was here a little nettled: but he proceeded to the end of the verses, when he observed another passage at the close, which he affirmed was not classical. "Yet Pindar," rejoined the young man, "was my authority even here;" and he pointed out the place, which he had closely imitated. "Get along, Sir," exclaimed the Doctor, rising from his chair in a passion, "Pindar was very bold, and you are very impudent*!"

* I must suppose, there is some confusion of persons here, and con-

MR. CHRISTOPHER SMART, *formerly* FELLOW of PEM-
BROKE HALL.

In the following lines the thought, perhaps, is not quite original:—the writer, probably, had in his eye a fable of Æsop's—but the turn is truly epigrammatic; and as they were not printed in Christopher Smart's Poems, no apology will be necessary for inserting them here.

On a malignant, dull Poet. By Christopher Smart.

When the viper its venom has spit, it is said,
That its fat heals the wound which its poison had made;
Thus it fares with the blockhead, who ventures to write;
His dullness an antidote proves to his spite.

THE MSS. OF MR. WILLIAM COLE, IN THE BRITISH
MUSEUM.

These papers comprise no less than sixty volumes, all written or collected by the late Rev. Mr. Cole, of Milton, near Cambridge; a gentleman, who, for half a century before he died, had been making local observations, and procuring materials for a topographical and archæological History of Cambridgeshire.

Mr. Cole left this prodigious collection to the British Museum; but ordered in his will, that it should be preserved unopened till twenty years after his decease. That time being elapsed, the books were, a few years since, opened, and are now become accessible to the public.

Cole's papers differ somewhat from Baker's: the latter, though they contain a few articles of the writer's own, are principally transcripts of ancient records; the former, while they abound with collections and copies from public archives, contain likewise a great variety of original compositions. The authors, also, appear to have differed as much in

not let the charge rest on the greatest Greek Scholar of his age; the *pleasantry*, therefore, must be allowed a sort of *general pass*.

their taste and character, as in the quality of their writings. Baker, though he may be supposed by some to have been a mere plodding copyist, possessed the exploring spirit of the antiquary, with the liberality of a gentleman; he had learning, judgment, and good manners. Cole, whatever may have been his literary attainments—and it is not intended to underrate them—yet could stoop to pick up straws, or even to perpetuate scandal; and with the perseverance of the antiquary united the minuteness of a parish-clerk,

Quin id erat curæ, quo pacto cuncta tenerem,
Utpote res tennes tenui sermone peractas.

HOR.

A BROTHER ANTIQUARY'S REMARKS ON MR. COLE.

The hint relative to Mr. Cole's propensity to scandal is not here made for the first time. A brother of the craft, Mr. Masters, who published a History of Bene't Col. at Cambridge, in 1784, speaking of these MSS. proceeds thus—"If, according to his whimsical will, they should ever be laid before the public. But this, if we may judge from his notes on publications, presented to him by his best friends, they are utterly unfit for; since characters formed from such strong passions and prejudices as he was perpetually actuated by, can never be drawn with any degree of exactness; and the misfortune is, that these, with all the little tales of scandal of the University, town, and country, for half a century past, are so blended with his other collections, (however valuable in themselves) they can scarce be separated: so that, probably, from this circumstance alone, the labours of his whole life will be suffered to sink into oblivion, and nothing left to support his memory but that foolish monument of his vanity, ordered by will to be erected over his remains. And the attempt to keep these characters from the public, till the subjects of them shall be no more,

seems to be peculiarly cruel and ungenerous, since it is precluding them from vindicating themselves from such injurious aspersions, as their friends, perhaps, however willing, may at that distance of time be incapable of removing. The above censure may, perhaps, be thought severe; but the editor, well acquainted with the fickleness of his disposition for more than forty years, avers it to be well grounded; and thinks it incumbent upon him thus to publish it to the world, to prevent any mischiefs that may arise hereafter from his unwarrantable prejudices."

But it may be remarked, perhaps, by readers, regardless of the venomous bites, or the grave, malignant saws of jealous-pated authors, that brother-artists, brother-poets, brother-antiquaries, and all brothers of the same craft, seldom overload the scale with compliments, or can indeed afford to give just and full measure to each other.

Και γρηυς ἰσθι κοτιτι, καὶ αἰδοῦς αἰδῶ,
Καὶ κρημνεὺς κρημνισι. HESIOD.

Priest hates the priest, each poet scorns his brother,
And antiquaries * jostle one another. D.

However, contrary to Mr. Masters's expectation, this vessel has got into port; and we shall presently open the cargo.

BISHOP NEWTON'S REMARK RELATIVE *to the* ENGLISH POETS.

The following remark is quoted more on account of its local reference, the reality of the fact, and its suitableness to our present purpose, than as exhibiting any thing wonderful, or even remarkable, beyond what we ordinarily meet

* An accommodation, rather than a translation.

with in an accidental occurrence; such as has been already noticed in the case of the Bishops and Puritans who were educated in the same college.

Bishop Newton observes, in his *Life of Milton*, "It is remarkable, that though the merits of both the Universities are perhaps equally great, and though poetical exercises are rather more encouraged at Oxford, yet most of our greatest poets have been bred at Cambridge, as Spenser, Cowley, Waller, Dryden, Prior, not to mention any of the lesser ones, when there is a greater than all, Milton!" The Bishop should, in due order, have directed us first to Chaucer: but, guided by the above remark, we will steer our course among the Cambridge poets.

DR. RICHARDSON.

Dr. Burton, of Oxford, was once dining with Dr. Richardson, a late Master of Emmanuel, and editor of *Godwin de Prasulibus Angliæ*: the latter, when the cheese was brought on table, like a true Cambridge-man, began to be full of the praises of Cottenham* cheese. "Dr. Burton," said Richardson, "you know we are famous for our Cottenham cheeses; and this, I think, is as excellent a one as was ever set upon a table."—"I do not perceive," said Burton, "any thing extraordinary in this cheese, Doctor."—"Do you not?" continued Richardson; "I wish you would send me a better."—"I will engage so to do," said Burton; "and if I do not, Dr. Richardson, I will eat it."

MR. BURKITT.

Mr. William Burkitt, author of a *Practical Exposition of the New Testament*, and other religious books, was a face-

* Cottenham is a village a few miles from Cambridge, celebrated for its excellent cheese.

tious, as well as a serious man. He was educated at Cambridge, and afterwards became Minister of Dedham, in Essex. Going one Sunday to church, from the lecture-house, (the minister's residence is so called) he met an old Cambridge friend, who was coming to give him a call before sermon. After the accustomed salutations, Burkitt told his friend, that as he had intended him the favour of a visit, his parishioners would expect the favour of a sermon. The clergyman excused himself, by saying, he had no sermon with him: but, on looking at Burkitt's pocket, and perceiving a corner of his sermon-book, he drew it gently out, and put it in his own pocket. The gentleman then said, with a smile, "Mr. Burkitt, I will agree to preach for you." He did so; and preached Burkitt's sermon. He, however, appeared to great disadvantage after Burkitt; for he had a voice rough and untuneful, whereas Burkitt's was remarkably melodious. "Ah!" said Burkitt to him, archly, after sermon, as he was approaching him in the vestry, "you was but half a rogue; you stole my fiddle, but you could not steal my fiddlestick."

A FURTHER ACCOUNT OF MR. COLE'S MSS.

The first volume contains Parochial Antiquities of Cambridgeshire, or an Account of the Churches, with the funeral Monuments in and about them, in the County of Cambridgeshire, in the following order: Whittlesford, Abington Parva, Horseheath, Ickleton, Hinxton, Duxford, St. John's, Pampisford, Shelford Parva, Abingdon Magna, Bartlow Church, Linton, Baberham, Stapleford, Lanwade, Shelford Magna, Cottenham, Swavesey, Long-Stanton Omnium Sanctorum, Long-Stanton St. Michael's, King's College, in Cambridge, the Chapel of our Lady and St. Nicholas, at Cambridge, King's College.

✓ The second volume contains, in like manner, an Account

of the Parochial Antiquities of Cambridgeshire, in the following order :—

Clare Hall, Clare Hall Chapel, (the old chapel) Queen's College, Queen's College Chapel, Hawkston, Barrington, Foxton, Newton, Triplow, Fulmer, St. Clement's Church in Cambridge, St. Giles's Church in Cambridge, St. Sepulchre's Church in Cambridge, St. Mary Minors Church in Cambridge, Little St. Mary's Church, in Cambridge, Harston, Haslinfield, Shepreth, Mildreth, Melbourne, Orwell, Haddenham, St. Andrew the Great's Church in Cambridge, Harleston, Stow Longa.—In the course of this survey, Mr. Cole gives a description of each church, and of the monuments, inscriptions, and coats of arms, which they contain, together with draughts of them all, taken by himself on the spot. Some, therefore, may choose to call Mr. Cole a true steeple-hunter, and a *helluo sepulchrorum*.

CLARE HALL.

Mr. Cole, when an undergraduate, was of Clare Hall: he gives, therefore, an account of this college, and its chapel. Of the library he observes as follows:—"This library is the most elegant of any in the University, being a large well-proportioned room, *à la moderne*, with the books ranged all around, and not in classes, as in most of the rest of the libraries in other colleges. It is exceedingly well filled with a choice collection of valuable books; among the rest one of the few of Pope Sixtus Quintus's folio Bibles, which were soon called in upon political reasons, and is reckoned of great value." This is the new library: the old library contains a good collection of Italian and Spanish authors.

Of the celebrated Latin comedy of *Ignoramus*, he observes, "that the comedy of *Ignoramus*, supposed to be made by Mr. Ruggle, of Clare Hall, is but a translation of an Italian comedy of Baptista Porta, entitled *Trappolatore*,

as may be seen by the comedy itself in Clare Hall Library, with Mr. Ruggle's notes and alterations thereof."

This is scarcely the proper place to add, "that about the beginning of the year 1611, (I quote from Hawkins's edition of *Ignoramus*) the University of Cambridge became engaged in a contest with the Mayor of the Town and the Corporation, on the question which of the two, the Vice-Chancellor of the University, or the Mayor of the town, was entitled to precedence of the other." Mr. Ruggle sided with the University against the town, and in the character of *Ignoramus*, who talks a language half Latin, half English, and "woos in the language of the Pleas and Bench," he ridicules the pedantry of the lawyers in their ordinary phraseology. But this by the bye.

The MS. alluded to above was the original MS. of *Ignoramus*, from which Mr. Hawkins derived the text of his edition, printed not many years ago. I am afraid this MS. is lost; it was at least missing.

KING'S COLLEGE, AND CHAPEL.

Mr. Cole, when treating of King's College Chapel, avows his chief design to be the preservation of the monuments within that most beautiful structure; "which, however," he adds, "considering the largeness of it, and the number of years it has been erected, contains but an inconsiderable number, and those of no extraordinary account." Mr. Cole pursues his design with a most superstitious minuteness, and his account of this chapel is more circumstantial than is to be obtained any where else. He observes, that it appears from some old verses at the beginning of several MS. *Historiettes*, in King's College, that the founder himself, Henry VI. was present at the foundation, and that he laid the first stone. He proceeds to quote from Fuller's Church History those verses; but some time afterward he writes a remark to this effect on the opposite page: "The

verses alluded to on laying the first stone of the chapel are not the originals: of this I was informed by Mr. Smith, sen. Fellow of the College, who communicated the following, as he extracted them from some original papers in the College." —They are inserted here for the sake of the English translation, which is a singular one.

Luce tua qua natus eras, Nicholae, Sacer Rex
 Henricus Sextus hoc stabilivit opus;
 Unctum qui lapidem postquam ponebat in Eton,
 Hunc fixit, Clerum commemorando suum;
 M. Domini C. quater quadraginta monos habet annus;
 Passio cum Domini concelebrata fuit.
 Annus erat decimus nonus, mensis sed Aprilis,
 Hic flectente genu Rege, secunda dies.
 Confessor Nicholae, Dei cum virgine summa
 Coelis da regi gaudia summa Dei.

Translation of the above:

Saint Nicholas, in whos day was born Henry the Sext, our Sove^rn Lord the King,

After that his Excellence at Eton had leyd the anointed stone,
 Here established this work, hys clergy tenderly remembring,

The yere of our Lord a Thousand Four hundred an Forty one;
 The secunde daye of Aprill, that tyme Sunday in the Passion,

The xix yere of his Reigne here kneeling on his knee
 To the Honour of Seint Nicholas, he first founded this edificac^on,

With whom in Heven to be laureat graunt might the Holy Trinitye.

To a most minute description of this wonderful building is subjoined a short account of the Provosts, beginning with William Millington, the first Provost, chosen by the founder himself, April 10, 1443, and ending with Dr. Snape, elected in February, 1719. This is followed by a similar account of those who were raised from this society to the episcopal order, beginning with Nicholas Close, Bishop of Litchfield and Coventry, translated to that see in 1452, and ending with Francis Hare, Bishop of Winchester, translated to

Chichester, 1731. This was the Hare who published Phædrus and Terence, and the Psalms of David adjusted to metre.

And thus much for Mr. Cole's two first volumes of MSS. The two next pursue nearly the same track: they contain, however, as well as the two first, observations on the parochial antiquities of other counties. The churches, the funereal monuments, the inscriptions, and the escutcheons, in numerous parishes throughout England, are, in the course of this singular collection, brought into one heap, and, together with the copies from ancient records, and some articles of more trifling consideration, compose an immense body of parochial antiquities.

To estimate, therefore, the qualities, and to apportion the merit of such a work as this, we should consider the materials of which it is formed, and the purposes which the bringing of those materials into one mass may answer. The substance, then, of which it is composed, is the mouldering registers of the years that are for ever fled; the perishable fabrics of human ingenuity and of human industry; the short-lived memorials of mortals removed from a world of noise and bustle, to the land of silence and forgetfulness. Such are the materials: and the purposes which the collecting of them into one body may answer, are, to preserve what is old from perishing through age, and from sinking into eternal oblivion: for,

— data sunt ipsis quoque Fata sepulchris.

Juv.

It is no uncommon thing to hear pursuits of this kind made the subject of ridicule by men of fancy. What may not be so treated? But their importance and utility cannot be denied. It is not, perhaps, desirable to see men of the first genius shooting with this bow, because their sinews are formed for essays more pleasing and illustrious. But the scope of the antiquary is still wide and large. To his

patient toil and plodding perseverance the chronologist, the biographer, the historian, and the poet, stand eminently indebted; and works the most splendid in form, and which are constructed for the admiration of posterity, rise out of ordinary documents, and researches which may appear unpromising or trifling. Who can calculate on the consequences of a single date sometimes to an individual, sometimes to a family, and sometimes even to the public?

—ΧΑΡΙΣ ΣΜΙΚΡΟΙΣΙΝ ΟΥΚ ΕΙΙ.

Monuments and their inscriptions, considered in another point of view, as efforts of expiring mortality, which sighs for a little remembrance beyond the grave; or as tributes of surviving relatives and friends, who labour to preserve a name which they wish not to be quite obliterated;—do but favour a wish natural to the human heart, a desire incident to the best and purest part of our species. Under the greatest debility of his frame, and amidst even a wearisomeness of existence, man still feels the tender and endearing tie of life, and is solicitous not to be forgotten: and he who preserves a monument from mouldering to ruins, who records a name, or who rescues an inscription that is nearly effaced, humours a darling propensity, the universal passion; and he is entitled, in his turn, not to be overlooked as a trifler, or as a labourer about nothing;—*operose nihil agendo* :

“ For who to dumb forgetfulness a prey,
This pleasing, anxious being e'er resign'd ?
Left the warm precincts of the cheerful day,
Nor cast one longing, ling'ring look behind ?

“ On some fond breast the parting soul relies ;
Some pious drops the closing eye requires ;
Ev'n from the tomb the voice of Nature cries ;
Ev'n in our ashes live their wonted fires.”

SPENSER.

This paper is devoted to the Cambridge poets.—We begin with Spenser.

Of this master of poetical enchantment but little is known, which is properly connected with Cambridge. All that can be ascertained may be collected from a short Latin Account of his Life and Writings, edited by John Ball in 1732, and written by The'dore Bathurst, formerly Fellow of Pembroke Hall. Bathurst informs us, that Spenser was of Pembroke; that, according to the University Register, he was matriculated May 20, 1569; that he took his Bachelor of Arts degree in 1575, and his Master of Arts in 1576. While at Cambridge, he formed an acquaintance with Mr. Gabriel Hervey, of Trinity Hall, who was made Doctor of Laws in 1585. This acquaintance ripened into an interesting, vigorous, and lasting friendship; for Hervey was himself a man of talents and literature, a spirit of congenial feelings, and prefixed an elegant copy of verses to the *Fairy Queen*, with the signature *Hobinol*: and this is all which is certainly known of Spenser in connexion with Cambridge.

Two reports concerning him have been circulated, which may, or may not, be true. One is, that, on the removal of some old boards in a room at Pembroke, several cards were found, on which were written some rude scraps of the *Fairy Queen*. It is generally allowed, that Spenser became a member of the University at the age of sixteen—that he felt at that period the sweet fit of poesy, and formed very early the design of writing his great poem.

The other report is, that he stood for a fellowship, and was set aside. His biographers, particularly Church, are desirous of treating this report as a mistake; but it is confirmed by tolerable authority,—Aubrey's MSS. in the Ashmolean Museum—and why should it appear improbable?

Poetry is a tree, on which the most delicious fruit is accustomed to grow ; but preferment is to be sought elsewhere ; and Spenser, when he had reached the very top of the tree — *ὁρῶν τὴν κορυφὰς αἰτᾷται ἀπὸ πάντων* — discovered that worldly distinctions and pecuniary rewards are not always in proportion to men's merits ; and he lived to experience, that the promise of a Queen could be retarded by the degrading insinuations of a Lord Treasurer.—“ What !” said Lord Burleigh, interrupting her Majesty's bounty, “ all this for a song !”

Cambridge was never altogether indifferent to poetry ; but while Spenser was as yet only gathering a few flowers, “or *feeding his flock*, to use his own language, *as a shepherd's boy*, he might easily have passed unnoticed, without any fault of his own, and without much discredit to the College. For, though superior genius may feel a consciousness of its own powers, it does not always possess the means of exhibiting them to the best advantage. And amid the freaks of a juvenile fancy, of half-formed schemes, and of inconstant resolves—the fantastic appearances of genius, when beginning to plume itself, and to make trial of its strength—it requires considerable penetration to distinguish those essays which indicate future excellence, more than always falls to the share of an individual, though a scholar, or even of a college.

Indeed, it seems most probable, that Spenser was set aside from a fellowship, or that he had some other reasons for private disgust ; for it is worthy of notice, that he never once, in any of his poems, has alluded to Cambridge ; and this will appear the more remarkable, when it is recollected, that in his celebrated poem he meant to be the herald and chronicler of the Virgin Queen ;

That Goddess heav'nly bright,
Mirrour of grace, and majesty divine.

SPENSER.

—that Elizabeth was very partial to this University—and

that on leaving it, as she passed Pembroke, she poured forth an ejaculation in Latin, expressive of a peculiar attachment to that College.

The beautiful Poem called, the *Fairy Queen*, is of that species of poetry that may be called, *Dreams or Visions* *;—let the word offend the admirers of the poets:—thus Persius, Milton, and others, speak of poetry in general:

Nec in bicipiti somniasse Parnasso
Memini, ut repente sic poeta prodirem.

PERS.

And thus Milton, in his fine Poem addressed to his father:

Sed tamen hæc nostros ostendit pagina census,
Et quod habemus opum charta numeravimus ista,
Quæ mihi sunt nullæ, nisi quas dedit aurea Clio,
Quas mihi semoto somni peperere sub antro,
Et nemoris laureta sacri, Parnassides umbræ.

The descriptions in the *Fairy Queen* are animated, and abound with the correctest morality; the imagery is glowing, and adorned with the most lively figures; the limited stanza, the frequent allusions to ancient story, and the antique style, are all appropriate and characteristic: but the fable is ill-managed, a labyrinth, half concealed in obscurity, lengthening almost as it proceeds, and full of perplexity. Bishop Hurd illustrates what he calls the double sense, and Lord Bacon the germinant sense, of prophecy, from Spenser's *Fairy Queen*, "that glorious type," as Spenser calls her, of Queen Elizabeth.

COWLEY.

As Spenser was the child of Chaucer, so was Cowley, while yet a boy, an admirer of the sweet sounds, *the rural music*, of Spenser, and very soon lisped in numbers himself.

* I speak in reference to my own ideas of DREAMS, or VISIONS, in my *POETICS*, Vol. I.

Having previously received the rudiments of his education at Westminster School, he was entered, in 1636, of Trinity College, which receives the greater part of the youth educated in that royal foundation. He took his Bachelor and Master of Arts degree at Cambridge; but in 1643, by order of Parliament, he was obliged to quit it. Bishop Sprat tells us, that his Exercises of all kinds were long remembered in the University with applause: it does not, however, appear, that he succeeded to a fellowship.

Cowley, amid the dissensions of those times, continued a staunch loyalist, devoutly attached to the Church, and overflowing with affection to *alma mater*. His enthusiasm for the University he forcibly expressed in an excellent Latin poem, entitled, *Elegia dedicatoria ad Illustrissimam Academiam Cantabrigiensem*, which is prefixed to Bishop Sprat's edition of his poems; and his sentiments on collegiate life may be collected from his Plan of a College, in a Proposition for the Advancement of Experimental Knowledge. In his Elegy he gives the rein to his Muse, and knows not when to stop her.

O! mihi jucundum Grantæ super omnia nomen!

O! penitus toto corde receptus amor!

O! pulchræ sine luxu ædes, vitæq. beatæ!

Splendida paupertas, ingenuusq. decor!

O! chara ante alias, magnorum nomine regum

Digna domus! Trini nomine digna Dei!

Englished :

Oh! name by me most lov'd, to me most fair,
Grantæ, which shalt my heart's full worship share!

Oh! mansions bright but modest, blessed life!

Great without wealth, and generous without strife!

Oh! house, before all houses, dear to me,

Worthy of mighty kings, and sacred Trinity.

D.

In his Scheme of a College for Experimental Philoso-

phy, a Plan which was preparatory to the designs of the Royal Society, we behold too much of a monkish college; not so much generosity for the fair sex, as might have been expected from so gallant a poet; but sufficient liberality in speculative matters towards the students and professors: the latter were destined to live unblessed with wives, but were to be recompensed by unrestrained and unshackled consciences.

“Neither,” says Cowley, “does it at all check or interfere with any parties in state or religion, but is indifferently to be embraced by all differences in religion, and can hardly be conceived capable (as many good institutions have done) of degenerating into any thing harmful.” Bishop Sprat, in his excellent History of the Royal Society, speaking of what he conceived to be the impracticable parts of Cowley’s model, observes, “His purpose in it was, like himself, full of honour and goodness. Most of the other particulars of his draught the Royal Society is now putting in practice.”

The poetry of Cowley resembles a luxuriant vine, from which, were the exuberant branches lopt off, and some superfluous clusters taken away, what remains would be more agreeable to the sight, and richer to the taste. The two best-written accounts of his life present us with two views of his character: according to one, he was a man without a single blemish; according to the other, he was a lover without ardent passions: at all events, he was a true poet, often a *Representative*-poet, in which character, with his own natural warmth, he mingles much that is artificial:

Ille poeta, meum qui pectus inaniter angit.

HOR.

Cowley is justly considered as one of the geniuses of Trinity College; and accordingly there is a bust of him in the Library, and his portrait is in the Hall.

MILTON.

Milton, as every body knows, was of Christ's, and, on account of the beauty of his person, called the Lady of the College. In the charming delineation of Adam's person, in *Paradise Lost*, it is supposed that the poet had himself in view as the original; and that he set a full value on his fine exterior, is evident from those imperfect * Greek lines of his:

In effigiei ejus sculptorem.

Λιπαὶ γιγραῖται χεὶρ τῆδε μιν εἰκὼνα
 Φαίης ταχ' ἄν, πρὸς εἶδος αὐτοφύεις δλεπων.
 Τὸν δ' ἐκτυπῶτον εὐκ ἐπιγινώσκεις, φίλοι,
 Γίλατι φαῦλοι δυσμειμημα ξωγράφου.

Englished:

Whoe'er my native open face surveys,
 Will say this piece a bungling hand betrays;
 And you, my friends, who view no likeness here,
 Must at the wretched artist's daubing jeer.

D.

During Milton's stay at college, he composed his Latin poems; and it is difficult to conceive a more brilliant example of youthful talent. These are not faultless compositions; but they display a comprehensive intellect, a great compass of knowledge, a combining, glowing imagination, and an accurate acquaintance with the grace, variety, and power of numbers.—They render what was said of Gray very applicable to Milton, that “he was never a boy.”

From the first of these poems it appears that our poet very early entertained some strong disgust against the University; from his subsequent writings, that this disgust settled into an inveterate and principled dislike: and it is curi-

* See Dr. C. Burney's *Remarks* on these Verses, at the end of Warton's 2d ed. of *Milton's POEMS*, &c.

ous to observe in how different a strain two poetical geniuses may pour forth their rhapsodies on the same subject; a proof, how much all that is delightful in situation, the most vivid recollections, and the strongest poetical feelings, are the creatures of association: according to Cowley, no place so delightful as Cambridge—no river so calculated for poetic inspiration as the Cam:

Oh! sacri fontes, oh! sacræ vatibus umbræ!
 Quas recreant avium Pieridumq; chori!
 Oh! Camus, Phæbo nullus quo gravior amnis!
 Amnibus auriferis invidiosus, inops!

COWLEY.

According to Milton, no country less agreeable than Cambridgeshire, and no epithet too contemptible for poor slow-footed Camus:

Nada nec arva placent, umbrasq; negantia molles:
 Quam male Phœbicolis convenit iste locus!

MILTON.

Jam nec arundiferum mihi cura revisere Camum.

MILTON.

Stat quoq; juncosas Cami remeare paludes.

MILTON.

And while to Cowley Cambridge presents nothing but *bona gaudia, doctam quietem*—all that Milton hears, is the *duri verba magistri*, the murmur *raucae scholæ*. In short, while one laments and complains like a lover, almost to whimpering, the other speaks like a rebellious son, almost to contempt and contumacy. And thus do poets disagree, as well as doctors!

Different opinions have been formed concerning the nature of those severities, and the extent of that academical discipline, which laid the foundation of this irreconcilable hatred. That Milton was rusticated from college, his own words amply declare; and what Johnson relates as a conjec-

ture, Dr. Warton has proved from authorities—that he underwent the discipline still inflicted on schoolboys—he was whipped—a disgrace, this, however, to the customs of the University in those times, more than to the character of John Milton.

Concerning this ignominious business, even Johnson avows, “It may be conjectured, from the willingness with which Milton has perpetuated the memory of his exile, that its cause was such as gave him no shame.”

The Master of Trinity at this time was Dr. Bainbridge, of whom it is recorded that he was a rigid disciplinarian—rigid, probably, on points for which Milton very soon felt great dislike. Certain it is, that he declined going into orders from scruples of conscience; and, it is not improbable, independently of the warmth of youth, and independently of his corporal punishment, that he had imbibed some principles which might incline him to revolt at college discipline, as being too much connected with the Church, and that, therefore, with him *alma mater* stood for *mala mater*. Nothing can exceed the hatred which he expresses, in his *εικοτονλας ης*, of Forms of Prayer—“those good manuals and handmaids of devotion, (as he calls them) the lip-work of every prelatical liturgist, clapt together, and quilted out of Scripture-phrase with as much ease, and as little need of Christian diligence or judgment, as belongs to the compiling of any ordinary and saleable piece of English Divinity that the shops value:” and much to the same purpose, though pointed with more satire, may be seen in his Remarks on Prelacy.

From his Treatise also on Education, and other of his writings, it appears, that his sentiments concerning Universities strongly resembled those of Dr. William Dell, already mentioned. A disciplinarian, then, so tenacious as Dr. Bainbridge, and a high-spirited young poet, like Milton, might easily come in opposition, and the collision turn out to the disadvantage of the poet.

But without precisely settling this point, it may be asserted, that the tenor of Milton's poetical as well as of his prose writings, demonstrates that from his early years he had imbibed those sentiments which absorbed his future contemplations; that his political opinions bear the stamp of strengthened principle, and all the solidity of system, adorned with the sweetest flowers of poetry and the boldest figures of eloquence, unfavourable to the present constitution of our Universities, and at variance with Presbytery, as well as Episcopacy:

For Presbyter was but old Priest wrote large.

MILTON.

But notwithstanding this hostility of John Milton's, members of both Universities, and prelates and priests of all parties, have vied with each other in extolling the author of *Paradise Lost*; and smitten, it may be supposed, with the sacredness of the subject, have even criticised it with a superstitious timidity. The remarks of Dr. Johnson on Milton's poetical works possess much strong and sterling criticism, with a considerable portion of miserable alloy. Milton's political sentiments, whether right or wrong, as unfolded in his prose works, display a sternness of principle, which defies the sarcasm of Johnson, and exceeded his comprehension.

There are in Trinity College Library two copies of a letter addressed to a friend, who wished Milton to take orders—and some of his juvenile poems—in his own hand-writing. But on these, remarks have been so often made, that nothing remains to be added. Bishops Newton and Pearce have justly remarked, from the rough draughts of the *dramatis personæ* in those MSS., that Milton originally intended the *Paradise Lost* as a play.

Milton's smaller poems, including his Latin, have found an ingenious critic in Dr. Warton; his two or three Greek

poems, a judicious censor in Dr. Charles Burney: But we have wandered from Cambridge.—

Since I wrote the preceding article, have been published (1819) “Letters from eminent Persons, &c. with Biographical and Literary Illustrations, from the Originals in the Bodleian Library, and Ashmolean Museum;” and also, Mr. Godwin’s “Lives of Edward and John Phillips, Nephews and Pupils of Milton.” Some good remarks will there be found on matters that have been much litigated relative to Milton, particularly as to his being “whipped” at College; but I see nothing in them, which makes any alteration in the above article necessary. Aubrey says, he was whipped at College, and Phillips, that he was loved and admired by the whole University, particularly by the Fellows and ingenuous persons of his House: nor do I see the one account to be inconsistent with the other. I must, however, add, from both their testimonies, that Milton took his academical degrees at Cambridge, that of A. M. in 1632. Consequently, he must then have subscribed King James’s three darling articles. Still we have his own testimonies against subscribing in after-life. “To the Church,” says he, “by the intentions of my relations and friends, I was destined of a child, and in my own resolutions, till coming to some maturity of years, and perceiving what tyranny had pervaded the Church, that he who would take orders, must subscribe, Slaves, and take an oath withal, &c. I thought it best to prefer a blameless silence before the sacred office of speaking, &c.” Milton’s History of England has lately been republished, by Mr. Baron Maseres, formerly a Member of this University.

DRYDEN.

It is worthy of remark, that few of those who afterwards have become eminent as poets, obtained much reputation or distinction in their literary course, while young men in the University; whether it has proceeded from their being under

the influence of fancy, self-willed, and ungovernable; choosing rather to be the directors of their own studies, than to be subjected to the judgment of others; absorbed in a kind of literary sensuality, and indifferent about its *douceurs* and honours—too often the *ne plus ultra* of academical ambition—or whether they have been too desultory for systematic studies, and too lively for inordinate application;—whatever may have been the cause, let others determine.

Of this unfortunate number was John Dryden, a great poet unquestionably: Mr. Malone, who has given such a minute account of his life, remarks, that his name is not to be found in any of the Cambridge verses composed in his time on public occasions, and that he did not obtain a fellowship in his college. There was a general collection of poems put forth by the University on the peace in 1654. John Dryden's name does not appear in this collection, though several contributors to it were of Trinity College.

The only notice of Dryden, while an undergraduate, is the following order, made about two years after his admission:

“ July 19, 1652. Agreed, then, that Dryden be put out of Comons, for a fortnight at least, and that he goe not out of the Colleg during the time aforesaid, excepting to sermons, without express leave from the Master or Vice-Master, and that at the end of the fortnight he read a confession of his crime in the hall at the dinner-time, at the three . . . fellows-table.”

“ His crime was, his disobedience to the Vice-Master, and his contumacy in taking his punishment inflicted by him.”

Dryden, however, appears to have been fond of a college life, as being particularly favourable to the habits of a student; and he resided seven years in all at Cambridge. But whether his Muse was sulky during his continuance, or his mind too much occupied in study to woo her, he does

not appear to have handed her forth to public admiration during his stay, nor to have composed any tender *Valetos* at his departure. He left Cambridge in 1657, settled then in London as an author, and became one of the greatest literary adventurers that ever visited the metropolis.

A writer of such varied powers, of such diversified pursuits, and of such numerous excellencies, it would be in vain to attempt to discriminate in two or three lines. Dr. Johnson considered Dryden as the father of English criticism, and has given a life of him, so elaborate, discriminating, and judicious, that, as a critical work, it is allowed by his greatest admirers to be the best of his Lives. The inaccuracies respecting the early part of Dryden's life, which accompany that and other accounts, have been set right, and the defects supplied, as well as they could be, by Mr. Malone. Of Dryden, as of Cowley, there are a bust and portrait in Trinity College.

WALLER.

This gentleman was born to something more substantial than poetry—an ample patrimony—and is said to have manifested a greater desire to increase it, than is to be always found in a man of genius: he was a Member of Parliament, and is reported to have possessed an ease and eloquence in speaking, which Prior and Addison could never obtain: he was a politician, but shifted sides so often, that all parties agreed to call him a mere courtier: at all events, he was an elegant poet, and had a happy knack at a compliment. He was educated at Eton School, and removed thence to King's, to which Eton is a kind of nursery.

PRIOR.

This lively, facetious writer, was of St. John's, where he was entered in 1682; he took his Bachelor's and Master's

degree at the regular time, and distinguished himself probably in the University; so at least may be concluded from one of his poems, as well as from his succeeding to a fellowship, and from the ready, approved manner, in which he fulfilled an important public station, on his leaving college. It is singular, that Dr. Johnson should have omitted to mention the circumstance of Prior's having obtained a fellowship; for he was the first of our more eminent poets who gained that honour.

Prior was the fellow-collegian and friend of Thomas Baker, the antiquary. Mr. Robert Robinson, in his *Notes on Claude's Essay on the Composition of a Sermon*, says, that Dr. Goddard, late Master of Clare Hall, who well knew Baker, informed him, that when Baker was ejected from his fellowship, for refusing to take the oath required at the Revolution, Mat. Prior generously gave him the profits of his fellowship; and on Dr. Goddard's authority, it is so recorded in the *Biographia Britannica*. This may or may not be true. Prior was generous, engaged in a public employment, and was affluent, at the time, at least for a poet: Baker, though of an independent spirit, was humble and modest, and possessed but a small annuity. Mr. Masters, in his *Life of Baker*, seems to think there was no foundation for this report.

SIR ISAAC NEWTON.

This prince of philosophers was chosen Fellow of Trinity College in 1665, and was afterwards appointed Lucasian Professor of Mathematics in the University. Mathematics, therefore, was his profession, but he possessed a fondness for theology.

The unity of God was the foundation of Newton's theology*. This idea he brought with him to the explication of the Christian doctrines. He became, therefore, an Unita-

* Sub fin. *Philos. Nat. Principia Mathematica*.

rian in the strictest sense of the word, a Socinian : whether he was right or wrong, let others determine.

The pains which he took to prove, 1 John, v. 7, **THE THREE HEAVENLY WITNESSES**, as the text is called, a spurious passage, would naturally lead Trinitarians to suppose, that he, at least, was not *orthodox*. But Bishop Horsley, who published, in an edition of Newton's Works, his *Historical Account of two notable Corruptions of Scripture*, denies that Newton ever was a Socinian : but here Bishop Horsley is certainly mistaken.

A person of strict probity and respectability, who lived on terms of the greatest intimacy with Sir Isaac, for many years, which Horsley could not do, assures us, that he ~~was~~ was a Socinian, and expressed his fears, that Dr. Clarke, who had embraced only the Arian hypothesis, would injure the cause of Christianity. The person here alluded to was Mr. Hopton Haynes, author of a miscellaneous work, under the title of, *The Scripture Account of the Attributes and Worship of God, and of the Character and Offices of Jesus Christ*. Haynes was assay-master of the mint, at the time that Newton was master.

Newton was, also, in his private judgment, a Baptist, though not practically so : this he declared to a man of veracity, his deputy Lucasian-professor, Mr. William Whiston, as may be seen in Whiston's *Memoirs*, written by himself.

Newton, therefore, though not an open oppugner of the church, was a silent dissentient ; a philosopher, who had a creed of his own, with which he did not perplex the University.

What might be the "last thoughts" of Sir Isaac Newton on any speculative points, I do not undertake to say ; and the reason for saying any thing about his faith now, will, perhaps, appear on another occasion.

DR. MIDDLETON.

Conyers Middleton has been long known to the public as an elegant author, and was generally admired in the University, till he alarmed the body of the clergy by the boldness of his writings. He was chosen Fellow of Trinity College in 1706, and Public Librarian in 1721; that office, as is supposed, being first created, in order to bestow it on Middleton. He also obtained the Woodwardian professorship of fossils, which, however, he soon resigned.

The alarm alluded to above was first occasioned by his "Letter from Rome," in which he shews the conformity between Popery and Paganism; but in such a manner, that the argument was supposed to extend to the priesthood in general, as it had been before applied by Dr. Gale in his "Court of the Gentiles," and by Mr. Delaune, in his "Plea." Indeed, it was supposed still farther, that Middleton, in his attack on the Popish miracles, designed secretly to invalidate the miracles of Christianity.

This alarm was increased by his Remarks on Dr. Waterland's *Vindication of Scripture*, against Dr. Tindal's celebrated work, entitled *Christianity as old as the Creation*. The clergy thought their whole order and profession invaded by these remarks, and Bishop Pearce, the critic, who engaged in the controversy, proclaimed him as one, who, under the pretence of making a more subtle defence of Christianity, meant to weaken its evidences.

The alarm-bell, therefore, was now given, as Middleton expresses it, through the nation; and the University was proceeding to deprive him of his degrees: but Middleton softened down his sentiments, and the University was satisfied, so far, however, only, as to allow the learned Doctor to enjoy his academical honours; for the public orator, Dr. Williams, was for keeping alive the discussion, and maintained in print, that Dr. Middleton ought to have been

banished from the University, and his book to have been burnt by the hangman.

Dr. Middleton's learned work, entitled, "A Free Inquiry into the Miraculous Powers," which are supposed to have subsisted in the Christian Church from the earliest ages, through several successive centuries, is intended to shew, that we have no sufficient reason to believe, upon the authority of the primitive Fathers, that any such powers were continued to the church, after the days of the apostles.

This performance was intended to meet the objections of all Dr. Middleton's opponents on the question concerning miracles; and many were convinced: several members of the University, however, still continued to think Dr. Middleton no sincere friend to Revelation; for, as his book goes to shew, that the primitive Fathers were very credulous, superstitious, and, through zeal, even knavish; what credit, they asked, can be given to their testimony? And then, what credit can be given even to the miracles of Christ and his apostles, seeing their very existence depends, according to Dr. Middleton, on testimonies which ought not to be admitted?

Among the many publications, written in reply to Dr. M. one was entitled, an Examination of Dr. Middleton's Free Inquiry, &c. by Zachary Brooke, B. D. Fel. of St. John's; which is here introduced, not merely as a work somewhat elaborate, but as written with more mildness than some thought due to Dr. M.'s sharpness, yet with more boldness than they thought consistent with his own argument; for leaving the question of miracles, where it was left by the Author of the *Trial of the Witnesses*, (Bishop Sherlock) and by Bishop Butler's Analogy, and by Dr. Middleton himself, he undertook to produce not only *presumptive Evidence*, but positive PROOF of the continuance of Miracles *after* the days of the Apostles: and Mr. Z. Brooke appears to have been a sincere believer of all that he advances.

But our limits forbid us to advance. We cannot, however, forbear copying the following passage from the Preface to the *Free Inquiry*, which, for the exquisitely beautiful flow of the numbers, but more for the weight and dignity of the sentiment, deserves to be written in letters of gold, and has been frequently quoted by men of all parties. "I look on the discovery of any thing that is true, as a valuable acquisition to society, which cannot possibly hurt, nor obstruct, the good effect of any other truth whatsoever; for they all possess one common essence, and necessarily coincide with each other, and, like the drops of rain, which fall separately into the river, mix themselves at once with the stream, and strengthen the general current."

DR. LONG.

Dr. Long, formerly Master of Pembroke Hall, is celebrated for his *Treatise on Astronomy*, and his invention of a large tin sphere, placed in his own college, to shew the places, appearances, and motions of the heavenly bodies. He was a Dissident against the University, on a particular occasion, of the humorous kind. The ladies of Cambridge, it seems, had been permitted, time immemorial, to sit in the gallery at the Commencement. The Vice-chancellor, however, and Heads, having ordered, that the fair ones should no longer occupy that high situation, and having appointed them their places in the aisles below, a little bustle was excited among the Cambridge ladies, and a subject for a few jokes was afforded the members of the University. In the year 1714, Dr. Long delivered the music speech at the Commencement. The gallant astronomer took for his subject the complaint of the Cambridge fair at their hard treatment. It is in verse of a most singularly odd kind, and the sentiments are full of drollery and quaintness. As this speech is, however, very scarce, and, perhaps, in the pos-

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session only of a few members of the University, a specimen of it, on a proper occasion, may not be unacceptable.

It is pleasant to see a grave man descend from his heights :

His humble province was, to guard the fair.

POPE.

DISSENTIENTS.

Our University in Popish times was always considered as a handmaid to the Church, as a nurse to her most hopeful sons : from her mouth proceeded a formula of doctrine, recommending the Church's institutes ; and from her breasts a milk of instruction, highly favourable to what Bishop Warburton calls its Alliance with the state.

From services, too obvious not to be perceived, and too important not to be acknowledged, flowed that uniform respect of our princes in after-times. Viewing Cambridge, not merely as an Academia, sacred to literature, but as an establishment to forward the wishes of government, they became the patrons of colleges, they incorporated the several colleges into one body, and bestowed on them privileges, immunities, charters. These charters, distributed as streams of royal bounty, to cheer and enrich the regions of science, were to be repaid by loyalty and obedience. Hence, as it was supposed, was secured to the supreme magistrate an influence, which no other institutions could promise, the united influence of literature and theology. For, as the church was held to its allegiance by a religious formula, it was deemed a matter of political expediency to bind the University by the same tie ; and thus the doctrines of the church became the doctrines of the University :

Alterius sic

Altera poscit opem, et res conjurat amicè.—

HON.

In the History of Cambridge, therefore, (Vol. I.) I have given an account of DISSENTIENTS, and spoken of them, also, in these *Fragments*; such as, *the Schoolmen, Lollards, Papists, EPISCOPALIANS, PURITANS, Arians, Socinians, Necessarians, Freewillers; Those who held the Sleep of the Soul, Calvinists, Arminians, Methodists, and one or two Dissentients, not of a religious character.* These general topics would, of course, take in the names of Bishops Fisher and Gardiner (papists); Drs. Cartwright and Tuckney, with the puritans; Drs. Baro, Goodwin, and Whichcote, with the Freewillers; Mr. Woolston and Mr. Whiston (with the Arians); Dr. Bentley (with his opponents); Bishop Law (with the Soul-Sleepers); Mr. Berridge (with the Methodists); Drs. Jebb, Paley, and Watson, with the Advocates for Annual Examination; Mr. Tyrwhitt, and the Opposers of Subscription at the time of taking Degrees, &c. These, and others, will be found among the Varieties in my History, and it is impossible "to crowd Homer into a nutshell." It is not, therefore, attempted to go formally into the subject now; only one or two of a more striking kind, and not particularized before, are noticed in our *Fragments*: "*Cocta recocta*" would not suit the taste either of writer or readers, and would be of benefit only to stationers and printers.

The principles, which were the main spring of our great political machine, directed the movements of all our princes, from Henry VIIIth to the Revolution; yet were they at length experienced, how efficacious soever they might appear to be at first, but a partial expedient. For, though men, inattentive to the powers of the human understanding, ignorant of the world around them, or within them, pursuing phantoms, and chimeras, and dreams—nobody knows where—may be brought to relinquish the faculty of reasoning, yet a society of learned men, living publicly, and thinking freely, cannot easily be brought to make a surrender so ignominious. In agreement with this idea, Dr. Paley, Dr. Hey, and other divines of Cambridge, have maintained

that the public sentiment has undergone a change in regard to some theological notions, originally delivered by authority. Mathematics, too, which have long been the prevailing study at Cambridge, are of a bold and searching spirit. Unaccustomed to admit any thing in haste, habituated to reason from principles invariably true and universally acknowledged, contemplating the analogies of nature, and proceeding in a way of science, the mathematician embraces no opinions at random, how venerable soever for their antiquity, and though sanctioned by the highest authority. He examines coolly, debates with candour, and concludes with caution. Such is the natural process of *Philosophy*; and such has been the effect of the philosophizing spirit at Cambridge:—and *real Religion calls no man, Master.*

BOND of UNION *between* KING'S COLLEGE, CAMBRIDGE,
and WILLIAM OF WICKHAM'S, OXFORD.

The following is a Bond of Union formed between King's College, Cambridge, and Eton School, founded by King Henry VI. on one side; and William of Wickham's, Oxford, and Winchester College, founded by William of Wickham, Bishop of Winchester, on the other.

We copy it, as being a singularity, from a MS. Account of the Foundation and Laws of Eton School, in the British Museum.

“ Concordia amicabile sive Compositio Collegiorum Regalium Cantabrigiæ & Etonæ, & Wicchamicorum, Oxon. et prope Winton. Jul. 1^{ma}, A. D. M.CCCC.LXIV.”

[After particularizing the joint interest which they are to take in lawsuits, &c. it goes on thus:]

“ Promittimus insuper nos præpositi, custodes, socii, ac scholares omnes et singuli collegiorum prædictorum, et ad

hoc nos et successores nostros quoscunque efficaciter obligamus, quod consilia, favores, et auxilia hujusmodi, sicut et prout, ac quoties, opus fuerit, & super his, seu ad ea congrui requisiti fuerimus, seu requisiti fuerint, alterutrum impendemus, et impendent, ad quod nos invicem præsentis nostri consensus et promissi vigore, ac in virtute sacramenti, per singulos nostrum dictis collegiis seu eorum alicui singulariter præstiti, seu præstandi, volumus nos arctius teneri; ut sic dicta collegia mutua se gaudeant defensione munita, quæ in nomine conformitas et (annuente Domino) mutæ ac perpetuæ charitatis integritas decorabunt; nolentes, quod aliquis de collegiis supradictis prætextu alicujus laboris seu favoris impensi, in casibus hujusmodi, quicquam præter expensas rationabiles ac necessarias exigit quovismodo."

MR. CRADOC'S EURIPIDES.

Mr. Cradoc, formerly of Emmanuel Col. and now of Gumley Hall, in Leicestershire, a gentleman of much classical taste, and who possesses a very curious and valuable library, has John Milton's copy of Euripides. Milton, though in some respects an undutiful son, is still a favourite with *alma mater*, (as froward children are sometimes darlings with fond mothers) and Euripides is known to have been the favourite Greek bard of Milton: a short account, therefore, of this literary curiosity will not be out of place. We acknowledge our obligations to Mr. Cradoc for his condescension in indulging us with the perusal of these volumes.

The edition is that of Paulus Stephanus, in two volumes, printed in 1602, containing the old Scholia, and the comments of more modern critics. Prefixed to it, in Milton's handwriting, is "John Milton, præ. 12s. 6d. 1634;" and in the handwriting of Dr. Birch, whose property it was before it came into the hands of the present possessor, a

short account, intimating that it had formerly been Dr. Hare's.

This, at least, may be collected from these volumes, that Milton had read his author throughout, text, notes, and comments, with great attention and much critical skill; the margin being marked with amendments of the text, improvements of the Latin translation, and some corrections more immediately in reference to the metre. The notes, indeed, are but few, and short, yet are of sufficient consequence to give a character to the volumes, and to have justified Joshua Barnes, who had perused them, in reckoning Milton among the critics to whom his edition is indebted. It may be, therefore, thought by some, that Dr. Johnson, who had just seen them, was but too happy, in having it in his power to say, "The margin is sometimes noted, but I found nothing remarkable."

Joshua Barnes, when he adopts Milton's readings or notes, generally acknowledges them; but one or two remarkably good readings have been adopted, unacknowledged by that editor, as hath been noticed by Mr. Joddrell, and pointed out to us by a learned person, particularly conversant in Euripides*.

The notes are in Milton's handwriting, (with the exception of two or three, which seem in another hand, and to have been written since the time of Milton.) There are also various marks, designed to point out striking passages, probably, for imitation.

TRANSLATION of a LATIN ODE of GRAY'S.

We have few more pleasing and elegant works than Mason's Memoirs of the Life and Writings of Gray. The following Latin lines are extracted from it, for the sake of

* The late Greek Professor, Mr. Porson.

accompanying them with an original translation; which, though far inferior to the Latin, may, probably, be read with indulgence, though not with approbation, by the English reader. The merit of this elegant ode consists in its calm seriousness, and in its adaptation to the history, as well as scenery, of the place*. The long parenthesis, however, in a larger poem, would have been no beauty, and in so small a one is a blemish. This blemish we have guarded against in the translation.

Oh! Tu, severi Religio loci,
 Quocunque gaudes nomine (non leve
 Nativa nam certe fuenta
 Numen habet, veteresq. sylvas;
 Præsentiozem et conspicimus Deum
 Per invias rupes, fera per juga,
 Clivosq. præruptos, sonantes
 Inter aquas, nemorumq. noctem;
 Quàm si repositus sub trabe citrea
 Fulgeret auro, et Phidiacâ manu)
 Salve vocanti rite, fesso et
 Da placidam juveni quietem.
 Quod si invidendis sedibus, et frui
 Fortuna sacrâ lege silentii
 Vetat volentem, me resorbens
 In medios violenta fluctus,
 Saltem remoto des, Pater, angulo
 Horas senectæ ducere liberas,
 Tutumq. vulgari tumultu
 Surripias, hominumq. curis.

Translation:

Thou Genius of this awful place,
 —Whate'er, unknown to me, thy name—
 Thee 'mid thy native streams I trace,
 Thee do these ancient woods proclaim!

* La Grande Chartreuse.

SUPPLEMENT TO THE

Ah! more I feel thy influence round,
 'Mid pathless rocks, and mountains rude,
 And all yon deep opaque of wood,
 And falling waters' solemn sound,
 Than if enshrin'd aloft I saw thee stand,
 Glittering in robes of gold, and shap'd by Phidias' hand.

Oh! might my prayer be heard! might I,
 Faint ev'n in youth, here fix my seat!
 But, if too cruel Fate deny,
 In scenes so blest, a still retreat;
 If still ingulph't in life's rude wave,
 Its boisterings I must vainly brave,
 Oh! might I find in peaceful age
 Some corner for a hermitage;
 There steal from human cares and vulgar strife!
 In freedom there enjoy the waning hour of life.

D.

TRIPOS POEM, *on a late* CAMBRIDGE BOOKSELLER,
called MAPS.

We have formerly noticed the picture-gallery in Emmanuel College. It would occupy too much room, and encroach too much on the original plan of this work, to notice all the portraits at Cambridge. The following, however, shall be mentioned, as well on account of the originality of the subject, as the lines of the tripos poem with which it shall be accompanied.

Over the staircase, near the entrance of the Public Library, is a fine full-length portrait by Reinagle. The subject is the late Mr. John Nicholson, commonly called Maps*, and well known in his day for keeping a useful circulating library. He was further useful in the University, by furnishing, for a suitable reward, lame poets with verses, lame orators with declamations, and lame preachers with sermons: these he used to sell to academics, who had more

* From selling maps about the country, his former occupation.

money than wit, having first purchased them of others, who had more wit than money :

Ah! potius tribuens tua, Maps, munuscula, summus
Prodeat orator Cicerone disertior ipso.

The Tripos is a paper containing the names of the principal graduates of the year. It also contains two copies of verses, written by two of the under-graduates, who are appointed to that employment by the Proctors. The following are extracted from one of these poems, the subject of which is this Maps: the whole of the poem is very characteristic of the man, as the following extract is of the portrait, except, that in the latter Maps is represented with the books in his hands :

Et quamvis humeris graviter tibi Musa, Mathesis
Incumbant, Sophiæq. omni farragine pressus
Incedas, et fessa labat sub pondere cervix,
Frons tua læta tamen; mira est tibi gratia risus.
Et veluti quondam sylvas Rhodopeius Orpheus
Immitesq. tigres, et saxa sequentia duxit,
Vox tua si nostras veniat fortasse per aures,
Te subito petimus properi, oblitusq. laborum
Quisq. tibi sua sacra refert et numen adorat.

Tho' on thy shoulders press the heavenly Muse,
And Mathematics, with the pond'rous load
Of every science, till thy weary neck
Almost succumbs, still cheerful is thy face,
Still in thy smile a grace. As Orpheus once
Led woods, and tigers, and obsequious stons;
So let thy cheering voice but reach our ears,
We run to greet you, and our toils forget,
Eager to bless, as due, thy sacred powers.

D.

One singular circumstance attending Maps's employment in the University was this: the gownsmen and he lived in the exercise of constant depredations on each other. The

fact seems to be, that the former began first to crib the books of the latter, and the latter was, therefore, compelled to make reprisals, or, otherwise, he must at length have had an empty shop.—Maps's tricks came under the act of *se defendendo*; so that, though the gownsmen were often obliged to watch him like a sharper, still he was allowed, by general consent, to have deserved the character of an honest man.

EXTRACT from MR. THOMAS BAKER'S MS. HISTORY of
ST. JOHN'S COLLEGE, in the BRITISH MUSEUM.

The following extract, from Baker's Manuscripts, rectifies a common mistake about the ROUND CHURCH in Cambridge.

"In his time, (Hugh Balsham's, or Hugh Norwold's*, for it was done with the consent of Hugh, Bishop of Ely) William Twylet founded a chantry in St. Mary's Chapel in St. Sepulchre's Church; the duty whereof was to be discharged by a brother of St. John's; for the which he gave lands to the house in the town and fields of Cambridge. The charter, being without date, was probably given in Hugh Norwold's time, for most of the grants or charters, under Hugh Balsham, are dated; whereas the older charters are without date.' Wherever we place it, St. Sepulchre's was then a parish church; and this falling in the period of time before the Jews were banished Cambridge, (for in a transcript of a grant to Will. Twylet, from the hospital, there is mention of a house then in possession of a Jew; and, about the same time, there is an original concerning the sale of a house in that parish, belonging to Molley, a Jew) gives good ground to believe, that it was not a Jewish synagogue, as Dr. Caius and others supposed it to have been. The Jews were banished England, as well as Cam-

* Norwold was Bishop of Ely 1229; Balsham 1257.

bridge, after Hugh Balsham's death, in the 18th of Edward the First. In the 19th of his reign, we find him disposing of some of the houses in the Jewry at Cambridge to Roger Marcount and others. But it is certain, from an inquisition taken in the third year of this king's reign, that St. Sepulchre's in the Jewry was then a church belonging to the prior and convent of Barnwell, *in proprios usus*; and, yet higher, in the last year of Henry the Third, there is an original grant of a house in St. Sepulchre's parish to Galfridus de Alderhethe, perpetual vicar of St. Sepulchre's Church; so that it was then a vicarage, and was, no doubt, a parsonage many years; and in the oldest accounts that I have seen it is always a church."

SERIA LUDO.

With serious truths we mix a little fun,
And now and then we treat you with a pun.

D.

EPIGRAM *by the late* MR. GILBERT WAKEFIELD.

The following original Epigram, by the late Mr. Wakefield, was sent by him to a friend. The subject of it was Mr. Foster, formerly of Cambridge, who, on account of his rapidity in conversation, in walking, and more particularly in the exercise of his profession, was called *the flying barber*. He was a great oddity, and gave birth to many a piece of fun in the University, but was an inoffensive, honest man.

Tonsor ego: vultus radendo spumeus albet,
Mappa subest, ardet culter, et unda tepet.
Quam versat gladium cito dextra, novacula lævis
Mox tua tam celeri strinxerit ora manu.
Cedite, Romani Tonsores, cedite Grali;
Tonsorem regio non habet ulla parem.
Imberbes Grantam, barbati accedite Grantam;
Illa polit mentes; et polit illa genas.

SUPPLEMENT TO THE

EPIGRAM *on a SKILFUL PHYSICIAN.*

The following is a translation made by an apothecary. The original, in Latin, was by a physician. The subject was a gentleman, many years ago of Cambridge, a physician; and that, as far as we know, was his only fault. For the epigram was written during his lifetime, and sent to him as a piece of fun; at which the physician, the subject of the banter, laughed heartily himself.

Hell, at length, has got hold of that old rogue X. V.
Whom the citizens there are delighted to see;
For they think, that since he is come there to dwell,
As he sent them from earth, he will send them from hell.

UNIVERSITY PRIZES.

The poetical abilities of a gentleman, formerly of Jesus College, were well known. He obtained one of the prizes at Cambridge, and but one, for a Greek ode. Being once in company with a person who had gained two prizes, the latter carried himself with an air of superiority, and, jokingly perhaps, expressed himself, as if seeming to estimate his own abilities above the other gentleman's in the ratio of at least two to one. The latter, therefore, in a similar vein, exclaimed, "Why, zounds, Sir! a man's leg may as easily be too big for the boot, as your's just fitted it."

A ROWLAND FOR AN OLIVER.

An Oxford and Cambridge man once met in company, who held different opinions concerning the person of Christ; one supposing him to be God, the other to be only a man: of course, each thought the other a heretic. The former, with a serio-comical air, wrote the two following

lines down *, and presenting them to the latter, asked him, if he knew to whom they were applicable :

Tu Judæ similis Dominumq: Deumq? negasti;
Dissimilis Judas est tibi—pœnituit.

Englised.

You, Judas like, your Lord and God denied;
Judas, unlike to you, repentant sigh'd.

D.

The latter instantly wrote down on the same piece of paper the following lines, and presented them with the same serio-comical air as the other had done, meaning to lay the whole emphasis on the word, Tu.

Tu simul et similis Judæ, Tu dissimilisque;
Judæ iterum similis sis, laqueumque petas.

Englised.

You are like Judas, and unlike that elf—
Once more like Judas be, and hang yourself.

D.

LINES *for a* LADY'S POCKET-BOOK, *by* CHRISTOPHER SMART, *formerly of* PEMBROKE HALL †.

Of all returns in man's device
'Tis gratitude that makes the price,
And what sincerity designs
Is richer than Peruvian mines.
Thus estimate the heart's intent,
In what the faithful hands present.

* The two first lines, however, had been written on a different person some time before.

† This trifle of Mr. Smart's we have been favoured with by his daughter, Mrs. Lenoir; and insert it here, as not having been printed before. Mrs. Lenoir has given some very pleasing specimens of her own poetical abilities in several novels, which she has published.

SUPPLEMENT TO THE

This volume soon shall worth derive
 From what your industry shall hive,
 And then in every line produce
 The tale of industry and use.
 Here, too, let your appointments be,
 And set down many a day for me;
 Oh! may the year we now renew
 Be stor'd with happiness for you;
 With all the wealth your friends would choose,
 And all the praise which you refuse;
 With love, sweet inmate of the breast,
 And meekness, while in blessing, blest.

We have already had occasion to mention Smart as having obtained the Seatonian prize five times; that is, every time he offered himself a candidate: indeed, he always thought himself certain of success, and used to call the Seatonian prize his Kislingbury estate. The prize, as every body knows, is paid from the rents of Mr. Seaton's estate at Kislingbury, which are forty pounds per annum.

TIT FOR TAT.

A gownsman saying once in company with the late Mr. Robinson, that he had just been to hear a certain clergyman, Dr. Ogden,—the most admired preacher in the University—and launching out enthusiastically in his praise, “Ah!” said Robinson, dryly, “the gentleman sprung from a dissenting family, (which was the fact). The fag-end of a Dissenter makes a rare churchman.” The word *fag-end* reminded the gownsman of a very apposite passage somewhere, on the origin of the band, which is sometimes seen stuck on the black coat of a Dissenting minister. The passage nearly amounts to this, “that when the Old Whore* left our country, she was obliged to pack up her ornaments

* In allusion to a passage in the Revelations, which the Protestants have applied to the church of Rome.

and trinkets in haste, and ran away with only her smock on; —that all parties pursued her and spoiled her of something; but that some of the Dissenters could but just get within reach of the part, *a parte post*, and only seized enough of the rag to make a *band* of. Such, they say, is the origin of the Dissenter's band."

CURIOUS BOOKS.

An occasion offered itself some time since of noticing some curious books in different colleges of Cambridge. The following should not be omitted:—A Series of Manuscript Letters between Sir Isaac Newton and Mr. Cotes.—Sir Isaac Newton's own copy of the Principia, corrected by himself for a new edition, with Dr. Halley's Latin verses, corrected by Dr. Bentley. This book has descended from Sir Isaac to the present* worthy mathematical tutor, Mr. Jones. A MS. Series of a Correspondence between Dr. Bentley and other learned men. Dr. Bentley's copy of Homer, with the Digamma. This was conveyed to Heyne, and made use of in his splendid edition of Homer. All the above are at Trinity College. Dr. Taylor's copy of Homer; (the Glasgow edition) it has the Digamma in various places to nearly the end of the first volume. This is among the numerous writings of Dr. Taylor in the Public Library. Two copies of Taverner's edition of the New Testament, A. D. 1539; one in the University Library, the other in St. John's. The following extract is made from Masters's Life of Baker, and is copied from Baker's Notes: "This Translation of the Bible is a great rarity, for which the translator is said to have been sent to the Tower, but for what reason cannot easily be found, only he was then, or soon after, looked upon as heretically inclined; and the

* The *late*; the name is left *Honoris gratia, et amicitia*. The book belongs to the Mathemat. Tutor for the time.

SUPPLEMENT TO THE

king's famous Bible being printed the next year, from which this varies considerably, offence might be justly taken; and yet it is printed by licences, and dedicated to the king."

This translation seems, for the most part, according to that of Tyndall, which was possibly one thing that might give offence, he having been burnt for an heretic.

A LATE PLUMIAN PROFESSOR.

A late Plumian professor of astronomy was once addressed in company, as the Plumbian professor. This, most probably, nettled him. A gentleman sitting by, archly observed, "See how that little *b* stings the professor."

DR. FARMER.

Dr. Farmer is only known as a Commentator on Shakespeare. The following lines, written by him, when a young man, shew that he might have been a poet, had he cultivated his talent. They are extracted from the "*Gratulationes et Luctus*," published at Cambridge in 1755. As the original work is in the hands of few people, the ensuing extract may probably be not unacceptable. They are addressed to Thomas Holles, Duke of Newcastle, when he visited the University, for the purpose of authorizing the repair and enlargement of the Public Library.

Haste, young-ey'd May, and gently pour
From bosom green thy balmy store;
Bid violets paint their azure beds,
And daffodils, with painted heads,
And tulip gilt, and primrose fair,
Sweetly catch the laughing air.
Bring Joy along, thy eldest born,
And Plenty, with her flowing horn.
Whilst birds of many a various wing
To Cam in wildest wood-notes ring,
Who sees approach his sedgy throne
The state's great patron, and his own.

Hail, Pelham, by whose favourite hand
Peace yet strews olives round the land.
See Europe's groans betray despair!
Her trembling balance asks thy care;
And, if no human art can guide
The pendant weight on either side—
If sacred George at length shall cease
To bid the world be blest in peace—
Of crowns in vain shall Lewis dream:
His scale shall mount and kick the beam.
Whence, then, Britannia, the big tear,
Least song detain thy patriot's ear?
His noble breast at once is free
To guard the much-lov'd Muse and thee.
See learning mark his chosen way,
With many a beam of early day!
And cowering Ignorance give place
To Science with averted face!
While Pelham bids the column rise,
And tell his bounty to the skies.
Now smiles old Cam, and scatter'd finds
His Gothic dust the sport of winds,
Nor envies Isis, who ere while
Boasted her mausoleum pile:
On domes depends not Pelham's fame;
But be they founded on his name!
Haste, ye Muses, to prepare
Sweet flow'rets for your guardian's care!
Beneath his banner safe engage,
And brave the Vandals of the age!
For him your choicest laurels bring,
Who lifts e'en me on fancy's wing!
For him let nature's face be gay,
All be mirth and holiday.
But when the ruddy eve steals on,
And tips the grove with mantle brown,
When swings the solemn curfew slow,
Far absent be, thou bird of woe!
Nor close the day with darkness drear,
This fairest daughter of the year!

INSTANCE of PROFUNDITY in a CAMBRIDGE ANTI-
QUARY.

An account has been already given of Mr. Cole's papers in the British Museum, and respect expressed for what appeared to have a useful tendency. His littleness was but cursorily noticed, and misrepresentations, which might have been pointed out, were passed by. We left to his friends to particularize his illiberality and meanness. For it was from Mr. Masters, his brother antiquary, author of the History of Bene't College, who knew him for 20 years, that our extract was made; and, indeed, his illiberality was almost proverbial in the University. His bigotry occasioned him to be called, "Cardinal Cole," and hence the report, probably, that he was a Roman Catholic. Before his papers were put under lock and key, his trustees, it is said, burnt some, containing more private scandal, and frivolous memoranda, relative to his University-acquaintance, than it was thought necessary to publish.

Cum flueret lutulentus, erat quod tollere velles.

HOR.

Muddy he flowed, and from a stream so foul
Much roll'd, that you might wish to bear away.

D.

Enough still remains of these Sibyls leaves, to bespeak the littleness of Mr. Cole, *maximus in minimis*. Having occasion to mention an honest country squire, in Cambridgeshire, his friend, he is careful to inform you, that he had a low-lived drunken brother. On mentioning a young man, the son of a friend, (the most profligate that ever was at a University, according to Cole) who at length was an ostler in London, came down to Cambridge to beg, &c. &c. our memorialist takes care to inform you, that his father was the

Rev. Mr. ———, and what preferment he held. Miss ——— of Cambridge, who, also, was, probably, his friend, it seems, O posterity! married a little drunken breeches-maker, and his friend Mr. ———, tutor of ———, afterwards master of ——— College, was, we are given to understand, the son of a barber in Cambridge, &c. Hear this,

ΓΡΑΥΤΗΣ ΠΑΡΑ ΤΙΝΟΣ, ΚΑΙ ΝΥΚΤΟΣ ΟΞΥΟΙΔΙΟ.

But every thing has its use, as the nightman said, when he emptied his cart.

DR. JEBB.

Sir Richard Jebb, the cousin of Dr. Jebb, was physician to the King. His Majesty used sometimes to talk with Sir Richard concerning his cousin, and once more particularly spoke of his restless, reforming spirit, in the church, in the university, physic, &c. "An please your Majesty, (replied Sir Richard) if my cousin was in heaven, he would be a reformer."—"It is true, (said a friend of Dr. Jebb, to whom this was mentioned) he would, if any reformation was wanted there."

EMMANUEL COLLEGE PICTURE GALLERY.

In Roman Catholic countries, portraits are sometimes made votive offerings, and the objects of adoration: in Protestant they are keepsakes. In colleges more particularly, they may be considered as family-pictures, mementos of members or benefactors deceased.

Oxford can boast a good picture-gallery at Christ Church, containing, besides portraits of its members and benefactors, many paintings by foreign masters. Cambridge exhibits nothing equal to this. The principal thing of the kind is at

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Emmanuel College. But this gallery possesses little that is very excellent. We will notice the following portraits, accompanying them with two or three hints.

1. Sir Walter Mildmay, the Founder, in Queen Elizabeth's reign. When he had it in contemplation to found Emmanuel College, being at court, her Majesty said—"So, Sir Walter, I hear you have erected a Puritan College."—"No, Madam," replied he, "far be it from me to countenance any thing contrary to your established laws. But I have set an acorn, which, when it becomes an oak, God alone knows what will be the fruit thereof." However, the society rather savoured of Puritanism, and hence the old song, called the Mad Puritan :

Am I mad, most noble Festus,
While zeal and godly knowledge,
Has made me to hope,
To deal with the Pope,
As well as the best in the college?

Boldly I preach, hate a cross, hate a surplice,
Mitres, copes, and rochets;
Come, hear me pray, nine times a day,
And fill your heads with crotchets.

In the house of *pure Emmanuel*
I had my education,
Where my friends surmise
I dazzled my eyes
With the light of Revelation.

Boldly I preach, &c.

These words are round the picture: By Vansomer, *Ætatis suæ* 66. *Anno Domini* 1558. *Virtute, non vi.*

2. Sir Walter's brother, Sir Anthony Mildmay.

3. Archbishop Sancroft, by P. R. Sans, full length.

Καρολος υψιστος μιν Επισκοπον ημμεν' εθηκε.

Him the great Charles rais'd to a Bishop's throne.

JOSEPH BARNES: Ευχαριστηματα.

4. *Dr. Holbeach, formerly Master of the College.*

5. *Mr. Ash, who left some exhibitions; said to be by Dobson.*

6. *Hall, Bishop of Norwich, born 1574.* He was sent by King James as one of the Commissioners to the Synod of Dort. His Theological Writings, containing, among other things, *Specialties of his Life, Hard Measure, Songs in the Night, and Meditations*, have been admired. It has been thought singular, that in the *Specialties of his Life*, written by himself, he takes no notice of his poems; for he was the first of our English Satirists.

In the first adventure with fool-hardy might
To tread the steps of perilous despight,
I first adventure, follow me who list,
And be the second English Satyrist.

Prologue to Bishop Hall's Satires.

Bishop Hall wrote also a coarse sort of Satirical Romance, in prose: but he did not affix his name to it; nor is it noticed in his *Specialties*.

7. *Joshua Barnes, Greek Professor at the end of the 17th century, editor of Homer, &c. &c.*

Σπουδὴ Ἀριστάρχου Ὁμηρικῶν ἔργων ἐκκοσμίειν.

Great Homer's work with Aristarchus' zeal

Did I adorn.

JOSHUA BARNES: *Επιλογὴς to his Homer.*

8. *Sir Wm. Temple, well known as an elegant writer.*

9. *Dr. Long, the astronomer.*

10. *The present Earl of Westmoreland, full length.*

11. *Dr. Anthony Askew, in his doctor's robes, taken when a young man.*

12. *Mr. Hubbard, formerly Senior Fellow, and tutor of this College.*

13. *Dr. Farmer, the late Master of this College.*

14. *Dr. Parr*, editor of *Bellendenus*, and highly distinguished among the Greek scholars and politicians of this age; and others.

In the room of the Master's Lodge, adjoining to the gallery, are Jackson, Bishop of Kildare, by Gainsborough; Hurd, Bishop of Lichfield and Coventry, author of *Political Dialogues*, of a *Commentary*, and *Notes on Horace's Art of Poetry*, &c. William Bennet, Bishop of Cloyne, formerly tutor of this College, and highly distinguished for his taste and classical literature, &c.

What Dr. Fuller remarks is singular, that in his time more than half the masters of the Colleges in Cambridge had been of Emmanuel.

KING JAMES.

The late Mr. Robert Robinson has certainly spoken in too general terms of the learning of King James. As Mr. Cole has spoken like a high-priest in reference to Mr. Robinson, so did Robinson speak like a too zealous dissenter of James.

These are Robinson's words alluded to by Cole, in his MSS. in the British Museum: "He (King James) pretended to LEARNING and religion, but was destitute of both—and was an *ignorant*, contemptible, tyrant. He was the author of all the calamities of his son's reign, and has been the scorn of every impartial writer since." But it should be understood, that these are but leading hints in a *syllabus of lectures*, and that Robinson comes forward as the advocate of that party, of which James was the invariable persecutor, the Puritans. Against what Robinson says of James, let us place what James says in a letter to his son Henry, (when in Scotland) entitled *ἑωρον βασιλικόν*. "*Nec patere, si pacate vivere decreveris, ut hi eadem tecum patria frueren-*

tur, nisi forte patientiæ ergo, ut Socrates vixit cum Xantippe." This is from Bishop Montacute's Latin Translation of James's Works, which, not having at hand the original English work, we turn back again into plain English, thus: "Nor suffer these men, that is, the whole body of Dissenters, if you resolve to live in peace, to enjoy the same country with yourself, unless for the sake of trying your patience, as Socrates lived with Xantippe."

But, after all, that as a prince, James was weak, vain, bigoted, and intolerant, cannot be denied, even by Hume, who was disposed to be his apologist, as far as decency permitted.

From the hint dropped by Cole, in his manuscripts, relative to verses by James, let no reader confound James I. and V. of Scotland with James I. King of Great Britain. The former were real poets, the latter was only a jangler:

I will no janglings put in verse,
Such as some janglers do rehearse.

SIR DAVID LINDSAY'S PAPINGO, &c.

While speaking of King James, we are reminded of a circumstance, which, whether it savours most of vanity or humour, we shall not determine. It is referred to by Dr. Peckard, late Master of Magdalen College, in his *Life of Mr. Farrer*. When James was hearing the Latin play of *Ignoramus*, performed (either at *Newmarket* or *Cambridge*), he called out aloud—"Treason! Treason!" The gentlemen about him, being anxious to know what disturbed his Majesty, he said, "that the writer and performers had acted their parts so well, that he should die of laughter." *Ignoramus*, we have observed before, was written to rally the law Latin of those times; but had also a more insidious design, which was, to bring the *common law* of the land into contempt. That James was an enemy to the *common law*

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may be seen in Bishop Hurd's excellent *Dialogues on the English Constitution*.

MR. RAY, THE NATURALIST.

Mr. Ray, the naturalist, was Fellow of Trinity College, and ejected from his fellowship by the Bartholomew Act. His name was, consequently, inserted in our list of ministers ejected from Cambridge. However (in our *History of Cambridge*) it was said, that "Ray did not properly become a dissenter, but continued to attend the Established Church." The following is an accurate statement of that matter, extracted from Dr. Derham's *Life of him*, prefixed to Mr. Ray's *Itineraries*.

"During all this period Mr. Ray continued Fellow of Trinity College, till the beginning of the Bartholomew Act (in 1661) which requiring a subscription against the Solemn League and Covenant, occasioned Mr. Ray to resign his fellowship, he refusing to sign that declaration; but the reason of his refusal was not (as some have imagined) his having taken the Solemn League and Covenant; (for that he never did, and often declared, that he ever thought it an unlawful act) but he said, he could not declare, for those that had taken the oath, that no obligation lay upon them; but feared there might. And one thing, that unfortunately then happened was (as Mr. Brokesby informed me) that he was at that time absent from his college, where he might have met with satisfaction to his scruples, and was among some zealous Non-conformists, who too much influenced him, by the addition of new scruples. And we may ascribe also somewhat to prejudice of education in unhappy times."

A PROPER MOTTO for KING'S COLLEGE CHAPEL.

This chapel has already been spoken of, as the most beau-

tiful Gothic chapel in Europe. The society, therefore, may adopt this Gothic motto :

Ut Rosa, flos florum, sic est domus illa donorum.

As shines the Rose, the flower of flowers,
'Midst chapels, so this chapel of ours.

D.

MILTON.

We have already given Milton his place among the poets : but the spirit of dissatisfaction, as to theological matters, broke out while he was in the University. We must, therefore, just mention him among the Dissentients in Cambridge.

Nobody pays much regard to a poet's creed. Men of thought, and particularly men of imagination, when they become thinkers, are prone to changes: they must not, however, be said to veer about like weathercocks, at the mere mercy of the winds; but, through the ordinary progress of human existence and human intellect, they rather vary like the seasons of the year. It is the order of thought, producing a variety of sentiment.

Milton was at first a Calvinist; and readers of his *Life* will recollect that he was a Baptist. Toland, in his *Life* of him, says, that he also became an Arminian, if not an Arian. Perhaps, he at last became a kind of Quaker, his confidential amanuensis being of that persuasion. He went to no place of worship, nor, though well acquainted with the Scriptures, and a student in them, had he any family-worship.

Bishop Newton says, that no such man as Milton ever became an unbeliever. Johnson speaks more like an accurate man. It is much easier to say what he was not, than what he was.

WHISTON'S MEMOIRS.

The following extracts are made from William Whiston's Memoirs, written by himself.

"When Dr. Bentley was courting his lady, who was a most excellent Christian woman, he had like to have lost her, by starting to her an objection against the Book of Daniel. He aimed also to pick a quarrel with some niceties in Daniel's chronology, and supposed the book to have been written after the time of Onias, the high-priest, and that this Onias was Daniel's Messiah. In short, he was very desirous of getting rid of the authority of the Book of Daniel. Yet, when he was put in mind how our blessed Saviour expressly quoted this book, as written by Daniel the Prophet himself, he told Dr. Clarke, from whom I had it, that at first this made his hairs stand an end, but that at last he pretended that was only done *ad hominem*, as we speak, or by way of condescension to the Jewish prejudices. He also tried to run down the Apocalypse, as not written by the apostle John, &c. He also talked ludicrously of this author's *heads* and *horns*, &c. These accounts I had from his own mouth. But what he said of Isaiah's naming Cyrus before he was born, viz. that he supposed it an interpolation, I had, at second hand, from a learned bishop; nor need any one hereafter wonder at Dr. Bentley's scepticism as to both the Old and New Testament. But take notice that I only say scepticism, not infidelity."

"If any wonder, that I added Dr. Hare to Dr. Bentley, as a kind of Sceptic, I shall give my reasons for so doing. Though, when I first published my Essay on the Revelations, Dr. Hare greatly attended to it, yet did Dr. Hare so accustom himself to talk ludicrously of sacred matters, that he was for laying wagers about the fulfilling of Scripture-prophecies in the same ludicrous way; nay, when he wrote about the difficulties and discouragements to the study of

the Scriptures, he could not forbear doing it after a ludicrous manner, though he seemed then to do it very honestly."

He elsewhere observes, speaking of the *ἡπιστα*, and *παλαιοι*, in the New Testament—"I soon discovered, that they were only those that were capable of instruction, but not fit for understanding harder matters, &c. This most important discovery I soon communicated to the world, which both Bishop Hoadly and Dr. Clarke approved, but still went on in the ordinary practice. I sent this paper also by an intimate friend, Mr. Haines, to Sir Isaac Newton, and desired to know his opinion. The answer was this, that they both had discovered this before; nay I found afterwards, that Sir Isaac Newton was so hearty for the Baptists, as well as for the Eusebians or Arians, that he sometimes suspected that these two were the witnesses in the Revelations*." Newton, it is well known, spent many of the last years of his life in writing a book on the Revelations.

BISHOP WATSON.

Dr. Watson was Fellow and Tutor of Trinity College, and was afterwards Regius Professor of Divinity.

Of the minutiae of this gentleman's creed we are ignorant; nor are we aware that they are before the public. On that subject, therefore, we are silent. But recollecting his attachment to the reformers in Cambridge, and his extraordinary liberality to all parties in his Theological Tracts, published while he was at Cambridge, we cannot scruple to assign him a place among the Cambridge reformers.

* Not having Whiston's Memoirs at hand, when the article *Sir Isaac Newton* was written, the author wrote from memory. He, however, thought it incumbent on him to authenticate the assertion. *Whiston's Mem. Vol. I. p. 205.*

ARCHDEACON PALEY

Was formerly Fellow and Tutor of Christ's College.

We do not recollect, that the minutiae of his creed are before the public: on that subject, therefore, we are, in like manner, silent. But recollecting his good-humoured declaration against too strict a conformity in matters of faith, his attachment to the reforming party in the University, together with his openly avowed respect, expressed to his friend, Bishop Law, to whom, in a strain of the warmest panegyric, he dedicates his **MORAL PHILOSOPHY**; recollecting, also, that he has, in print, when supporting a publication of Bishop Law's, protested against subscription to the Thirty-nine Articles; recollecting these and other tokens of his liberal turn of thinking, we are constrained to give Archdeacon Paley a place among the Cambridge reformers.

All this is not so inconsistent with his celebrated Chapter on Subscription, as some may imagine; that being, in fact, the last effort of an ingenious mind to soften the rigour of a practice, which he could not seriously approve, but which he could not effectually alter; and is indeed a guide to people, not how they may believe before they subscribe; but how they may subscribe without a very hearty assent.

MR. ROBERT TYRWHITT.

This gentleman was formerly Fellow of Jesus College, where, though he had resigned his fellowship for many years, he continued to reside, much respected in his own society, and in the University at large, being himself devoutly attached to *alma mater*. We have already had occasion to mention him; but as he appears to have been the first, who, of late years, stirred the question of Subscription in the University, I shall speak of him more distinctly under this article.

The first occasion on which Mr. Tyrwhitt excited the public attention of the University, for the freedom of his sentiments, was, on offering certain questions to the Regius Professor, Dr. Rutherford, when about to keep what is called, an act in the Divinity Schools. The questions, which he was allowed to defend, may be seen in Bishop Watson's Preface to his Theological Tracts, as hinted already. The other questions Professor Rutherford would not suffer to be proposed, and dispersed "narratives," (these are Dr. Jebb's words) of his engagement with Tyrwhitt all over England." The latter questions were these—

1. *Preces Christianorum ad Deum solum, patrem Jesu Christi, dirigendæ sunt.*

2. *In Cœtum Christianum recipiendi sunt, qui Jesum pro vero Messia agnoscunt, etsi Deo longe inferiorem, vel etiam merum hominem, esse credant.*

3. *Lex Christiana æternis pœnis non sancitur.*

4. *Nullum fidei Christianæ dogma in Sacris Scripturis traditum est, rectæ rationi dissentaneum.*

This was the latter end of the year 1770, or the beginning of 1771: in 1774 he preached a very alarming sermon at St. Mary's; one of the points discussed being that obnoxious doctrine, the mere humanity of Christ.

Mr. Tyrwhitt's memorable Grace for removing subscription to King James's "three darling articles" from gentlemen on taking their degrees, we have already noticed. This was in June 1771. The Caput did not permit this Grace to be brought before the University, but assigned no reason. The following December Mr. Tyrwhitt offered another Grace, to permit gentlemen to take their bachelor of arts degree, without subscribing the Thirty-nine Articles. This Grace also was rejected by the Caput, and the following reason was assigned; "That the University had no power of making so material a change, and that the times were not favourable to so great an undertaking, which required the slow and wise deliberations of the legislature, not the partial determinations of a few academics."

The stirring of the question, however, excited great ferment among all parties in the University.

About the same time, some undergraduates petitioned against subscription to the Thirty-nine Articles, at the time of taking degrees. The petition was signed by a great body of undergraduates, and presented by Mr. Crawford, fellow-commoner of Queen's. The Vice-Chancellor replied, among other things, that he had not power to grant their request. These matters form an important æra in the history of the University, in which Mr. Tyrwhitt makes the most conspicuous figure.

Mr. Tyrwhitt took his degree the same year with Dr. Jebb, and continued his invariable friend, and the uniform supporter of all his measures. He was allowed to be an excellent scholar, though he has never published any thing, except two Sermons, on the Creation of all Things by Jesus Christ; and the Resurrection of the Dead by the Man Christ Jesus*. No one was better, if so well acquainted with the laws and customs of the University, (as well as of particular Colleges) in which he had been for a long series of years a more constantly resident member, than any other academic, though without holding any of its emoluments; for notwithstanding the freedom of his sentiments in regard to the church, no one felt a more dutiful and conscientious veneration for *alma mater*.

— Εὐθὺς πάντες οἱ ναῖουσιν σὶ,
οὕτω φιλοῖεν, ὡς ἰγῶ, καὶ γὰρ ἐκδίωξ
οἰκίσμην αὐτὸν σὶ, κούδεν αὐτὸν πασχοῖς κακόν.

EURIPIDES.

As a proof of his great attachment to his *alma mater*, it may be noticed, that Mr. Tyrwhitt in his life-time gave a considerable sum of money for the repairs of Jesus College

* Mr. T. published also, since, a Sermon, entitled, *The Baptismal Faith explained*, preached before the University, in 1804.

Chapel, and bequeathed 4000*l.* at his death for the encouragement of Hebrew literature *.

MR. W. COWPER, THE POET.

It has not been our practice, either in the Hist. of Cambridge or in our Privileges, nor yet in these Fragments, to record matters, which do not relate either to the University, or town of Cambridge, or throw light on them.

We, however, recollect a circumstance mentioned by a person of a poetical genius, of St. John's, Mr. Brian Bury Collins, who, when at college, used to visit Mr. Newton, of Olney, at whose house the ingenious and amiable Cowper then resided; it was, that in some of his most melancholy moments, he used to write lines affectingly descriptive of his own unhappy state. We record two sweet lines here, (though not properly belonging to this place, for Cowper was not of Cambridge) not recollecting that they are any where introduced, and conceiving them to be more descriptive of the circumstances of Mr. Cowper's situation, than any with which we have met in his writings:

Cæsus Amor meus est, et nostro crimine: cujus,
Ah! cujus posthinc potero latitare sub alis?

My Love is slain, and by my crime is slain,
Ah! now beneath whose wings shall I repose?

D.

A HINT to HARD STUDENTS.

(*From Mr. Whiston's Memoirs of his Life and Writings; written by himself in the 79th, 80th, 81st, and 82d Years of his Age.*)

"While I was an undergraduate, an accident happened to me, which may deserve to be here related, for the caution

* Three Hebrew scholarships of 60*l.* per annum have been instituted out of it, with a small residue for accidental purposes.

and benefit of others in the like circumstances.—I one summer observed that my eyes did not see as usual, but dazzled after an awkward manner; upon which I imagined this might arise only from my too much application to my studies; and I thought proper to abate of that application for a fortnight, in hopes of recovering my usual sight, by walking during that time much abroad in the green grass and green fields, but found myself disappointed; which occasioned some terror to me, especially because of my father's loss of sight before. At this time I met with an account, either in conversation or in writing, that Mr. Boyle had known of a person who had new whited the wall of his study, or chamber, upon which the sun shone, and used to read in that light, and thereby lost his sight for a time, till upon hanging the place where he studied with green, he recovered it again; which was exactly my own case, in a less degree, both as to the cause and the remedy: for I and my chamber-fellow had newly whitened our room, into which almost all the afternoon sun shone, and where I used to read. I therefore retired to my study, and hung it with green, by which means I recovered my usual sight, which, God be praised, is hardly worse now, that I perceive, at fourscore years of age, than it was in my youthful days."

LADY MARGARET, *the* FOUNDESS of ST. JOHN'S
COLLEGE.

(*From Baker's MS. History of that College.*)

"She was daughter of John Beaufort, Duke of Somerset, grandson of John of Gaunt, and so descended from Edward III.; consort of Edmund Tudor, Earl of Richmond, son of Catharine of France, and so allied to the Crown of France; and mother of Henry VII. King of England, from whom all our kings of England, as from his

elder daughter Margaret, who bore her name, all the kings of Scotland are ever since descended. And, though she herself was never a queen, yet her son, if he had any lineal title to the crown, as he derived it from her, so at her death she had thirty kings and queens allied to her within the fourth degree either of blood or affinity, and since her death she has been allied to thirty more. One instance of her piety has been omitted by Bishop Fisher. She was admitted into the fraternity of five several religious houses, (if not more) Westminster, Crowland, Durham, Winburn, and the Charter-house in London, which, in the strain of that age, as it entitled her to the prayers, so it gave her a share in the merits, of all these societies. And for her chastity, as it was unspotted in her marriage, so, some years before her death, she took on her the vow of celibacy, from Bishop Fisher's hands, in a form yet extant upon our register; the reason, I suppose, that her portraiture is usually taken and depicted with a veil, and in the habit of a nun."

MR. THOMAS RANDOLPH.

Thomas Randolph was formerly Fellow of Trinity College, and possessed much poetical merit, though his writings are now not generally known. After his death a few of his poems were published, the fifth edition in 1664.

Prefixed to this volume, after the manner of those times, are numerous complimentary verses. One of the writers, Mr. West, of Christ Church, Oxford, thus speaks of these remains :

But all his works are lost, his fire is out,
These are but 's ashes which are thrown about,
And now rak'd up together; all we have
With pious sacrilege snatch'd from the grave,
Are a few embers, which may make it said,
That Tom is yet alive, tho' Randolph's dead.

SUPPLEMENT TO THE

LINES BY MR. RANDOLPH.

The preceding article was intended as an apology for introducing the following verses of Mr. Randolph's: they require no other.

On the Power of Music.

Music, thou queen of souls, get up and string
Thy powerful lute, and some sad requiems sing;
Till flocks requite thy echo with a groan,
And the dull cliffs repeat the duller tone:
Then, on a sudden, with a nimble hand,
Run gently o'er the chords, and so command
The pine to dance, the oak his roots forego,
The holme, and aged elm, to foot it too:
Myrtles shall caper, lofty cedars run,
And call the courtly palm to make up one;
Then in the midst of all the jolly train
Strike a sad note, and fix 'em trees again.

In Grammaticum Eunuchum.

BY THE SAME.

Grammaticam, Diodore, doces, Eunuche, puellas:
Credo Soloecismum tu, Diodore, facis,
Cum sis exactus quam nec Sporus ille Neronis,
Nec mersus liquidis Hermaphroditus aquis.
Non unam liquit tibi sæva novacula testem;
Propria quæ maribus eür, Diodore, legis?
Quæ Genus aut Sexum variant, Heteroclyta tantum
Posthac, si sapias tu, Diodore, legas.

DR. METCALFE, *the* POPIISH MASTER of ST. JOHN'S
COLLEGE.

Mr. Baker's Account of the Masters of St. John's College, in his MS. History of that Foundation, is written, as

we have already observed, with great liberality to all parties; and, to shew that he was also just in his Sketch of Dr. Metcalfe, the Popish Master, we shall make the following extract from Roger Ascham's excellent work, entitled the Schoolmaster.

"Truly Dr. Metcalfe was partial to some—was liberal to all; a master for the whole; a father to every one in the College. There was none so poor, if he had either will to goodness, or wit to learning, that could lack, being there, or should depart from thence for any need. I am witness myself that money many times was brought to young men's studies by strangers whom they knew not; in which doing this worthy Nicholas followed the steps of good old Nicholas, that learned bishop. He was a Papist, indeed; but would to God, among us Protestants, I might find but one that would win like praise in doing like good for the advancement of learning and virtue! And yet, though he were a Papist, if any young man given to *new learning* (as they termed it), went beyond his fellows in wit, labour, and towardness, even the same neither lacked open praise to encourage him, nor private exhibition to maintain him; as worthy Sir John Cheke, if he were alive, would bear witness, and so can many alive: I myself, one of the meanest of a great number in that college, because there appeared in me some small shew of towardness and diligence, lacked not his favour to farther me in learning."

Roger Ascham, as every body knows, was Queen Elizabeth's classical tutor, and Fellow of St. John's. He nearly, however, lost his election, having spoken against the Pope, at a time when the tide of opinion in the University ran full in his favour. All the Fellows were against him. "And yet, (continues Ascham) for all their open threats, the good father himself privately secured that I should even then be chosen Fellow."

Let the liberality of Ascham and Baker, who differed in sentiment so materially from Dr. Metcalfe, be contrasted

with the meanness of Bishop Fell. We copy the following extract from Mr. A. Collins's Discourse of Free-thinking :

" The Right Rev. Bishop Fell corrupted in many places Wood's History and Antiquities of the University of Oxford, while it was in the press, and in particular struck out several passages wherein Wood had done justice to Hobbes, and inserted others in their stead derogatory to his fame and character. Of this Mr. Wood himself acquainted Mr. Hobbes."

I do not like thee, Dr. Fell—
The reason why those lines may tell,
I do not like thee, Dr. Fell.

MR. CAMBRIDGE'S JOKE *versified*.

Mr. O. Cambridge, whose Works have been lately published by his son, can claim only a *nominal* relation to our venerable mother, for he was of the University of Oxford. But most of his particular friends being of Cambridge, and he himself soon leaving Oxford, we have not scrupled to throw a good joke of his into very indifferent verse, and take the liberty of presenting it, in this form, to our Cambridge readers.

Mr. Cambridge, the Author of the WORLD, to his Wife, who taxed him with being absent at Church.

Quoth Sylvia to her spouse at church one day,
" You know, my dear, folks come to church to pray;
But you ne'er say your prayers, nor sing a stave,
Absent, as if you had no soul to save."
" Pray hold your tongue," quoth Atticus, half surly'd,
" I'm thinking, dearest, of *another World*."

D.

The following epigrams, published at Cambridge, were written by a student of Trinity.

On hearing that the French had melted down their Saints to purchase Artillery.

Quoth a reverend priest to a less rev'rend friend,
 "Where at length will the crimes of these French villains end,
 Who their saints and their martyrs thus impiously sell,
 And convert into damnable engines of hell?"
 "Prithee, why," quoth his friend, "are you so much surpris'd,
 That Saints had their deserts, and were all canoniz'd?"

On hearing a Gentleman who squinted assert that the Prophecies were to be understood in a double Sense.

BY THE SAME.

A double sense no wonder ——— spies;
 The fault's not in his head, but in his eyes.

ENGLISH UNIVERSITIES *susceptible of* IMPROVEMENT.

Let no one take offence if we should say, that our colleges rose out of the ruins of monasteries. This is but stating an historical fact, well known to the whole world, and introduced with all due respect for these ancient seats of literature. Monasteries were institutions well adapted to the times in which they were founded, and learning obtained refuge in them during the havocs of the dark ages. Our colleges, too, are certain improvements on these old foundations, better suited to the circumstances of more enlightened periods. But, if universities must be a sort of ecclesiastical corporations; if we will retain graces which exclude very numerous persons from all our colleges, and deprive them of all academical honours; if we will defend laws neither congenial to the aims of the original founders, to the spirit of

reformed societies, nor to the sentiments of the present age, we fall so far below the standard of perfection; we retard public improvements; we oppose public liberty; nor can we offer to houses thus circumscribed that noblest of all titles, National Institutions. High as our colleges stand in the opinion of Europe and of all the world in other respects, in this respect they sink very low. But we wish for reform, not for desolation; and hope, therefore, not to fall under the woe of any learned Doctor; we choose rather to say, with a father of the Church: *ὦ αἰσθητοί, συμπάσιτε ἑαυτοὺς ἕλην, καὶ ἐμπικλον' πρῶτον μιν φύλλοις, οὐτα βλαστὸς γίνιται, οὐτα φύλλον, οὐτε αἶμα, καὶ μετὰ ταῦτα ὁμῶς, οὐτα σάφυλη παρὶς ἡκυία.*

Clementis ad Corinth. Ep. l.

By a GENTLEMAN formerly of JESUS COLLEGE.

From off that delicate fair cheek,
Oh! Maid, too fair, I did but seek
To steal a kiss, and lo! your face,
With anger or with shame it glows;
What have I done, my gentle Grace,
But change a lily to a rose?

At once your cheek and brow were flush'd,
Your neck and ev'n your bosom blush'd;
And shame may claim the larger part,
In that smooth neck, and all above:
But the blush so near the heart,
Oh! let it be a blush of love.
Pygmalion thus lit up with life
The statue that became his wife.

EPIGRAM.—By the same.

Dear Anne, a wond'rous Trinity
Hath made thee a Divinity,
The being strangely beautiful,
And strangely chaste and dutiful,
And what is more than either,
The being each together.

ORIGIN OF STOURBRIDGE FAIR.

The following extract is made from Dr. Fuller's History of the University of Cambridge.

"This Stourbridge Fair is so called from Stour, a little rivulet (on both sides whereof it is kept) on the east of Cambridge, whereof this original is reported. A clothier of Kendal, a town characterized to be *Lanificii gloria & industria præcellens*, casually wetting his cloath in water in his passage to London, exposed it there to sale, on cheap termes, as the worse for wetting, and yet it seems saved by the bargain. Next year he returned again with some other of his townsmen, proffering drier and dearer cloath to be sold. So that within few years hither came a confluence of buyers, sellers, and lookers-on, which are the three principles of a fair. *In memoria* thereof Kendal men challenge some privilege in that place, annually choosing one of the town to be chief, before whom an antic sword was carried with some mirthful solemnities, disused of late, since these sad times, which put men's minds into more serious employments." This was about 1417.

A constant TENURE of princely EARLS of CAMBRIDGE.

The same Fuller observes, that "Richard Duke of York was at this time (A. 1496) Earl of Cambridge, the last that wore the honour for many years, in whose death it was extinct. And now let the reader at one view behold the great persons dignified with the earldom of Cambridge:

"Scotch Kings.—1. David.—2. Henry.—3. Malcolm.

"German Princes. 4. John Earl of Henault.—5. William Marquis of Juliers.

"6. Edmund of Langley, fifth son to Edward the Third.—7. Edward his son.—8. Richard Duke of York, his brother, father to Edward the Fourth.

“ No city, town, or place, in England, was ever honoured with so many and great persons as Cambridge was, whose earldom, sleeping for almost two hundred years, was at last conferred by King James on the royally-extracted Marquis Hamilton. Of which in its due place”—But it is now become quite extinct.

MR. MASON *and* CHURCH-MUSIC.

Mr. Mason was Fellow of Pembroke Hall, no less distinguished for his skill in painting and music, than in poetry. His love of painting occasioned him to publish a Translation of Fresnoy's Latin Poem, *de Re Graphica*, which was accompanied with Notes by Sir Joshua Reynolds. In his musical character he published a book but little known, entitled “ A copious Collection of the Portions of the Psalms of David, Bible, and Liturgy, which have been set to Music, and sung as Anthems in the Cathedral and Collegiate Churches of England; prefixed to which is a Critical and Historical Essay on Cathedral Music.”

At the Reformation, cathedral music consisted of harmonical proportions, or, more properly, of a confused variety of parts, without any attention to simple melodies, or even to syllabic distinctions. This musical jargon infused itself through the whole church-service, not only through the psalmody and the parts still chanted in cathedrals, but even into those portions of Scripture which are now read, called the Epistle and Gospel.—Speaking of this figurative descendant, in which different voices were expressing different words at the same time, Mason makes the following curious remark:—

“ One example of this kind may suffice, and a more ridiculous one can be hardly conceived. The genealogy in the first chapter of St. Matthew's Gospel was thus set to music; while the bass was holding forth the existence of Abraham, the tenor, in defiance of nature and chronology,

was begetting Isaac, the counter-tenor begetting Jacob, and the treble begetting Joseph and all his brethren."

To a Lady, who had, in a poetical Compliment, been compared to a Star.

BY MRS. LENOIR.

To change thee, fair Eliza, to a star,
Is far less flattering than, perhaps, design'd;
They make thee only rule by night, from far,
Born to give pleasant days to human kind.
Renounce a claim injurious to thy powers,
Content to shine in this terrestrial ball;
A star can glitter but a few short hours,
Whilst thou, sweet Maid, hast charms to gild them all,

STERNE, *the* AUTHOR of TRISTRAM SHANDY.

Sterne, so celebrated as the author of *Tristram Shandy* and the *Sentimental Journey*, was of Jesus College; no strict priest, but, as a clergyman, not likely to hear with indifference his whole fraternity treated contemptuously. Being one day in a coffee-house, he observed a spruce powdered young fellow by the fire-side, who was speaking of the clergy, in the mass, as a body of disciplined impostors and systematic hypocrites. Sterne got up while the young man was haranguing, and approached towards the fire, patting and coaxing all the way a favourite little dog. Coming at length towards the gentleman, he took up the dog, still continuing to pat him, and addressed the young fellow:—"Sir, this would be the prettiest little animal in the world, had he not one disorder!"—"What disorder is that?" replied the young fellow. "Why, Sir," said Sterne, "one that always makes him bark when he sees a gentleman in black." "That is a singular disorder," rejoined the young fellow; "pray, how long has he had it?"—"Sir," replied Sterne,

looking at him with affected gentleness, "ever since he was a puppy!"

A STUTTERING WAG.

A person once knocked at the door of a college-fellow, to inquire the apartments of a particular gentleman. When the Fellow made his appearance, "Sir," said the inquirer, "will you be so obliging as to direct me to the rooms of Mr. —." The Fellow had the misfortune to stutter: he began, "S-S-Sir, pl-pl-please to go to——" and then stopped short. At length, collecting all his indignation to the tip of his tongue, he poured out a frightful expression; adding, as he shut the door, "You will find him sooner than I can direct you."

The reader has been presented with a few lines by Mrs. Lenoir, p. 121. It should have been added, that they were a version from the French; and, as the words are original,—they have appeared, at least, only in one of the lady's Novels,—it may be proper to subjoin them.

Vous changer en etoille, a parler sans detours,
N'est point un compliment, mais bien une meprise,
On vous fait a la nuit presider, belle Elise,
Tandis, que cette a vous, a faire les beaux jours.
D'apres l'ordre etablis dans les celestes voutes,
Je ne vois pas pour vous de place au firmament;
Un astre y peut briller douze heures seulement,
Et vous durez pretendre a les embellir toutes*.

* The insertion of this article in our *Fragments* is certainly flying in the face of a statute, ladies not being admitted to share literary honours in English universities, as in some abroad. We are betrayed into this unacademical trick through Mrs. Lenoir's politeness in communicating two little poetical pieces of her father's, (Mr. Christopher Smart) which have been already inserted.

AN OLD CHURCHMAN.

LINES addressed to a LADY, who was a Roman Catholic, on her rallying the Author, who inscribed a Letter, addressed to her, without any Title but her Christian and Surnames, as though he was for setting aside old Customs and Manners.

Yes, things that are old, and some things that are new,
 I love and I hate ; yet I play you no trick ;
 I like an old friend, and I own I like you ;
 But I hate the new taxes, and still worse Old Nick.

But you like old things, because they are old ;
 The Church so believes, and so you believe ;
 Then I vow by the Church, that my faith you should hold ;
 For mine is as ancient as Adam and Eve.

But Adam, like Nick, is too old ; then, dear friend,
 Pray take up your Bible, and read it right on ;
 And what can you find from beginning to end,
 But Abram and Sarah, Ruth, Mary, and John ?

So, you see that I here at least square with the Church ;
 A Church, old enough too, not wanton in youth ;
 Nor think that he'll leave an old friend in the lurch,
 Who sticks to his oldest and best friend—Dame Truth.

D.

SIR WILLIAM JONES.

Sir William Jones was a student of University College, Oxford, but took his Master of Arts degree at Cambridge, from Emmanuel College ; a name that both Universities are proud to own. His writings, as were his talents, are various. His Specimen Poese, Asiaticæ, though a juvenile work, and founded, indeed, on Bishop Lowth's book *de Sacra Poesi Hebræorum*, is certainly an elegant and useful work ; an extraordinary performance for so young a man as he was when he composed it. Its merit on the score of poetry is at least equal to its pretensions in criticism.

SUPPLEMENT TO THE

Subjoined to this volume is his, *Limon, seu Miscellaneorum Liber*, which consists of Greek and Latin versions of English poetry, and some original pieces. Having formerly given an English version of an original Greek epigram of Joshua Barnes's, we shall, by way of variety, here take the liberty of presenting the reader with a Greek version of an exquisite little morsel of English poetry by Sir William Jones, though not original; for it is in his *Limon*. The English is that admired piece—

Little, curious, thirsty, fly,
Drink with me, and drink as I, &c.

The Greek, which is a pleasing specimen of the Greek epigram, in the *Anthologia*, differing from the English, is as follows:

Ad Muscam.

Διψαλή, φιλοκωμί, τανυψίρι, τερπιο μύια,
Τερπιο νικταρίν γευσάμενη πομάτος·
Συμπιε, συμπιε, μύια, καὶ ὕστερον ποτὶ κυττάρῳ
Εκροφὴν δότριν τὸν μιλίφυρτον σπον.
Δεῖ σ' εὐφρόσυναις λαβικηδεῖσι θυμὸν ἰαίνειν,
Μικρὴς γὰρ δίπτει τέρμ' ὀλιγοχρόνιον.
Ὡσπερ ἴμος βίος ὤκα, τίος βίος ὤκα πεφυγί,
Κεῖσομαι αὐτὸς ὁμῶς, καὶ σὺ μαραινομένος·
Καὶ γὰρ εἰς ἐξηκόντα παρλκομένον λυκαδωντὰς
Ἐν θέρος ἀνθρώπων, οὐ πλέον, εἰς βίος.
Ἐξήκον' ἰτίων ταχίως παρσμεύεται αἰγλήν
Ἐκφυγίει δ' ἤδη ἀνθελμον, ὥσπερ ὄναρ.

LINES by SIR WILLIAM JONES.

Sir William was a man as amiable as he was learned. Notice was just since taken of his *Specimen Poeseos Asiaticæ*. The following delicious lines were his composition; and the insertion of them here requires no apology: They were written in the honesty and gaiety of his heart, in the

earlier part of life, though after he had taken his Master's degree.

*To the Nymph of the Spring. Written near a Spring
between two Hillocks, in the Neighbourhood of the River
Tivy, in Pembrokeshire.*

Why should old Tivy, boys, claim all our duty paid,
And no just homage be to charming youth and beauty said?
See where the Nymph of the Spring sits inviting us,
With charming waters crystalline, refreshing and delighting us.
What, tho' his margin broad be rocky, oak'd and willowy?
And what, tho' his ozier banks be spacious, deep, and billowy?
She, from her sweet paps, liliated and roseal,
Lies feeding all her laughing buds, with dew-drops ambrosial.
Then, with sweet melody, carol to the fountain nymph,
Far sweeter than a sea nymph, and milder than a mountain nymph.
Long may her streams gush, lucid and nectarious,
And long may her banks be deck'd with flow'rets multifarious;
Long o'er her arched grot may purple-winged Zephyrus
Come leading on his wanton bands of breezes odoriferous.
Yearly to the Naiad shall the roundelay repeated be,
And by the chorus jubilant her liquid silver greeted be.
Say, can we better, boys, chace dull idle Care away,
Than thus by passing hours of mirth in harmony and roundelay?
Stretch'd on that green hillock's bank, around her rosy nipple, boys,
We merrily will sing and laugh, and merrily we'll tippie, boys:
Drinking to damsels, lovely and delicious;
Oh! heav'ns, would they smile on us, like deities propitious.
And, mark! if any rebel here shall miss the cup or mutiny,
Amere'd shall be the miscreant without appeal or scrutiny.

These lines are original*; but, judging only by Sir William's translations, we are of opinion, that he has produced no specimen of Asiatic poetry superior, if equal, to this. It is in the true spirit of Hafez, and resembles most of those

* They are not in his *Works*. They were written on a tour in company, with some gentlemen, after going the circuit. I was favoured with them by a gentleman (the late Mr. Justice Nares) who was of the party.

pieces of Asiatic poetry, which by some are thought to have an *arcane* signification. *Vid.* "*Specimen Poese, Asiatic.*"

LINES *by a PERSON formerly of EMMANUEL; on reading the above.*

Dulce est desipere in loco.

Plurima dum mecum reputo, dum plurima scribo,

Nil epigrammatico more referre queam?

Dulce est desipere, et fateor, simul utile; mecum

Nam dum nil reputo, quod cupii, refero.

—Quid Doctrina juvat? Sapiens beu! deflet et errat;

Gaudia nil remorans, Musa per omne ruit.

Ah! multum valeat Doctrina, et Musa maneto!

Dat Doctrina dolos; det mihi Musa jocos!

D.

LINES *by DR. LONG, formerly MASTER of PEMBROKE HALL.*

Sir William Jones's lines will probably remind the reader of our promise relative to the verses of Dr. Long, the astronomer.

These verses were spoken at the public Commencement, July 6th, 1714, in St. Mary's Church. The occasion has been given already. See p. 80. Subjoined to them are some remarks on the proceedings at the time of taking degrees: but—

Enter the Astronomer.

The humble petition of the ladies, who are all ready to be eaten up with the spleen,

To think they are to be locked up in the chancel, where they can neither see nor be seen,

But must sit i' th' dumps by themselves, all stew'd and pent up,

And can only peep through the lattice like so many chickens in a coop;

Whereas last commencement the ladies had a gallery provided near enough

To see the heads sleep, and the fellow-commoners take snuff.

This will suffice as a specimen of the petition ; which is so much in the manner of Swift, as to make it matter of surprise how the learned gentleman could deliver it in so sacred a place as St. Mary's ; for in good truth, (though they say good fun, like good coin, is current any where) some parts of it could hardly be admitted into these Fragments.

The following lines are extracted from the address in this whimsical performance, of which it may be said, that it begins comically, and proceeds indelicately ; and after bubbling up into humour, flows off very seriously.

Some here, since scarlet has such charms to win ye,
For scarlet gowns have laid out many a guinea.
Though I should think you had far better wed
The young in sable, than the old in red.
There's one among our doctors may be found,
Values his face above a thousand pound ;
But if you stand, he'll something bate, perhaps,
Provided that you don't insist on shapes ;
Some of our dons, in hopes to make you truckle,
Have for these two months laid their wigs in buckle.
If clear-starch'd band and clean gloves won't prevail,
Can the lac'd gown or cap of velvet fail ?
What though the squire be awkward yet and simple,
You'd better take him here than from the TEMPLE.

The music speech, though printed, is little known : this specimen, therefore, may be acceptable to many readers. Nobody could probably be much offended at the time, unless the Vice-Chancellor, whom, if we understand the writer's meaning, he calls an old woman :

Such cross, ill-natur'd doings as these are, even a saint would vex,
To see a Vice-Chancellor so barbarous to one of his own sex :

CALVINISM.

John Calvin was professor of divinity at Geneva, and published, anno 1559, a book, intitled *Instituta Christianæ*

Religionis, containing the marrow of the doctrine of predestination, and the other doctrines connected with it. This work was written in early life, and is much indebted to the writings of Augustine, who, according to Calvin, was the *only man of all the ancients who kept within bounds in extolling the faculties of the human will*.—Calvin's Institutes, however, is written with eloquence, and presents a very comprehensive view of his subject. The Dedication to the King of France has been greatly admired for its frankness, and is surpassed only by Robert Barclay's Address to Charles II. prefixed to his Apology for the Quakers. But Calvin's writings are, notwithstanding, dogmatical and scurrilous; those whom he opposes are *canes, nebulones, bestiæ, diaboli*; and one of his devils he committed to the flames: and even the gentle, the *moderate* Melancthon approved the *godly* deed: and even the *enlightened* Socinus imprisoned an opponent. Such was the spirit of the times! Intolerance was the order of the day with all! O Sæculum! Christi Studio sanguinarii erimus, qui ne aliorum sanguis effundendus esset, ipse suum effudit? *Casparis Barlæi Epist. Paranetica.*

The leading points in Calvin's Institutes are these:—"Adæ lapsu et defectione totum humanum genus maledictioni fuisse addictum, et a prima origine degenerasse. Hominem arbitrii libertate, in rebus ad Deum pertinentibus, nunc esse spoliatum.—Ex corrupta hominis natura, nihil nisi damnabile prodire.—Hominem justificari coram Deo fide in Christi meritis sine operibus.—Electione æterna alios ad salutem, alios ad interitum Deum prædestinasse.—Electionem sanciri Dei vocatione: Perseverentiam electorum tantum propriam."

But what has Calvinism to do with the University of Cambridge? Clearly this.—The Articles of the Church of England are Calvinistic; and consequently it has fallen in our way, both in the *History* of Cambridge, and in the present volume, to speak of many men of our literary re-

public, distinguished for talents and learning, who have favoured that doctrine, as we have, of Catholics, Puritans, Arians, Socinians, &c.

But how does it appear that the articles of the Church are Calvinistic? A comparison of the articles themselves with the points referred to above, sufficiently shew it; and the writings of the reformers still further prove it.

This has been denied by many; and Dr. Kipling, a late deputy-professor of divinity, at Cambridge, wrote a pamphlet, some few years ago, to prove the contrary position, viz. that the 39 Articles are to be understood in the Arminian sense. Dr. Prettyman, Bishop of Lincoln, has, since, published a much larger book on the same subject.—But would Calvinistic divines lay down Arminian articles?

If the Articles themselves, and the writings of the reformers, do not afford sufficient proof that the Articles were given originally in the Calvinistic sense; let the following considerations be taken into the account.

John Calvin obtained so much authority in his time, as to give a name almost to all the churches which separated from the Romish communion.

"Oh le grand homme! il n'y a ancien a comparer à lui. Il a si bien entendu l'écriture!" SOLUS CALVINUS IN THEOLOGICIS," exclaims even Scaliger. The bulk of the reformed, at first, favoured Calvin's doctrines, and prided themselves in having as good a uniformity of faith as the Church of Rome itself.—They even published a *Concord* of faiths, a *corpus confessionum*, and these may all be seen in Quick's *Synodicon*. They are all Calvinistic, and the confession of the Church of England may be found among them.

To this may be added, still later, what Mr. Collins says, in a Discourse of Free-thinking. "Our priests for many years after the Reformation, were generally Calvinists, or Predestinarians; as is evident—from the Bibles printed in

Queen Elizabeth's time, to which are often annexed, an Apology for Predestination;—from the suffrage of the divines of Great Britain, delivered by them to the synod of Dort, March 16, 1619, as the sense of the Church of England, where the *five* points, as they are called, are all determined on the Calvinistical side, agreeably to the decisions of that holy synod—and lastly, from all their books to the time of Bishop Laud." But, *the Articles agreed upon in Convocation A. 1552*, compared with, *the Articuli Religionis in Synodo A. 1562*, throw sufficient light on this subject. Clearly, most clearly, I think, both these *Formulae*, *Calvinists*—and Hooker, the great defender of our Church Polity, was clearly a Calvinist. See his *Serm. on Justification*, at the end of his *Ecclesiast. Polity*.

ARMINIANISM.

Arminius, professor of divinity at the University of Leyden; an eminent impugner of Calvin's sentiments, (one of his most famous works, entitled, *Examen Libelli Guillelmi Perikensi*, being written against our celebrated Dr. Perkins, of Cambridge, on Predestination) was born A. 1560. He gave rise to that large party in Holland, who, under the name of Remonstrants, underwent great persecutions in Holland, and had among them some of the most learned men of that long-afflicted country; as may be seen in *Barlæus's* eloquent address, entitled *Fides Imbellis*, Sive *Epistola Parænetica ad Illustrissimos et potentissimos Confederatorem Provinciarum Ordines*.—Of this party was *Episcopus*, the learned Grotius, Le Clerc, and *Barlæus* himself. There is no occasion to state Arminius's sentiments at large, as Calvin's have already been given. Suffice it to say, that the dispute turns on the different acceptations of the terms, original sin, grace, predestination, effectual calling, justification, perseverance; Calvin supposing, that of the good contained in these doctrines, the elect only are partakers,

the non-elect being bound under what his opponents called the *horrendum decretum*; Arminius, on the other hand, supposing, that the promises and grace of the Gospel belong to all, that man is only punishable for his own transgressions, and his voluntary rejection of the means of grace. These distinctions are gone into at large in the learned Dr. Whitby's work on the FIVE POINTS. We shall not inquire what right the reformers had to give a specific system of doctrine to bind the consciences of all their posterity; nor shall we inquire how far those clergymen are to be followed, who, since the time of Archbishop Laud, have given an Arminian sense to these articles; at least, who have found out a *via media*. The business of this work is only to state facts in regard to these matters; and, of course, to speak of Calvinists and Arminians, not to enter into their school of controversies. And we assuredly never mean, in these papers, to speak derogatorily, even in the smallest degree, of liberty; and I think, no one will deny, that Dr. Whichcote, Dr. Barrow, Dr. John Edwards, Archbishop Tillotson, in short, a long series of our most eminent divines, from Cambridge, the *Exemplaria Ecclesiastica*, for many years, were Arminians.

SCEPTICS.

Unbelievers are of various characters, of different degrees, and of different principles. Some profess to believe, but secretly are unbelievers; some, doubting, rather than rejecting, are more properly sceptics; others reject from conviction, but only the Mosaic and Christian writings; and others, all theologies, whether natural or revealed.

Of the latter number was the author of la Systeme de la Nature. That author's opinion was, that man's belief in a divinity arose from the evil that he perceived in the world; that the notion, however, was a mistaken one; and that the proper remedy for those evils was, *in truth, in ideas founded*

upon nature, and in adhering to the laws of reason and benevolence. Those who embrace natural religion, that is, the belief in a first cause, from considering the material and intellectual worlds, have sometimes rejected the Mosaic history, as exhibiting, according to them, a partial view of the Deity, whom they say it represents cruel, revengeful, and unjust.—Christianity they discard as depending on the credibility of the Mosaic writings.

All nations, say some, have had their prophets, their poets, men of strong imagination: but prophecy, as a part of a divine revelation, they set aside. Thus Spinoza wrote concerning prophecy. All nations, too, say others, are reported to have had their miracles. But these depend for evidence on testimony: the evidence of our senses, say they, is stronger than all testimony, than all human tradition. And thus Hume wrote, concerning miracles.

Some of our Cambridge philosophers, metaphysicians, and critics, have been, it has been said, a little sceptical.

JUDAISM.

“What concern have Jews with the University?” This question implies a defect. Why should not the Jews be concerned with it?

“If a Roman Catholic,” says Locke, wisely, “believe that to be really the body of Christ, which another man calls bread, he does no injury thereby to his neighbour. If a Jew does not believe the New Testament to be the word of God, he does not thereby alter any thing in men’s civil rights. If a Heathen doubt of both Testaments, he is not therefore to be punished as a pernicious citizen.”

There has been an occasion, already, of speaking concerning a Jew of this town, who was eminently distinguished for his mathematical abilities, and much countenanced by the most eminent members of the University, though he himself could not be a member of it; a proof that our dis-

positions and convictions may be more liberal than our institutions.

By a GENTLEMAN, formerly of JESUS COLLEGE.

Balsamum in vitro.

Chastity's a balsam—woman's but a glass—

That, alas! how costly!—how fragile, this, alas!

*By a NOBLEMAN, formerly of TRINITY COLLEGE; to
LADY PAIN, on her sending to inquire after his Health.*

" 'Tis true—I am ill—but I will not complain,
For he never knew *Pleasure*, who never knew *Pain*.

A CONUNDRUM.

The mention of Dr. Long, a few lines back, reminds us of a conundrum; which we throw into doggrel, perhaps, as good as the conundrum; for *ex nihilo nihil sit*.

What's Dector, and Dr., and ^{Doctor} writ so?

Dr. Long, Dr. Short, and Dr. Askew.

D.

*LINES on DR. GOODRICH, formerly BISHOP of ELY, and
MASTER of ST. JOHN'S.*

Et bonus et dives, bene junctus et optimus ordo;
Præcedit bonitas; pone sequuntur opes.

N. B. These last lines are copied, but whence I do not at present recollect.

LORD BACON.

Lord Bacon is a name of very high authority among us, in literary subjects; in theological, some would insinuate he was a mere philosopher, a great reasoner, humouring popular prejudices, as thinking with another eminent man, that "superstition is a religion out of fashion, and religion a superstition in fashion." It is usual with such persons to refer to a particular record * in Bacon's own works (problematical, indeed, enough, if taken in connexion with the other parts), as an indication of great insincerity.

That Bacon entertained any private opinions, not according with those sanctioned by public authority, I am not prepared to affirm nor deny. He might, for any thing that appears to the contrary, think, that the public faith was beneficial to society, safe and superior in its morality, as well as politically considered, necessary and useful; that he had no right to censure what was so generally approved, and established by law; nor to condemn where he could not mend. This may have been his belief; and in this belief he may have been very sincere. It would be hazardous, to say the least, to charge such men as Lord Bacon and Mr. Hobbes†, to whom Philosophy and Truth are so much indebted, with habitual and systematic insincerity. In all insinuations of this kind, whatever suspicions men may indulge, without evidence they have no right to draw conclusions; and it is safer to follow that general rule for human conduct—"Judge not, that ye be not judged."

* *Christian Aphorisms.*

† Mr. Hobbes, known by the name of the Philosopher of Malmesbury, was one of those who assisted Bacon in putting his famous book, *De Augmentis Scientiarum*, into Latin; and the last editor of Bacon's *Advancement of Learning*, published in 1808, (Mr. Philip Mallet, formerly of Trinity College) did also, consistently enough, publish Hobbes's *Treatise on Human Nature*, as being much connected with it.

The other CHARGE against LORD BACON.

The other charge brought against Lord Bacon, his admitting of bribery, in his high office of Lord Chancellor of England, (which was the ground of Pope's well-known severe lines) is too well authenticated, and accompanied with circumstances of public notoriety, to be denied. But candour even here should weigh circumstances; and what can not be defended, may sometimes admit of apology and mitigation. In his case, there was made an exposure of what had been secretly practised by men in office, before his time; and there was room, no doubt, for what he advanced in his most humiliating confession to his Royal Master; "but I will say, what I have good warrant for; *they were not the greatest offenders in Israel on whom the tower of Siloam fell.*"

Those, who would reap the full benefit of their literary advantages, must be aware, that in human character there is often a great intermixture of weaknesses and powers, in the same manner as in the accidents of human life, according to one of the dying testimonies of Socrates, "Pleasure and pain grow on the same branch." It is well observed by the last editor of "Lord Bacon's Advancement of Human Learning,"—of that most eminent writer, "He fell like Antæus, only to renew his strength; and the labours of the last five years of his life, under ignominy and want, have almost obliterated the memory of his misdeeds. He quitted a dangerous authority to become the 'servant of posterity,' and to perfect for their lasting benefit his immortal works."

THE OLD MAIDS' CLUB*.

Towards the beginning of the last century there was a

* I think I have heard the late Mr. Tyrwhit say it was so called, probably by the *wits* of the time, not by themselves.

club, composed of some men of learning, who met at a coffee-house, after chapel in the evening, for the benefit of literary conversation. Of this party was Dr. Middleton, Mr. Baker, the antiquary, Dr. Dickens, the celebrated Professor of Civil Law, Dr. Tonstal, and others. Mr. Masters, in his *Life of Baker*, in giving an account of the members of this club, speaking of Middleton and Baker, remarks as follows :

“ Dr. Conyers Middleton, Principal Librarian of the University of Cambridge, was another of the same party ; a person well known to the learned world as an accomplished gentleman, and a polite scholar. His *Life of Cicero*, his *Book of Genuine Antiquities*, and many other pieces, were received by the public with the highest applause ; and had he considered the imperfections of human learning (without the aid and assistance of divine revelation) a little more, no one would have appeared to greater advantage amongst men of letters. He gave great offence, it is certain, by some of his writings, both to the public and to some of his particular friends, which brought upon him many reflections, and put a stop to his preferment : but, whatever his real sentiments of the Christian religion were, it must, in justice to him, be owned that he was never heard to say any thing that in the least tended to its impeachment or discredit. His conversation always appeared to be truly Christian ; and no man led a more exemplary life, nor in his practice paid a greater regard to religious ordinances and institutions. Such, however, is the power of prejudice, that Mr. Baker himself, after his many open declarations concerning revelation *, was thought by some to have been infected by the Doctor with the principles of infidelity, from frequently conversing with him in this public way, and in company with many other learned persons of his acquaintance.”

* In his *Chapter on Ecclesiastical History*, and elsewhere, in his *Reflections on Learning*.

MEN'S OPINIONS AND JUDGMENTS CONCERNING
UNBELIEVERS.

The over-zealous of different sects are often illiberal to those of their own party. What wonder if they are unjust towards others? In the former case they are brethren dis-united, quarrelling about common rights and privileges, or shades of doctrine; in the latter, warrior-hosts combined against a public enemy:

Εἰ δὲ ποτ' εἰς γέ μιν βασιλευσθῶμι, οὐκ ἔτ' ἰππῖτα
Τρῶσιν ἀναβλήσις κακοῦ ἴσσιται, μδ' ἠβαιοί.
Εὐ μιν τις δορυ θηξασθῶ, ἐν δ' ἀτρεΐδα θισθῶ.

HOM.

If e'er as friends we join, the Trojan wall
Must shake, and heavy will the vengeance fall:
His sharpen'd spear let every Grecian wield,
And every Grecian fix his brazen shield.

POPE.

This union may swell to bigotry, which, like a sponge, absorbs the more generous affections of the soul;—and then, severity, the dry morsel left behind after the absorption, is considered a virtue; *Nec tam vocis ille, quam virtutis, concentus videtur.*—TACITUS. What is denominated piety then turns to cruelty. The smiling countenance conceals a bitter heart; the fondness of grimalkin, who, while he purs in the face, scratches with his claws. This severity is, however, sometimes, only professional, and more in language than temper. For real benevolence is a genuine feeling; it possesses a moving, a propelling quality, and, like a river, overflowing its banks, hurries men beyond the boundaries of their systems:

Labitur, et labetur in omne volubilis ævum.

HOR.

It flows, and flows, and will for ever flow.

Benevolence always recollects, that justice is due to man, as man; and Bigotry has no right to give law to an University.

The Rev. Mr. Carrol wrote several books, to shew, that Dr. Clarke was an atheist, and appeals to his very book *on the Being and Attributes of God*. Another divine lays the same charge against Dr. Cudworth, formerly Master of Clare Hall, author of one of the most learned books in favour of theism, the *Intellectual System of the Universe*. Mr. Leslie charges Bishop Burnet and Archbishop Tillotson with Socinianism*; and Dr. Hickes, who wrote both against Burnet and Tillotson, calls the latter *the gravest atheist that ever was*.

The above matters belong to Cambridge:—The following, indeed, to Geneva and Rome. Ad homines autem si veniamus, satis scitur quales reperturi simus Christi vicarios: Julius scilicet, et Leo, et Clemens, et Paulus Christianæ Fidei Columnæ erant, primiq. religionis interpretes, qui nihil aliud de Christo tenuerunt nisi quod didicerant in schola Luciani. Sed quid tres aut quatuor pontifices enumerō, quasi vero dubium sit qualem religionis speciem professi sint jampridem pontifices cum toto cardinalium collegio? Primum enim arcana illius Theologiæ, quæ inter eos regnat, caput est; nullum esse Deum; alterum, quæcunque de Christo scripta sunt et docentur mendacia esse et impossuras. *Calvini Institut. lib. 4, chap. 7, sec. 17.* And here is presbyterianism against popery.

On the other hand, many eminent Papists and Episcopians have retorted the charge; maintaining that Presbyte-

* Mr. Firmin, an eminent Socinian, and a highly respectable man, lived in the greatest confidence with Archbishop Tillotson, and always maintained, that Tillotson was not a Socinian. See Mr. Firmin's *Life*, 1696.

rians, Independents, Baptists, and Quakers, are on the road to infidelity; that by throwing off *implicit faith and the authority of the church*, they sap the foundations of Christianity, and by claiming the *right of private judgment*, they hasten to throw the building into ruins.

I shall say nothing on these several particulars: but they are hinted at as illustrations of what was thrown out a page or two back, on Men's Opinions and Judgments concerning each other; and the reader will take them with him as he reads two or three pages forward.

MORAVIANS.

Moravians are so called from Moravia, a part of Germany that borders on Bohemia, where they are said to have originated. A party of them came into this country, in the middle of the last century, with Count Zinzendorf; and a few congregations were formed in different parts of England. They differ from the other sects in a peculiar mode of addressing Christ, as the *lamb*; in appealing to the wounds in his side; in their attachment to instrumental music in their chapels; and in the division of their societies into classes. They call themselves *Unitas Fratrum*: they are Episcopalian, but profess to carry the *love of the brethren* to great perfection. They are described as *mystics*, (at least the original sect was) that is, as thinking meanly of unenlightened human reason, interpreting the scripture not according to the letter, but allegorically and spiritually; and, as looking to a divine instinct, or inspiration, as the only principle of the Christian life. Of this sect was Mr. Francis Okely, formerly of St. John's College.

This gentleman, very early in life, became acquainted with the writings of the famous Mr. William Law, formerly of Emmanuel College, a church of England divine, the well-known author of, *A Devout Call to a Holy Life*. Law

himself was a great *mystic*, a man of piety, a profound admirer of Jacob Behmen, and put forth a most curious device, explanatory of his doctrines. He was, however, a man of much ability and respectability. Being brought into a suitable frame of mind by Mr. Law's works, Mr. Okely thought himself qualified to study Jacob Behmen. He passed many years in Germany, among the Moravians, and settled at last at Northampton; with a small congregation of his brethren. He published several religious pieces, conformable to the notions of his favourite sect, and a few translations, among which are Serranus's Greek Metaphrase of David's Psalms into different Metres, with a Latin Translation by himself, and a Translation, from the German, of *Memoirs of the Life, Death, Burial, and wonderful Writings of Jacob Behmen*, 1780: Mr. Okely, had he not thought too humbly of himself, might have written better memoirs himself, "*stans pede in uno*."

As Jacob Behmen, however, was Okely's bosom divine, we shall extract the following singular account of him, by Mr. Law:—"He was no *human writer*, spoke no more from opinion, conjecture, or reason, in what he published to the world, than St. John did, when he put his Revelations in writing; yet he has no right to be placed among the inspired penmen of the New Testament, being no messenger from God of any thing new in religion; but having only had the mystery of all that was true, both in *religion* and *nature*, opened to him." Mr. Okely seems to have been a sincerely devout man, entirely wrapt up in the Moravian belief, as the *πολυτιμὴν Μαργαρίτην*, the pearl of great price:

Oh, all ye wise, and rich, and just,
 Who the Bloods doctrine have discuss'd,
 And judge it vain, and weak, and light;
 Grant but I may (the rest's your own)
 In shame and poverty sit down,
 At this one well-spring of delight.

OKELY.

MR. WILLIAM WOOLSTON, OF SIDNEY COLLEGE.

This gentleman, born in 1669, was a writer of great wit and banter, so forcibly and pointedly expressed, as to be entitled Sarcasm. He was Fellow of Sidney, resident many years in college, being distinguished as a severe student, and a good scholar. His predominant quality was dislike of the clergy, no less than the systems which they supported. This is the black dye which gives the tincture to all his writings. He was a man of determined courage, persevering in his sarcastic style of writing, at all hazards, rallying priests and prelates, and majesty itself; defending, at times, the Quakers, whom he considered as the most scriptural and consistent sect in Christendom.

His first work, entitled the *Old Apology for the Truth of the Christian Religion against Jews and Gentiles*, shews him to have had a very early acquaintance with the fathers and church history. He then became silent for many years, but was understood to be deeply employed in study during that silence. He afterwards published several other works, the most distinguished of which was entitled, *A Discourse of the Miracles of our Saviour in View of the present Controversy between Infidels and Apostates*. The object of this work is to show, that the miracles of healing all manner of bodily diseases are none of the proper miracles of the Messiah; and that the *literal* history of many of the *miracles of Christ as recorded by the Evangelists*, being *absurdities*, they were only related as parabolical and prophetic. Mr. Collins, a man of great learning and integrity, had applied the same mode of reasoning to the prophecies that respect the Messiah, in the Old Testament. It is generally understood, that both Woolston and Collins adopted a mode of reasoning, which, under shelter of defending Christianity, was intended to attack it,—that being the only mode which could with safety be adopted,—though Wool-

ston evidently treats the clergy as the apostates. He lost his fellowship*, was prosecuted, fined, and imprisoned, was very poor, and apparently disinterested, and died with great composure, these being his last words:—"This is a struggle that all men must go through, and which I bear not only patiently but with willingness."

DR. SAUNDERSON, THE MATHEMATICIAN.

This extraordinary man lost his sight when but a year old; but, through the assistance of kind and attentive instructors, who read to him, he became early acquainted with some of the best Greek and Roman writers, and with such studies as are preparatory to the mathematics. He was, at length, one of the best mathematicians in England. He was of Christ College.

He obtained his degrees and rank in the University out of the usual order; and was appointed Lucasian Professor of Mathematics in the room of Whiston. The latter being deprived for some religious opinions, and Saunderson being no friend to divine revelation—in like manner as Dr. Halley, Professor of Astronomy at Oxford, Saunderson's contemporary—it was remarked, that as Whiston was set aside on account of too much religion, Saunderson was preferred for having none at all. Saunderson's talents and attainments, however, did, in the judgment of Sir Isaac Newton himself, eminently qualify him for the professor's chair, whatever he might think on religious matters; and he was much admired for his regard to veracity both in profession and practice.

A blind man giving lectures in optics was a singular phenomenon, and might appear incredible, except to such, as are aware, that this science is taught by help of what is tangible; that in proportion as man is defective in one sense,

* Not, however, on account of his opinions, but for non-residence.

he is often almost wonderfully gifted with another ; and that blindness is favourable no less to reflection, than to memory, and works of imagination :

Οφθαλμοί μιν αμείψι, δίδου δ' ἡδίων αἰδην.

ROM.

Robb'd him of eyes, but gave the charm of song.

It is remarkable, that though Saunderson was known to be an unbeliever, he desired to receive the communion before he died, which reminds us of Socrates's last request,

Και Ασκληπιῷ οφειλόμεν Ἀλκίτρυονα.

DR. MARK AKENSIDE.

Dr. Akenside, the author of the Pleasures of Imagination, born in 1721, had, we believe, the rudiments of his education under Mr. Dawes, the learned author of *Miscellanea Critica*. He afterwards studied both at Edinburgh and Leyden, at the latter of which places he took his Doctor's degree. On his return to England, he was admitted, by mandamus, to the degree of M. D. And this is all the relationship he bears to Cambridge.

He was an excellent scholar, and well acquainted with Greek literature. From his most splendid poem, the Pleasures of Imagination, and his Hymn to the Naiads, with the notes, it appears, he was a Platonist. He was intended for a dissenting minister, but soon relinquished the assistance which he received from some dissenting fund, in order to devote himself to studies, and a profession, more congenial to his taste. He was an ardent friend to liberty. The following little poem of his shews his turn of mind ; that love of fame was his ruling passion :

On a Sermon against Glory.

Come, then, tell me, sage divine,

Is it an offence to own,

That our bosoms e'er incline

To immortal Glory's throne ?

For with me nor pomp nor pleasure,
 Bourbon's might, Braganza's treasure,
 So can Fancy's dreams rejoice,
 So conciliate Reason's choice,
 As one approving word of her impartial voice.

If to spurn at noble praise,
 Be the passport to thy heaven,
 Follow thou those gloomy ways:
 No such law to me was given.
 Nor, I trust, shall I deplore me
 Faring like my friends before me;
 Nor an holier place desire
 Than Timoleon's arms require,
 And Tully's curule chair, and Milton's golden lyre.

DR. DARWIN.

Dr. Darwin, as we have already hinted, was of St. John's, a philosopher and a fine poet. His poetry addresses at once the reason—for it relates to science—and the imagination—for it is employed in fiction. The philosophy of Darwin, and the Calvinism of Cowper, were certainly different things: but each admired the other's poetry; and in this respect they manifested themselves to be true poets, *Testes veritatis* to each other—we mean of poetical truth. For poetry is not an affair of metaphysics, nor of philosophical calculation, any more than of straight lines or curves, of triangles or quadrangles, of circles, tangents, or secants.

EPIGRAMS *by different* CANTABS.

When—for female ills indites,
 Not careful what, but only how he writes,
 'The ladies, as the charming form they scan,
 Cry, with ill-omen'd rapture, "Killing man!"

The following is well known to Cambridge-men, and is worth being known out of Cambridge: we quote from memory, perhaps not quite correctly.

Omne ignotum pro magnifico.

On vilest hay the old Avaro feeds
 His favourite horse, the first of noble steeds:
 Fed in his paddock, in his stable born,
 What vast ideas would he have of corn!

STATUE OF CERES.

Ceres, as every body knows, was the goddess of corn, among the Grecians; and her worship was performed with peculiar solemnities. She had both her less and her greater mysteries, the latter being accompanied with the most awful and significant rites. Many temples were erected to her honour through Greece; but that at Eleusis exceeded them all in extent and magnificence; and the colossal statue erected there, the workmanship of Praxiteles, was one of the proudest specimens of Grecian sculpture. It was a figure three times bigger than life, the majestic height of which, with a Medusa on the breast, struck the beholders with astonishment; as the emblems of her divinity and useful discoveries, the holy basket, with ears of corn, and flowers, on her head, affected them with delight: so that what Tryphiodorus says of the Trojan horse, may be almost said of this surprising statue:

“ — ἐξίς τε παρὰ φρεσὶ καὶ καλλίη πολλῶν
 Εὐρυς δ' ὑψηλός.” Tryphiodori *Iliad* Ἀλυσσις.

“ Broad o'er the shoulders, and of wond'rous height,
 It look'd terrific, tho' in beauty bright.”

R.

Neither the Saracens nor the Christians, amidst all their religious rage, were able to destroy these stupendous monuments of ancient art. They have, indeed, much defaced them, but the ruins of both still remain. These ruins have been described by different travellers; but the honour of

bringing the bust of the Colossus from Eleusis to Cambridge, was left for Dr. Clarke and Mr. Cripps, of Jesus College. It is now erected at the foot of the Public Library, and not unaptly; for as the fruits of the earth support the body of man, so do philosophy and books his mind.

This bust—for only the bust remains—is composed of fine white marble, much battered and disfigured. The features are quite defaced, but there are still the vestiges of exquisite workmanship. The breadth of the shoulders is five feet and a half, and the basket, which it has on the head, is more than two feet deep. On the outside are ears of wheat, poppies, and roses, and in the middle is the foliage of oak. There is a girt about her waist, and a belt across the breasts. Some have supposed that it is a bust of one of the *Cane-phora*, young women who carried baskets in religious processions; but there is sufficient evidence of its being a bust of the goddess herself, and of that very colossal statue which adorned the great temple at Eleusis, from which she was called Eleusinian Ceres:

Δαμάτις, μίγ' αὖ χαιρὲς πολυτρεφεῖ, πυλυμειμένη.
Τὸν καλάθει κυτίοντα χαμαὶ θασσασσέθι, εἰδὼλοι,
Μηδ' ἀπὸ τοῦ τυγίος μὴδ' ὑψέθει ἀνυγασσέθι.

Callimachi Hym.

Copied from a MANUSCRIPT in the PUBLIC LIBRARY.

John Lydgate, speaking of Cantabros going to Athens, says, in reference to Cambridge—

“ All his witts he greatlye did applie
To have acquaintance, by great affection,
With folke experte in philosophie.
From Athenes he brought with him downe
Philosophers, most soveraigne of renowne,
Unto Cambridge. Playnlye, this is the case:
Anaximander and Anaxagoras,
With many other myne authours doth fare.
To Cambridge; fast gan him spede

With philosophers, and let for no cost spare
 In the scholes to studdie and to reede.
 Of whoes teachyng great profit gan spread,
 And great increase rose of his doctrine.
 Thus of Cambridge the name gan first shyne,
 As chieffe schoole and Universitie
 Unto this time from the days it began,
 By clere reporte in many a far countre,
 Unto the reigne of Cassibellan,
 A woorthie prynce and full knightlie man,
 As sayne Chronicles, who, with his mightie hand,
 Let Julius Cæsar to arryve in this land,
 Five hundreth year full thertie yere and twentie
 Fro Babylon's transmigracion,
 That Cassibellan reigned in Britaine;
 Which, by his notable discrecon,
 To increase that studdie of great attention,
 I mean of Cambridge the Universitie,
 Franchized with manye a libertie,
 By the meane of his royall favor t
 From countries about many one
 Divers schollers, by diligent labour,
 Made their resorte of great affection:
 To that stoodie great plenty there cam downe
 To gather fruits of wisdom and science,
 And sundrie flowers of sugred eloquence.

And, as it is put eke in memorie,
 How Julius Cæsar entring this region
 Of Cassibellan, after his victorye,
 Tooke with him clarks of famous renowne
 Fro Cambridge, and ledd them to Rome towne;
 Thus by processe remembered heretoforne,
 Cambridge was founded long or Christ was borne,
 Five hundreth yere, thertie, and eke nyue:
 In this matter ye gett no more of me;
 Rehearse I will no more at this tyme!

This remembrance have great authoritie
 To be preferred of long antiquitie,
 For which, by recorde, all clarks seyde the same,
 Of heresie Cambridge have never blame."

And thus much (and it is surely enough) for the antiquity of
 Cambridge:

If the two last lines contain a truth with respect to the times previous to the appearance of the Lollards, they contain something very far from a truth with respect to the succeeding times, if by heresy is meant a differing from the popular and established doctrines; for, from that period, science and philosophy have been gaining ground, and philosophers love to have a creed of their own:

“ ——— Pallas, quas cecidit arces,
Ipsa colat.” VIRG.

ARMINIANS, OF FREE-WILLERS,
WITH
ERASMUS, OF QUEEN'S COLLEGE.

Erasmus, born at Rotterdam, 1467, and thence called Roterodamus, was an accomplished scholar; acute in detecting error, but cautious in proposing truth; a liberal and patient inquirer, but a timid reformer. He wrote more and better than any man at the revival of letters, and was entitled to the first laurels in academic groves, though neither magnanimous nor ambitious enough for a crown of martyrdom. However, his literature effected more than some people's polemics; his elegant irony, than their severity; his moderation, than their imposing claims, and dogmatizing assumption of infallibility. It was remarked of Erasmus, that he did more *ridendo*, than Luther *stomachando*.

Erasmus, as every body knows, lived before Arminius. He was, however, a Free-willer, and published a book against Luther, *De Libero Arbitrio*; and afterwards a Dissertation on it, penned with more fervour and asperity than usually characterize his writings. The following account properly belongs to our Miscellany, and is extracted from Erasmus's Life, by Dr. Jortin, who himself extracted it from another publication.

“ As Erasmus was invited down to Cambridge by Fisher,

Bishop of Rochester, Chancellor of the University, and Head of Queen's College, so he was accommodated by him in his own lodgings at his college, and promoted, by his means, to the Lady Margaret's Professorship in Divinity, and afterwards to the Greek Professor's chair, which places, though they were more honourable than profitable, yet were of great service to the University."

How long Erasmus was Greek Professor, I know not. It is made a question by some, whether he was ever called so or not, taking him only for a reader in that language. But I think it plain, by Richard Croke's Oration, in praise of Greek learning, that he succeeded Erasmus in that chair. I shall only just observe, that we have no reason for believing that Erasmus, though commonly placed in the list of University-orators, as predecessor to Croke, ever filled that place.

"Erasmus, at the desire of Bishop Fisher, and by order of the University of Cambridge, drew up the epitaph for Margaret Countess of Richmond, which is inscribed on her tomb in Westminster Abbey, and had for so doing twenty shillings."

Again.—"Though Erasmus," says Jortin, as we have observed, "said to Servatius, that he taught gratis at Cambridge, yet it appears that he made some profit, and that he expected the payment of thirty nobles, which detained him there, though he wished to be gone. But he thought, that so poor a reward might be reckoned a very nothing. He had explained the Grammar of Chrysoloras, and intended to read lectures on that of Gaza."—Ep. 119, 123.

Erasmus's works, which are very numerous, being on various topics of theology, scholastic divinity, classic literature, poetry, sometimes serious and meditative, at other times smart, satirical, and farcical, are all in the Public Library. It seems, as if his whole life had been spent in his study and at his writing-desk. There is a portrait of

him at Queen's College, but it is only a copy; and the walk, called from him Erasmus's Walk, is known to every Cantab. He was a great man, with some weaknesses :

— Homo fuit atq. humanus Erasmus.

ARCHBISHOP SANCROFT AND HIS LIBRARY IN EM-
MANUEL COLLEGE.

This prelate was born at Fresingfield, in Suffolk, in 1616. He was eminent as a classical scholar, Fellow of Emmanuel College, and in 1662 was appointed Master. Mr. Walker, in his "Attempt towards recovering an Account of the Numbers and Sufferings of the Clergy of the Church of England, Heads of Colleges, &c. sequestered in the Rebellion," remarks of Sancroft, "that he was a man of singular prudence and integrity; a very wise and very good man; and, as his name imports, Sancroft or Sauncraft, of uncorrupt sincerity. He had a vast multitude of papers and collections; and therein more, perhaps, wrote with his own hand, than any man either of this or the last age ever did write," saith Mr. Wharton, in his Preface to the Trial of Archbishop Laud. The same writer observes, "that he was unexpectedly advanced to the archiepiscopal chair of Canterbury, without the least inclination of his own." He was one of the seven bishops who was committed to the Tower, for refusing to order his Majesty's declaration to be read; and refusing to take the oaths to King William, he was deprived of his archbishopric, and lived retired in the place of his nativity, where he died in 1693, in the 77th year of his age. He possessed a very valuable library. This now composes a great part of the excellent library belonging to Emmanuel College, consisting of the best editions of the classics, theology, and the fathers. There is a full-length portrait of him in Emmanuel College Picture-

Gallery, and he makes a very conspicuous figure in Joshua Barnes's *Εὐχαριστία*.

BISHOP CUMBERLAND.

This prelate was born in London in 1632, was first of St. Paul's School, and afterwards of Magdalen College. Two of its masters in his time were men of eminence, Dr. Rainbow, Bishop of Carlisle, and Dr. Duport, Dean of Peterborough. He was contemporary, and maintained a particular acquaintance, with Mr. Pepys, secretary to the Admiralty, who left to the college that curious library, called from him the Pepysian Library, of which an account has already been given.

He was a learned and a very amiable man. There is a short Memoir of him written by his domestic chaplain, Mr. Payne. This is prefixed to Sanchoniathon's Phœnician History, translated from the first book of Eusebius, *De Præparatione Evangelica*, by Bishop Cumberland. The writer says, that Cumberland, through his whole life, was in constant calm and serenity, hardly ever ruffled with any passion. Having thus a mind friendly to his body, and being exactly regular and temperate in his way of living, he attained to a good old age, with perfect soundness of mind and body. He was not afflicted with or subject to any ailment or distemper; never complained that he was ill or out of order; came almost constantly from his chamber in a morning with a smile in his countenance.

He was one of King William's bishops. His memorialist remarks: "The King was told that Dr. Cumberland was the fittest man he could nominate to the bishopric of Peterborough. Thus a private country clergyman, without posting to court, a place he had rarely seen; without suing to great men, without taking the least step towards soliciting it, was pitched upon to fill so great a trust, only because he

was fittest for it. He walked, after his usual manner, on a post day, to the coffee-house, and read in the newspaper, *that one Dr. Cumberland was named to the bishopric of Peterborough.*"

It is mentioned by Cicero, as an example of great zeal and industry in Cato, that he learned Greek when he was sixty years of age. Bishop Cumberland sat down to study the Coptic when he was eighty-three years old. He actually mastered the language, and went through great part of the Coptic version of the New Testament presented to him by Dr. Wilkins. He used to remark, that a man had better *wear out*, than *rust*.

His remarks on Sanchoniathon's History is a learned work, but not remarkable either for strength or elegance of composition. His other works are, *Disquisitio Philosophica de Legibus Naturæ*, an Essay towards the Recovery of Jewish Weights and Measures, and two volumes of Miscellanies. There is a half-length portrait of him in Magdalen College hall.

DR. ISAAC BARROW.

Dr. Barrow was born in London in 1630. He was first a pensioner of Peter-House, and afterwards of Trinity College, of which society he became Fellow in 1649. He became at length Master of the College, and was both Greek Professor and Lucasian Professor of Mathematics, being the first after the foundation of the latter professorship. He was also a poet, and has left behind him sufficient proof, that severer studies are by no means inconsistent with poetical prolusions. Among performances in this way, he wrote an Ode on King Charles's Restoration, though it does not appear that he was so much benefited by it as he expected; to which circumstance these lines, not in his poems, allude:

"Te magis optavit rediturum, Carole, nemo;
Et nemo sensit, te rediisse, minus."

Englished.

Thy restoration, royal Charles, I see;
By none more wish'd, by none less felt than me.

D.

Barrow was a zealous Arminian, as his Sermon on the Universal Redemption of Mankind, and on Justifying Faith, prove: but the great length of his sermons was more in the manner of the Calvinists and Puritans, for he has been known to preach two hours and a half at a time; and there are some droll anecdotes on record in reference to his immoderately long discourses. He was a man of extraordinary powers and attainments; and has been well characterized by Dr. Mapletost, who wrote his epitaph in the following manner:

"ISAACUS BARROW,

S. T. P. Regi Carolo II. a sacris:

Vir prope Divinus, et vere magnus, si quid magni habent

Pietas, Probitas, Fides, summa Eruditio, par Modestia,

Mores sanctissimi undequaque et suavissimi.

Geometriæ Professor Londini Greshamensis,

Græcæ Linguae, et Matheseos, apud Cantabrigienses suos:

Cathedras omnes, Ecclesiam, Gentem, ornavit:

Collegium S. S. Trinitatis Præses illustravit,

Jactis Bibliothecæ vere Regiæ fundamentis auxit:

Opes, Honores, & universum vitæ ambitum,

Ad majora natus, non contempsit, sed reliquit seculo."

It was said of Dr. Barrow, that he might be esteemed as having shewn a compass of invention equal, if not superior, to any of the moderns, Sir Isaac Newton only excepted. There is a full-length portrait of him in Trinity College hall, probably an original.

ARCHBISHOP TILLOTSON.

This prelate was brought up among the Calvinists ; and while of Clare Hall, of which society he was entered in 1647, was chum, or chamber-fellow, of one who became a most zealous and distinguished Non-conformist. He afterwards went thoroughly into the Arminian system, and Dr. Barrow left him all his manuscripts. Of Dr. Barrow it has been already remarked, that he wrote longer sermons than any man of his time ; and of Archbishop Tillotson it may be said, that he wrote a greater number. He became the oracle of the Arminian party, but some of the Calvinists proclaim him a mere court politician, and maintain that he was not sound on the doctrine of the Trinity. Be this as it may, it is certain he expressed a wish that the church was fairly rid of the Athanasian Creed, as may be seen in the writings of Mr. Theophilus Lindsey, who has so distinguished himself by his writings in the controversy between the Unitarians and Trinitarians.

It does not appear that Tillotson became Fellow of his college ; but here it was he began his new plan of systematic divinity, following in that matter some of the most distinguished Arminians of his time, then residing in the University—Dr. Cudworth, author of the *Intellectual System*, Dr. More, Dr. Worthington, and others ; but, above all, Dr. Wilkins, who afterwards became Bishop of Chester.

In 1689 he was appointed Clerk of the Closet to King William, and afterwards Dean of St. Paul's.

There is a curious letter of Tillotson's to Lady Russel, in which he says—" After I had kissed the King's hands for the Deanery of St. Paul's, I gave his Majesty my most humble thanks, and told him that now he had set me at ease for the remainder of my life. He replied, " No such matter, I assure you ;" and spoke plainly about a great place, which I dread to think of, and said, it was necessary for his service,

and he must charge it on my conscience. Just as he said this, he was called to supper, and I had only time to say, that when his Majesty was at leisure, I did believe I could satisfy him that it would be most for his service that I should continue in the station in which he had now placed me. This hath brought me into a real difficulty: for, on the one hand, it is hard to decline his Majesty's commands, and much harder yet to stand out against so much goodness as his Majesty is pleased to hold towards me. This I owe to the Bishop of Salisbury, one of the best and worst friends I know; best, for his singular good opinion of me; and the worst, for directing the King to this method, which I knew he did; as if I and his lordship had concerted the matter, how to finish this foolish piece of dissimulation, in running away from a bishopric to catch an archbishopric;" and more to the same purpose, in the New and General Biography, extracted from Dr. Birch's Life of Archbishop Tillotson.—Some have rallied Tillotson on this occasion, as if he had played off the *nolo episcopari*, or rather *archiepiscopari*, with more dexterity than sincerity. Be this as it may, he was nominated to the Archbishopric of Canterbury, April 15, 1691.

EPIGRAM, BY A GENTLEMAN, WHEN STUDENT OF
TRINITY HALL, ON SEEING TWO YOUNG LADIES TO-
GETHER.

When wisdom and beauty, rare intercourse! meet,
From heav'n we get emblems to mark our surprise:
Thus Clara is Venus, with Pallas's wit,
And Emily Pallas, with Venus's eyes.

DR. DARWIN.

Dr. Darwin, the poet and philosopher, was of St. John's College, and deserved a place among our Cambridge poets.

SUPPLEMENT TO THE

The following lines, written in his Loves of the Plants, by a Cantab, may be placed not unaptly here. Cupid speaks:

" Teeming with Nature's living fires,
I bid thee welcome, genial Spring,
While Fancy wakes her thousand lyres,
And woods and vales responsive ring.

She comes—lo! WINTER scowls away:
Harmonious forms start forth to view;
Nymphs, tripping light in circles gay,
Deck'd in their robes of virgin hue.

Then I, on am'rous sportings bent,
Like a sly archer take my stand;
Wide through the world my shafts are sent,
And ev'ry creature owns my hand.

First man, the lord of all below,
A captive sinks beneath my dart;
And lovely woman, fram'd to glow,
Yields the dominion of her heart!

Thro' sea and earth, and boundless sky,
The fond subjection all must prove,
Whether they swim the stream, or fly,
Or mountain, vale, or forest rove.

Nor less the garden's sweet domain,
The mossy heath, and verdant mead,
The tow'ring hill, the level plain,
And fields, with blooming life o'erspread.

D.

QUEEN ELIZABETH.

" The 26th daye of Julie, 1578, the Queene's Majestie came in her progresse intended to Norfolk, to Audley End, at the town of Waldren, accompanied by the Lorde Treasurer, High Chancellor of the Universitie of Cambridge. The Vice-Chancellor and the Masters of Colleges thoughte meete and convenient for the dischardge of dutie, that the said Vice-Chancellor and Hedds of Coll. should shewe

themselves of the courte, and welcome her Grace into these quarters."

About the end of his oration, the orator makes mention of a present "Mr. Doctor Howland, then Vice-Chancellor, making his three ordinarie curtesies, and then kneeling at her Majesty's feet, presenting unto her—a Newe Testament in Greek, of Robert Stephanus's first printing, in folio, bound in redd velvett, and lymmed with gold; the armes of England sett upon eche syde of the booke very faire; and on the thirde leafe of the booke, being faire and cleane paper, was also sett and painted in colours the armes of the Universitie, with these writings following:—Regiæ Majestati deditissimæ Academicæ Cantabrigiensis Insignia (viz. quatuor Leones cum Bibl. &c.).

"Also, with the booke, the said Vice-Chancellor presented a pair of gloves, perfumed and garnished, with imbroiderie and goldsmithes wourke pr. 60s. and these verses.

"Semper una.

"Una quod es semper, quod semper es optima, Princeps,
 Quam bene conveniunt hæc duo verba tibi?
 Quod pia, quod prudeus, quod casta, quod innuba virgo
 Semper es, hoc etiam semper es una modo.
 Et populum quod ames, populo quod amata vicissim
 Semper es, hic constans semper et una manes.
 O utinam; quoniam sic semper es una, liceret
 Una te nobis semper, Eliza, frui!"

From Baker's MSS. in the Public Library.

MR. ANTHONY COLLINS.

A. Collins, Esq. was of King's College.—Being designed for the bar, he afterwards entered of the Temple; but, possessing a speculative and philosophical turn of mind, and de-

terminated on pursuing Free Inquiry to its utmost limits, he soon left the Temple for literary retirement :

Inter sylvas Academi quætere verum.

Hox.

His Discourse on Free-Thinking is a singular production, and shews, that he considered the very essence of religion and morals to consist in what he calls *free-thinking* after truth, as the proper security against imposture, and the only foundation for principle and happiness, " the only crime of man lying (these are Collins's words); with respect to opinions, in *not thinking freely*."

This Discourse is written with acuteness; and was supposed to be levelled at Christianity itself. This occasioned the learned Mr. Whiston to enter the lists against him, who was better read in the Greek and Latin Fathers than Mr. Collins.

Our great critic, Dr. Bentley, also cracked a lance with Collins, and a pretty sharp one.

Another work of Mr. Collins's is entitled " A Philosophical Inquiry concerning Human Liberty." This discusses the subject of philosophical liberty and necessity. The doctrine of necessity, under the name of Predestination, had been discussed by our divines very early, in reference to theology, and the Scriptures: Archbishop Bradwarden, in some sort the master of Wickliffe, wrote a famous book in this way, entitled, *De Causâ Dei*. Mr. Hobbes was the first man in this country who discussed it merely as a philosopher; and so considered, it has been called *philosophical necessity*: though it has been since examined by Dr. Hartley, (who was a Unitarian Christian) in his Chapter on the Mechanism of the Human Mind, and by Dr. Jonathan Edwards, a Trinitarian Calvinist of New England, in his Treatise on Free-Will. But Collins's remarks exceed them all for perspicuity and precision, and therefore wear the most popular air. Two Translations of this

performance have been made into French, and Dr. Priestley republished it in England in the year 1790.

There are various other treatises of Collins's, particularly *A Discourse on the Grounds and Reasons of the Christian Religion*. In this work he musters all his shrewdness and reading. In the former part he vindicates Mr. Whiston for his liberty of writing; in the second he attacks him for his notions concerning the corruptions of the Scripture-text, and for the means which he proposes to restore it.

Dr. Priestley remarks of this Discourse: "His writings on the subject of prophecy have certainly occasioned more real difficulty to the friends of Revelation than all the other writings of unbelievers at home and abroad."

Collins was highly respected for his worth. He was the friend and correspondent of Locke, by whom he was greatly esteemed; and, however mistaken he may have been in some of his criticisms, is said to have lived and died like a very sincere man.

DR. JEREMY TAYLOR.

The famous Jeremy Taylor was an Arminian, patronised at first by Archbishop Laud, and afterwards made a bishop in Ireland.—He was once very near going over to Popery; and if the account of some of his biographers is true, was very easily converted back again. He, however, deserved a bishopric—for he wrote learnedly in defence of episcopacy—and feelingly, for he had encountered some difficulties in its support. He wrote much, and sometimes a little mystically; for he possessed the understanding of a philosopher and the imagination of a poet, like Bacon. As a writer, he has been much admired by the advocates of opposite systems; by the friends of free inquiry, for his Liberty of Prophecy; by the friends of the establishment, for his Divine Right of Episcopacy; and by the devout of different communities, for his Life of the Holy Jesus. At the same time he has written so freely and unguardedly on the dark-

ness of the Scriptures, and the difficulty of understanding them; on the mysteriousness of its doctrines, the variety of its readings, and the contrariety of its senses, as though they could be made clear neither by the analogy of faith, nor by the analogy of reason. Indeed he has furnished sceptics with some plausible arguments against them; and with this view, no doubt, Collins makes a sort of triumphant quotation from this most ingenious and learned prelate:

Tam magnam rem tam negligenter! Txx.

ON SEEING A CAMELEON.

Thou changeling thing! yet changeling but in name;
Like man for ever changing, still the same.
The *present* man, how different from the *past*!
And *last* the *first* may be, as *first* the *last*.

D.

JEWES.

The Jews had no dealings with the Samaritans; and *Alma Mater* has no dealings with the Jews, at least in her character of an *Academia*, distributing *lucem et pocula sacra*. Christ would, probably, have blamed them both; and they manage these matters better in some foreign universities, on the broad foundation of Mr. Locke's Treatise on Toleration.

We must, however, acknowledge, though our venerable mother does not admit Jews into her bosom, that her more liberal sons can indulge them occasionally with their smiles, and have condescended to receive favourably a Hebrew Grammar, and a Book on Fluxions, from the hands of Jews formerly of Cambridge; and, in the proper place, we gave some account of Mr. Israel Lyons, so well known and countenanced in the University for his Book on Fluxions. It occurs to me, that in my time there was in the town an academy for Jews, and that there was a small synagogue opened for public worship. We have made then great advances

in liberality towards the Jews. A curious work, entitled, *Anglia Judaica*, written by a liberal-minded clergyman, shews how grossly this people were treated in England in former times.

CALVINISTS.

It has been shewn, that the doctrinal articles of the Church of England are Calvinistic. And thus, says Hume: "the first reformers in England, as in other European countries, had embraced the most rigid tenets of predestination and absolute decrees, and had composed upon that system all the articles of their religious faith."

Calvinists are of two sorts, supralapsarians, and sublapsarians; and Bishop Burnet acknowledges, "that the first reformers were sublapsarians."

"The supralapsarians suppose, that in the decree of election and preterition, God did not consider mankind as fallen or unfallen, but chose some and rejected others, considered merely as beings that should infallibly exist. The sublapsarians suppose, that the elect were chosen, and the reprobate passed by, not merely as creatures, but complexly, as sinners."

The above paragraph is extracted from Mr. Toplady's *Historic Proof of the Doctrinal Calvinism of the Church of England*, a work written, though not in the spirit of moderation, with a complete knowledge of the subject. The relation of these matters to our University has been shewn elsewhere.

THE NUREMBERG CHRONICLE.

Notice was taken, at pp. 29, 30, of the *Nuremberg Chronicle*, a book, as appears from the copies in different libraries at Cambridge, and other public libraries, as well as in private hands, rather curious, than very rare. Curious it is, as well for its matter, as the manner of its execution. It begins with the creation, and runs over a world of history: it

is printed in the Gothic character, as many books of that period (1498) were, and much abbreviated. Every page almost has wooden cuts, some of which are very singular, and some often repeated. The portraits are very numerous. The popes are in the costume of the sacred office, the triple crown on the head, and a cross in their arms. Pope Joane (A. 844) appears as a female, with the triple crown; but instead of the cross, she holds in her arms a fine jolly infant: in the text, by the side of the portrait, is the following passage :

Pope Joane.

Joannes Anglicus (et ut ferunt) ex Moguntiaco ortus, malis Artibus Pontificatum adeptus; mentitus enim sexum cum femina esset. Adolescens admodum Athenas cum viro docto amatore proficiscitur; ibiq. præceptores bonarum artium audiendo, tantum profecit, ut Romam veniens paucos admodum etiam in sacris literis pares haberet, ne dum superiores. Legendo autem et disputando docte et acute tantum benevolentia et auctoritatis sibi comparavit, ut mortuo LEONE (IV) in ejus locum (ut Martinus ait) omnium consensu Pontifex crearetur. Verum postea a familiari compressa, cum aliquem occulte ventrem tulisset, tandem cum Lateranensem Basilicam profesisceretur, intra Theatrum (quod Colloseum vocant a Neronis Colloso) et sanctum Clementem, doloribus circumventa peperit: eoq. loci mortua pontificatus sui anno secundo, mense uno, diebus quatuor, sine ullo honore sepelitur; sunt qui hæc duo scribant; pontificem ipsum, quum ad Lateranensem basilicam proficiscitur detestandi facinoris causâ, et viam illam consulto declinare; et ejusdem vitandi erroris causâ, dum primo in sede Petri collocatur, ad eam rem perforata genitalia ab ultimo Diacono obtrectari. "Nuremb. Chron. fol. 169." On turning to Platina, a devout papist, (in Vitâ Joan. 8) I perceive, that the above passage is extracted from him. The fact was believed for some centuries. Several later writers consider it as a rodomontade: I give it merely as a whimsicality, a specimen of this *Nuremberg Chronicle*.

ARCHBISHOP CRANMER.

This eminent man received his first education under a parish-clerk, at Alacton, in Nottinghamshire. He entered of Jesus College when he was but fourteen—students entering then much sooner than now—and afterwards became Fellow.—He devoted himself, till he was two-and-twenty, to the monkish, scholastic learning of those times, in which he became a great adept: afterwards he applied himself to other branches of learning, but principally to theology. Marrying a lady of Cambridge, he consequently lost his fellowship; but his wife dying soon, he was permitted to enjoy his fellowship again. He was afterwards made Doctor in Divinity, and a reader of theological lectures in his own college. His celebrity as a casuist and a divine gave great weight to his opinions; and having, as Henry VIII. expressed it, “taken the sow by the right ear,” that is, having espoused that side of the question which was favourable to the king’s divorce, he was raised to be Archbishop of Canterbury.

If any proof were required that Cranmer was a Calvinist, it would be sufficient to refer to Bishop Ponet’s Catechism—to the sanction of which Cranmer subscribed his name—and to the Homilies, which were composed by him, assisted by Ridley, Latimer, and others: more Calvinistic performances than these were never written. He died a martyr, as every body knows, to the Protestant doctrines.

BISHOP RIDLEY.

Nicholas Ridley was made Bishop of London in 1550, and burnt at Oxford, at the same stake with Bishop Latimer, in 1555.

Ridley was one of the most learned of the reformers, and undoubted testimonies remain of his having been a Calvinist in Fox's Martyrology. He received the rudiments of his education in Northumberland, and was entered of Pembroke Hall, Cambridge, of which society he was first Fellow, and afterwards Master. In the garden belonging to that college he learned by heart almost all Paul's Epistles in Greek. These memorable words are recorded of this pious man, by Fox, as written a little before his martyrdom:—"Farewell, Pembroke Hall, of late my own college, my cure, and my charge.—What case thou art now in, God knoweth: I know not well. Thou wast ever named, since I knew thee, which is not thirty years ago, to be studious, well-learned, and a great setter-forth of Christ's gospel, and of God's true word. So I found thee, and, blessed be God, so I left thee, indeed. Woe is me, for thee, my dear college, if ever thou suffer thyself by any means to be brought from that trade! In thy orchard (the walls, butts, and trees, if they could speak, would bear me witness) I learned without book almost all St. Paul's Epistles, yea, and, I ween, all the Canonical Epistles, save only the Apocalypse; of which study, though in time a great part did depart from me, yet the sweet scent thereof, I trust, I shall carry to heaven with me.—The profit thereof, I think, I have felt in all my lifetime ever after."

MARTIN BUCER, AND FAGIUS.

Martin Bucer was born in Germany in the year 1491, and there received his education. He was invited by Edward VI. to England, and appointed Divinity Professor at Cambridge, as Peter Martyr was at Oxford. Fagius, invited by the same authority, accompanied Bucer to England, and settled also at Cambridge.

The following passage relative to the burial of Bucer is extracted from King Edward VIth's Journal, subjoined to

Burnet's History of the Reformation, Vol. II. The original MS. as written by the King, is in the British Museum.

"Feb. 28.—The learned man Bucerus died at Cambridge, who was, ten days after, buried in St. Mary's Church, at Cambridge, all the whole university, with the whole town, bringing him to his grave, to the number of three thousand persons. Also there was an oration of Mr. Haddon, made very eloquently, at his death, and a sermon of Dr. Parker: after that, Master Redman made a third sermon; which three sermons made the people wonderfully to lament his death. Last of all, all the learned men of the University made their epitaphs in his praise, laying them on his grave."

Paul Fagius, of whom mention was just made, was appointed Hebrew Professor at the time Bucer was chosen Professor of Divinity. He died in the University the November preceding the death of Bucer.

BUCER NOT A JEW.

We just notice, that the Bucerism mentioned by Bayle, in his Dictionary, as distinguished from Calvinism, relates to some circumstances of discipline and moderation, in which Bucer might very easily exceed Calvin. *This* his Latin works amply shew—that however liberal he might be, predestination was the marrow of his divinity. The report also mentioned by Bayle, of his becoming a Jew, is discountenanced not only by the tenor of his writings, but by his behaviour at death. He might be born of Jewish parents, but he seems to have died a Christian. For we can hardly think, that a man of Bucer's character would act with such duplicity for a professorship; or that he could so devoutly play the hypocrite in his last moments.

LINES WRITTEN BY A GENTLEMAN OF TRINITY COLLEGE, TO THE LATE MISS ALDERSON (NOW MRS. OPIE), ON READING IN MANUSCRIPT HER EPISTLE FROM CAROLINE TO HENRY.

How much with the tale has my mind been perplex'd!
 In wonder one moment, in pity the next;
 Admiring, if sorrows so tuneful could flow
 From the aid of invention, a stranger to woe—
 But—if from thy feelings—alas! I repine,
 To think that the bosom so tortur'd was thine.

MRS. JEBB.

We present our readers with the following article as it was communicated to the *Morning Chronicle* of January 27th, 1812; and was afterwards printed in the *Gentleman's and Monthly Magazines*, and *Aspland's Monthly Repository*.

When we announced the death of Mrs. Jebb, it was not deemed necessary to pass eulogiums on a character so long appreciated, and so justly revered, as that of the late Dr. Jebb; but it would not be doing justice to female worth, to pass over a lady of such distinguished merit as Mrs. Jebb, without an expression of respect: for the widow was, in her sphere, not a less eminent character than her husband.

Mrs. Jebb was the eldest daughter of the late Rev. James Torkington, rector of King's Rippon, and, afterwards, Little Stukely, in Huntingdonshire, and of Lady Dorothy Sherard, daughter of Philip, second Earl of Harborough, sister of Dr. Torkington, who became rector of Little Stukely, after the death of his father, and of Dr. Torkington, last Master of Clare Hall. She was married to Dr. Jebb in 1764, when he was in the height of his literary reputation at Cambridge. The Doctor, it is well known, en-

gaged in some very serious controversies with the University (particularly on abolishing subscription to the thirty-nine Articles at the time of taking degrees, on public annual examinations of under-graduates, and on the person of Christ). These disputes found exercise for the first talents, at that time, in the University—and Mrs. Jebb was not content with being a silent observer; she became the active opponent of Dr. Powel, the Master of St. John's College, who conducted the other side of the controversy, on annual examinations, and who felt as sensibly the point of Mrs. Jebb's pen, in the public prints, as he did those of the learned Doctor's. It was in reference to the force of argument contained in a smart Letter, written by Mrs. Jebb, against Dr. Randolph, of Oxford, under the signature of 'Priscilla,' that the late Dr. Paley said at the time, 'The Lord had sold Sisera into the hands of a woman *.'

When Dr. Jebb (having embraced some speculative opinions, which he thought made it necessary for him to resign his preferment, and to leave the church) settled in London, he became a physician, and a strenuous political reformer. No name is better known among the advocates of parliamentary reform, than that of Dr. Jebb; and the active energy of Mrs. Jebb is also well known: being an invalid, she lived a retired life; but her zeal rose to the full level of her husband's—she saw with the same quickness, glowed with the same ardour, and wrote, occasionally, with the same spirit.

But Mrs. Jebb was not more distinguished for the vigour of her mind, than the qualities of her heart. She was a Christian, without bigotry; a moralist, without severity; a politician, without self-interest or ambition; a sincere friend, without disguise and without reserve.—With considerable

* "See this whole *Charge* answered in the London Chronicle by *Priscilla*. The Lord hath sold Sisera into the hands of a woman." *Paley's Defence of Bishop Law's Considerations*.

powers of mind, she possessed all the amiable softness of the female character. With as few failings as could well fall to the lot of humanity, she exercised an unlimited candour in judging those of others. Candour and benignity were the prominent features of her character. Her friends therefore were numerous, and she could not have a single enemy.

These superior qualities of mind and heart were lodged in a body of the most delicate texture. In figure she was small: her frame was extremely feeble, her countenance always languid and wan. She used to recline on a sofa, and had not been out of her room above once or twice these twenty years—she seemed the shadow of a shade, or rather all soul and intellect, like one dropped from another sphere. For her ardour and patriotic firmness, mixed with urbanity and gentleness, and occasionally brightening with innocent playfulness, gave that to her countenance which the mere bloom of health cannot bestow, nor the pen describe; it gave a singular interest to her character: it can only be felt, and will be lastingly remembered, by her surviving friends. Mrs. Jebb died at her house in Half-Moon Street, Piccadilly, Jan. 20, 1812.

Besides the above tribute of respect to the memory of this lady, there appeared in the Leeds Mercury, Feb. 1, 1812, a very just and glowing view of her character: since then, Mr. Meadley, who wrote, *Memoirs of Dr. Paley*, has also published, in a separate pamphlet, short *Memoirs of Mrs. Jebb*.

The *fugitive pieces* of Mrs. J. (for they have never been collected into a regular volume), appeared in different newspapers, the London Chronicle and Whitehall Evening Post, between the years 1771 and 1774, in numerous Letters, and under different signatures, though most often under that of Priscilla; being Answers—to Dr. Randolph's *Reasonableness of SUBSCRIPTION TO ARTICLES OF RELIGION, from Persons to be admitted to Holy Orders, or a Cure of Souls,*

vindicated in a Charge delivered to the Clergy in the Diocese of Oxford, in Dec. 1771;—to Dr. Hallifax's (afterwards Bishop) *Three Sermons* preached before the University of Cambridge, occasioned by an attempt to abolish Subscription to the 39 Articles, published in 1772;—to Dr. Powell's *Defence of the Subscription* required by the Church of England, a Sermon preached before the University of Cambridge on the Commencement Sunday, first published in 1757, republished in 1772;—to Dr. Balguy's *Charge to the Clergy and Archdeacons of Winchester*, 1772. In 1774 Mrs. J. published a *Letter to the Author of the Design of establishing Annual Examinations at Cambridge* which was generally ascribed to Dr. Powell, Master of St. John's; in 1792 a little piece, entitled, *Two Penny-worth of Truth for a Penny*; or, a true State of Facts, with an Apology for Tom Bull, in a Letter from Brother John; in 1793, *Two Penny-worth more of Truth, &c.* These were a sort of playful replies to a pamphlet under the title of *One Penny-worth of Truth*, from Thomas Bull to Brother John, and relate to the French Revolution.

A STRANGE MISTAKE, AND A PLEASANT FANCY.

"A very ingenious lady, Mrs. Askew, of Queen Square, (wife of Dr. Askew) has a fine copy of the second Folio Edition of Shakspeare, which formerly belonged to King Charles I. and was a present from him to Sir Thomas Herbert. Sir Thomas has altered five titles in the list of the plays, to *Benedick and Beatrice*, *Pyramus and Thisby*, *Rosalinde*, *Mr. Paroles*, and *Malvolio*.

"It is lamentable to see how far party and prejudice will carry the wisest men, even against their own practice and opinion. Milton, in his *Επιστομολαγης*, censures K. Charles for reading one whom (says he) we well know was the closet companion of his solitudes." *Note of Dr. Farmer, towards*

the end of Shakspeare's Twelfth Night.—Mr. Steevens adds, “that Dr. F. might have observed, that the alterations of the titles are in his Majesty’s own hand-writing, materially differing from Sir Thomas Herbert’s, of which the same volume affords more than one specimen.”

With respect to Milton’s censure of Charles I. for reading Shakspeare, as first intimated by Dr. Farmer, it is undoubtedly a grievous mistake, though, strange as it may seem, it has been implicitly copied by all his commentators.

Mr. Harris, the librarian to the Royal Institution, and the respectable editor of the two last editions of Steevens’ Shakspeare (appointed so by Mr. Steevens’ will), first suggested to me the idea of this strange error; for passing strange it would be, if Milton, whose love to Shakspeare was next to idolatry, as appears by his sonnet to him, should censure K. Charles for reading him: on turning to the passage, that Dr. Farmer had in his thoughts, at the beginning of the ΕΙΣΟΡΘΟΛΑΓΗ, I find he has quite misconceived the meaning of Milton’s passage; and, that by trusting to his memory, and mixing with his mistake perhaps a little of Dr. Johnson’s prejudice against Milton’s political sentiments, he has led the other commentators all astray.

Milton, in the passage alluded to, (1st Sect. towards the end) is illustrating this position, “that the deepest policy of a tyrant hath ever been to counterfeit religion;” and among other examples, he appeals to the character and conduct of Richard III. as described by William Shakspeare, “the closet companion of these his (K. Charles’s) solitudes:”

I do not know that Englishman alive,
With whom my soul is any jot at odds,
More than the infant that is born to-night;
I thank my God for my humility.

ACT II. Sc. I.

Milton adds: “other stuff of this sort (*meaning thereby hypocritical pretensions to superior goodness by a tyrant*)

may be read throughout this tragedie, whereby the poet used not much licence in departing from the truth of history, which delivers him (Richard) as a deep dissembler, not of his affections only, but of his religion." Now Milton certainly meant this as a most pungent example (whether right or wrong) *ad hominem*; but, can there be any thing more distant from a censure on K. Charles for reading Shakspeare's plays?

Warton too has copied verbatim this ridiculous blunder; and he quotes the very passage above from the *Εικονολαγής*. His roundabout remarks and reflections have nothing to do with the passage; and only shew how some critics read their authors. See Mr. Warton's second edition (most excellent, notwithstanding) of *Milton's Poems on several Occasions*, and let the reader compare what that critic says with the passage, as it lies in Milton's work, as referred to above.

So much for the strange *Mistake*. The *Fancy* is almost as strange. It has been said that Milton, when a boy at the University, having been amusing himself, or perhaps having been taking a long walk, till he was much fatigued, threw himself on a bank by the road-side, and fell asleep; and that two ladies (foreigners) going by, stole up to him unperceived while he was asleep; and being struck with his beauty, the younger of them (who was also herself very beautiful, if we can devise how Milton when asleep could know that) slipped the following lines into his hand, and went away.

Occhi stelli mortali,
Ministri di miei mali,
Che'n sogno anco mostrate,
Che'l mio morir bramate,
Se chiusi m' uccidite,
Aperti che farete.

Eyes, ye stars of mortal glow,
Ministers to me of woe,
Who in omens thus imply
That by you I'm doom'd to die,

SUPPLEMENT TO THE

If, when being clos'd, ye slew,
What would all your splendour do *?

This fancy is noticed by some of Milton's biographers, and looks pretty enough in poetry†: it is here given as a fancy, and nothing more; but even a fancy may be spun so fine, as to be good for nothing: as is the case, when we are told that Milton's first object in going to Italy was to find out his fair innamorata who wrote these lines, and to throw himself at her feet. Miss Ann Seward has, in a small poem, carried this fancy (in some good verses indeed) to a reasonable length, or rather far beyond. The Italian lines are a madrigal, by Guarini.

THE TRINITY.

Of the disputes, which have engaged Christian Theologists, those, which relate to the Trinity, and the person of Christ, have generally been considered the most important: they may be classed under three divisions. On the subdivisions, which, as they relate to the person of Christ, are various, and as they relate to the Holy Spirit as they are reckoned up by a Trinitarian divine‡, are no less than seven, I shall not insist.

The Trinitarian hypothesis supposes there are three divine persons in the Hypostasis of the Deity, Father, Son, and Holy Ghost, but only one Substance, or Essence; and that each person is co-equal and co-eternal with the other. This is also called the *Athanasian* doctrine, from

* I copy both the original and the translation, from a little volume of poems entitled, "The Search, and other Poems," which have been just sent me. By J. Edmeston, jun. I do not know the author; but the smaller poems (which only I have as yet found time to read) are, if I have any discernment in such matters, blossoms of genius, which indicate much future excellence.

† See Todd's Life of Milton.

‡ Hurion on the Divinity of the Holy Spirit.

Athanasius, who was Bishop of Alexandria, about the year 340, under Constantine the Great. The Athanasian Creed, too, in our Book of Common Prayer, though not written, as admitted by many learned Trinitarians*, yet being a summary of what was deemed the orthodox faith, as laid down, by that Father, bears his name; and, being the doctrine of the Church of England, is thus briefly and distinctly expressed in the first of the 39 Articles: “and in Unity of this Godhead there be three persons, of one Substance, Power, and Eternity, the Father, the Son, and the Holy Ghost.”

Some who think this doctrine very essential, explain the writings both of the Old and New Testament, in reference to it, making the Hebrew word Eloheim to signify a Trinity in Unity; others think, that the New Testament reveals it; but that the Old Testament without the New, does not clearly establish it, as Bishop Burnet hints in his Exposition of the 39 Articles.

Some learned men (the Hutchinsonians more particularly), who maintain that the Trinity in Unity is clearly revealed in the Old Testament, carry their ideas still further, thinking, that they perceive a confirmation of the doctrine in the analogies of nature—in the human being, consisting of body, soul, and spirit—in the sun, and moon—and ocean—and even in the fine arts, in sculpture, painting, and music—and that they can trace it in the history of the world. Thus they say that Orpheus had his *τριμορφον θεον*, his *three-formed Deity*, the Magi among the Persians their *τριπλοσιον θεον*; that the Ægyptians, also, had it among their holiest mysteries; and that Plato, after travelling into Ægypt, brought from that country, his *Bonum*, his *Boni Filius*, and *Anima Mundi*:

Πατρι γαρ εν κοσμω λαμπρη Τριως, ης Μονας εστι †.

* Dr. Waterland's Critical History of the Athanasian Creed.

† Cadworth's Intellectual System.

In all the world a Trinity is found,
Yet rising strictly on a Monad ground.

D.

The Athanasian doctrine (which is that of our Established Church) has found many able and learned defenders among the members of our Universities. Of these, Bishop Bull, Dr. Cave, Dr. Barrow, Bishop Pearson, and Dr. Waterland, are, perhaps, the most eminent: and the four last, as we have seen in the proper place*, were of the University of Cambridge.

ARIANISM.

This doctrine takes its name from Arius, who began to flourish about the year 315, his doctrine being condemned at the Synod of Nice in 318. It maintained a Trinity in the Godhead, but not equal in Majesty and Glory; and, though of similar, not of the same, substance; its advocates being, therefore, called in the fourth century, *ομοιουσις*, as the Athanasians were *ομοουσις*; and, also, Eusebians, from Eusebius Pamphilus, Bishop of Cæsarea, who lived at the same period. This doctrine held forth Christ to be God, (as well as the Holy Ghost) but a created God, God of God, the Supreme God, being, according to them, the *Δεσποτης*, like Homer's,

———— Πατηρ ἀνδρῶν τι θιωται,

Father of gods and men.

They considered also Christ to be the Divine *Λογος*, by whom God made the world. Eusebii Pamphili Hist. Eccles. L. 1. C. 2.

Many learned men of Cambridge-University have been of this faith; as, particularly, Mr. Whiston, already mentioned,

* Cavi Hist. Eccles. Vol. I. Dr. Barrow's Sermons. Bishop Pearson's Hist. of the Apostles' Creed; and Dr. Waterland's Hist. of the Athanasian Creed.

and the celebrated Dr. Clarke*, with many more who lived in their time: the former lost, as we have seen, his mathematical professorship, by his opposition to the Athanasian doctrine; the latter altered the Church of England Liturgy, so as to express the sense of the Arian creed: the manuscript of this *altered* Liturgy is in the Library of the British Museum; and Dr. Clarke is said to have refused the Archbishopric of York (being at the time in great estimation), on account of his Arian principles.

There have been several learned Arians since, both in the church and of our University, who were not PETITIONERS: (I believe, I speak correctly) but of those, who some years since petitioned Parliament to be relieved in the matter of subscription to the 39 Articles, many were Arians.

SOCINIANS.

The Athanasians and Arians both maintain the *Unity of the Godhead*, and therefore must not be understood to renounce, for themselves, the term, Unitarian. But there is a party, which oppose all Essential Deity in Christ, maintaining him to be, though a person divinely commissioned, with the sanction of miracles, to instruct mankind, to be only a man: they call themselves therefore Unitarians, in contradistinction both to Athanasians and Arians, and (in reference to the absolute undivided Unity of the Godhead) in a sense similar to that, by which the modern Jews and Mohammedans are called Unitarians†.

* Mr. Whiston's Letter to the Earl of Nottingham, and various other of his Works; and Dr. Clarke, on the Scripture Doctrine of the Trinity.

† Quare, (says Maimonides, after reasoning on the different *modes of existence*) constanter asserimus, illum absolutissime esse unum. Maimonides, *Ductor Perplexorum*. Lib. 1. c. 52.—It is well known that a Jew and a Nestorian Christian assisted Mahomet in framing his New Religion. *Dr. Prideaux's Life of Mahomet*.

They maintain, that the first Jewish converts to Christianity, called Ebionites, were, according to Eusebius, in their sense of the word, Unitarians; and also the first Gentile converts, according to Epiphanius. Be this as it may, in the fifth century (called by Dr. Cave the Nestorian age), they appear to have been numerous; conspicuous among whom was Nestorius himself, Bishop of Antioch (A. 428), and Paul of Samosata; for though the Nestorian doctrine was not strictly avowed, according to what is now called Unitarianism, it may be resolved into it. And, in the list of heretics made out by Irenæus, Epiphanius, and Augustine, there are found various people of different denominations, who may be all brought under the same name.

For precision and distinction, then, they are here called Socinians, from Lælius and Faustus Socinus; for they held the same doctrine with them on the Holy Spirit, as being the mere influence of God, and on the person of Christ, as being a mere man. These learned men (the Socini), with others, celebrated for their love of literature and philosophy, formed many societies in Poland, that obtained liberty of conscience, and had among them many men distinguished for talent, learning, and rank: they were called Socinians from the Socini; and persons of similar principles are best known by that name in England, (though they call themselves Unitarians) in contradistinction to Athanasians and Arians*.

Of the Cambridge men, eminent for talent and learning, under this division of Theological Literature, Mr. Gilbert Wakefield published a *New Translation of the New Testament*; Dr. Jebb a *Harmony of the Four Gospels*, and Mr. Evanson, "the Dissonance of the four generally received Evangelists," in which he maintains, that only Luke

* Their Critical and Theological Works are well known, under the title of *Bibliotheca Fratrum Polonorum*, in 9 vols. folio,

is genuine: and since his death has been published, according to his Plan, "a New Testament, or the New Covenant, according to Luke, Paul, and John." These all proceed on Socinian principles.

SABELLIANS.

Sabellius, of Ptolemais in Libya, in the third century, made no difference in the *Persons* of the Trinity, and indeed renounced the word, considering the various divine appearances as different operations of the divine Being*, in a way incomprehensible to man. From Sabellius we have Sabellians.

Though the Sabellians have been called, and call themselves, Trinitarians, and adopt something of their phraseology, yet, with respect to the person of Christ, they appear to be distinguishable from Socinians by a slight shade of difference. The churches of the New Jerusalem (as the followers of Baron Swedenburg, who lived in the middle of the last century, are called) seem to have reached the consummation of this doctrine, in regard to the person of Christ†, (his *divine human* nature being the Son) a divine Trinity, according to them, of Father, Son, and Holy Spirit, having existed in Jesus Christ, who lived and suffered at Jerusalem.—A few of this denomination have proceeded from our University.

It is more than probable, that some of our Cambridge Theologians have been rather Sabellian, than Athanasian, Trinitarians. For when the late Mr. Robinson, an eminent

* Distinctly and clearly thus expressed—Lorsq. il (Sabellius) consideroit Dieu comme faisant des Decrets dans son conseil eternel, et resolvant d'appeller les hommes au salut, il le regardoit comme *Pere*. Lorsque ce meme Dieu descendoit sur la terre, dans le sein de la Vierge, qu'il souffroit sur la croix, il l'appelloit *Fils*. Enfin, lorsq. il consideroit Dieu comme developpant son efficace dans l'ames des Pecheurs, il l'appelloit *St. Esprit*.

Nouv. Dict. Historique.

† Works of Baron Swedenburg. *Of the Holy Trinity: of the Redeemer.*

dissenting minister of that place, published* his "Plea for the Divinity of Christ," he was highly complimented by the most eminent Trinitarians of the University: yet he professes in this Plea, "to give up Athanasius," and at the same time, "that there is a Scripture Trinity:" and he always considered this Treatise himself, as an exposition on the person of Christ, according to his place and office, not in an Athanasian, but a Sabellian, Trinity: and it occurs to me, that there is extant a letter of the late celebrated Mr. Archdeacon Blackburne's, formerly of Catharine Hall; and if I mistake not, in his Works, not long since published by his Son, in which Letter, while speaking highly of this performance, he acknowledges, that it confirmed and settled his own opinion on the Divinity of Jesus Christ.

There having been occasion, as well in this Work, as in the Hist. of Cambridge, to speak of our numerous theological writers, without sufficiently characterizing them, it seemed expedient to supply the defect here, for the sake of those readers whose attention may not have been much directed to scholastic Divinity.

LIVING CAMBRIDGE POETS.

The ancients, who have treated on *Philosophical Criticism*, (Plato, Aristotle, and Plutarch) have resolved the principles of taste into those laws, by which a being framed like man is universally susceptible of pleasure, and make the primary end of poetry to be, to please:

Εὐθ' ἔτι μιν φιλοῦσιν, ἔν δ' ἰμέρος, ἔν δ' ἀοριγῆς.

Quoted by *Plutarch. de Audiendis Poetis.*

But though the primary end of poetry is pleasure, this does not forbid, that its ultimate end is, and ought to be, utility; indeed the one supposes the other, the principles of

* In the year 1776.

taste and utility being the same; and, accordingly, Horace, very judiciously, thus combines them, “prodesse delectando,”

Omne tulit punctum, qui miscuit utile dulci,
Lectorem delectando, pariterq. monendo.

*Ars. Poet.**

And Lord Bacon, when, in his large way, he considers poetry as *feigned history*, explains its nature and character on the same principles.

Hence, in certain Miscellanies (such, for example, as the present), it is natural, for the purpose of variety, to have recourse to poetry, and with solemnities to intermix a few pleasantries, not by versifying philosophy and divinity, (as certain good men have done with Euclid, and Coke upon Littleton, and Grotius de veritate Religionis Christianæ) but by making poetry serve as a sort of relief. For every reader is not a philosopher nor a theologian: and in some, who, perhaps, may yawn over a sober piece of prose, a joke, in the smallest *form* of poetry, (which I take to be a proper definition of an epigram) may chance to awaken a smile.

For these reasons, I have, both in the History of Cambridge, and its Privileges, paid some attention to poets and poetry: and in these Fragments I have studied, occasionally, to relieve the reader, and to unbend my own brow, by introducing remarks on our Cambridge poets, and a few slight effusions of poetry.

But there is another, a more natural, and a more essential reason for such attention. Poetry of necessity is connected with literature, and an important branch of it. And in a list of the literary men, who have been members of a university, among mathematicians, metaphysicians, histori-

* These distinctions I have gone into somewhat at large, in *Poetics*, or a Series of Poems, and Disquisitions on Poetry. Vol. II. Ch. 6, 7.

ans, and critics, there must be for poets their distinct and proper place.

Still the rule, which it was found expedient to follow, with respect to Cambridge writers in general, it was thought necessary to preserve with respect to our poets. In speaking of writers, the rule was, to confine our notices to those who are deceased, and the reasons for that rule have been given elsewhere. To some who *lived* to establish their own reputation, the proportionate respect was paid; and of others, who may be said to have lived only to put forth the blossoms of genius, and died before they could realize their own views, or gratify the public expectation, such notices have been taken, as, it is hoped, will be found respectful and just: such, among others, were Mr. Tweddle, and Lord Royston, of Trin. College, Mr. Amos Cottle, of Magd. Mr. Kirke White, of St. John's, and others.

The age of poetry is not past; and the present no one will proclaim an unproductive one. Poetry, like the Tree of Life, will live for ever. A work, of the nature of that which I have entered on, were it complete, would comprehend notices of poetical writers of very different characters, and attainments; and, as the author has not yet reached the confidence of certain critics, who give out as oracles, what is to live, and what to die, his plan would not have required it; and in what he attempts, he has not followed it. This, happily for him, is not the province of the humble memorialist; nor to determine, with respect to what is passing before us, as a critic or philosopher, *who* have cropped the highest branches of the tree of genuine poetry, whether the Oxford, the Cambridge, the Irish, or the Scottish poets; *who* have best followed the principles of true taste; *who* have added any thing to the common stock of poetry, or degraded it; *who* have most improved on the ancient Poets, or degenerated from them; *who* have best enlivened and enforced morality; *who* have best consulted the interests of

civil society, and of good government—these and other questions rising out of them as connected with literature, together with all matters of biography, which relate to living poets, must be left to future biographers and historians.

Such has been the law under which something like necessity has laid the present work, with a few exceptions, perhaps, in which living characters may have been incidentally mentioned, as more immediately connected with the literature and history of the place. But the writer does not profess to be unacquainted with several of the poetical productions of our Cambridge gentlemen of the present day. Many of them he has perused, and some, in a measure, from the sense of present duty; and, it is more from feelings of delectation and gratitude, than an air of commemorating and recording, that he takes the liberty of inserting their names here, in the order in which they lie in our Book of Graduates; T. J. Mathias, A.M. and C. Anstey, Esq. of Trinity College; William Smyth, Esq. (Professor of Modern History, of Peter House) S. Coleridge, Esq. of Jesus College; William Wordsworth, Esq. St. John's; and Lord Byron, of Trinity College; and had he possessed more of that generous passion* for giving praise to literary merit, so conspicuous in a Cambridge writer of superior talent, he might, perhaps, have found many more, whom one, who acts as a sort of *general* registrar of Cambridge-men, might with propriety have introduced in this place. Nor would it be out of place to notice such as have distinguished themselves among the writers of prize poems; such as Mr. Wrangham, of Trinity Hall, Dr. Trollope, of Pembroke Hall, and Mr. Hughes, of Emmanuel College.

In selecting the names of the above-mentioned gentlemen from among our Cambridge prize-poets, the writer would

* Alludes more particularly to the Notes in Dr. Parr's Spital Sermon, 1801.

be understood to speak as having *lately* perused them, and, perhaps, as having had the honour to know a little of the authors, but not as undertaking to say, which among poems, pronounced by good judges to be good, are the best*.

But other reasons presented themselves for alluding to *prize poems* at all. So fastidious a poet and critic as Mr. Gray, might say of some prize poems, perhaps, what he says of another kind of poems, "they are well enough for such occasions:" and college-exercises may certainly be gone tolerably through, and sometimes, perhaps, even a university prize obtained, with little more poetical talent than what may be effected by that mechanical skill and versifying industry, which gentlemen may carry with them from school to college. This may be sometimes true. Still, on such a presumption, we could not ground an argument against the general utility of establishing prizes, nor against the general probability, that poetical power, taste, and knowledge, combine in the successful candidate; a presumption, that where the blossom was found, it might have ripened into something more excellent, to something, which might have been more permanent and more prominent in the literature of our country; at least, with due cultivation and perseverance, with something, perhaps, of more confidence, ambition, and giving a looser rein to the imagination. But the fact is, poetry is treated at Cambridge, as mathematics commonly is: having been made to answer the temporary purposes of the place, it is altogether relinquished and abandoned in after-life for official duties, for less precarious, and more substantial engagements. It is certain, that the first

* The *Seutonian Prize Poems* were published at Cambridge, in 2 vol. 1811. With the *Seatonian Prize Poems*, I may, perhaps, be permitted to mention the last Greek sapphic Ode (Sir William Browne's prize), on the Death of the Princess Charlotte, by Mr. Hall, of Queen's College, having just met with it, and a good Critique on the Measure, in the *Classical Journal*, Vols. XXXV. XXXVI.—A collection of the Prize Poems, which have obtained the Chancellor's gold medal, was published in 1818.

Seatonian prize poems possessed, in their way, much excellence: as poetical compositions, they will always give pleasure. And had Mr. Christopher Smart written nothing but his five Seatonian prize poems, he would have been entitled to be ranked among the poets of this country, beyond some who are admitted into "Dr. Johnson's Lives of the English Poets *."

Ισοψηφα VERSES.

Our celebrated Bishop Wilkins (formerly of Trinity College), published, among other singular, but ingenious books, one, entitled, *Mercury, or the secret and swift Messenger*, in which he gives several notes of secrecy, abbreviations in writing, and substitutions for it. Many foreign critics have written on the subject, and our learned Bacon† has not thought it beneath his attention. I shall beg leave to the number of forms of secrecies, substitutions, and nicknackisms, mentioned by them, to add one more.

Every one knows, that the ancient Greeks used, for numbering, the letters of the Alphabet, as we do the Arabian arithmetical figures. A writer of verses in the Greek Anthologia composed some couplets in Greek, in which two verses in one series exactly correspond, as to numerical figures, to two others. Having had enough of this laborious sporting, he was, at length, content to make one verse answer to the succeeding verse in numbers, as he had hitherto two to two: and these were called by him, Ισοψηφα verses‡:

Εἰς πρὸς ἓνα ψηφοῖσιν ἰσαζέται, οὐ δύο δόσεις
Οὐ γὰρ ἵτι σιγῶν τὴν δολιχογράφηον.

Add one to one, not two to two;—you'll see,
(Long writing now I like not) they agree.

D.

* Smart is omitted.

† De Augmentis Scientiarum. Lib. 1. C. 1.

‡ Our critics, in general, have not known what to make of these Ισοψηφα

If the reader will take the trouble to add up the first line, the letters being changed into figures, and then the second, he will find, that they both agree in numbers.—The *ισοψηφες* verses may be added to the altars, eggs, wings, crab-verses, (*καρκαρινοι*) and other such laborious trifles: and it is pleasant enough to see how some happy creatures trifle life away, operose nihil agendo.

ON ACADEMICAL, AND OTHER PUBLIC IMPROVEMENTS.

We have seen, in another place*, what a flame was kindled in the University, and kept alive for two years, by agitating the question relating to *Annual Examinations*; and that, after all, though supported by gentlemen of the first abilities, and countenanced by the Chancellor, it was lost. *Public Examinations* have, however, been introduced, of late years, into the larger, and some of the smaller, colleges; and at Oxford, regular examinations are now made in the various branches of literature, in the Theatre, at distinct periods, while the young men are undergraduates; and from these Examinations no privileged persons are exempt: they were introduced, and are now practised, without any inconvenience. None of the supposed evil consequences have ensued. This shews, how circumstances may be unfavourable or favourable to local improvements; how, in the progress of human affairs, prejudice, the violence of party, and the plausible pleas of private interest, give way to a sense of public utility: it shews that Time, which destroys so much, can also be a great reformer; and it holds out an important document to men of upright minds, who labour for the public good, not to be discouraged, though their la-

verses. But it occurs to me I have met with an account of them in one of our more early classical critics (Muretus, if I mistake not), and that I also gave an explanation of them in the Monthly Magazine, several years ago; I forgot in what number. For the *ισοψηφες*, see Anthol. Græ. L. 6,

* Hist. of Camb. Vol. I. p. 125.

hours may seem to fail of success. Their faithful testimonies, though dispersed for the time, may not be lost; and, if dispersed, and ineffective at one period, they may be productive at another; like the seeds, which being carried from a distance by the winds, plant themselves, as it were of their own accord, and, in due season, vegetate, and bring forth fruit, without human cultivation.

So with respect to other matters of equal importance with public examinations.

There is a *tide in human affairs*, which sometimes goes and returns, like the flux and reflux of the ocean; and *there is a time for all things under the sun*. On some such principles, many speculatists have formed large hopes, and general conclusions, favourable to the whole course and order of human society. From reasonings on what is past, and expectations of something better, in progression, to follow, they have been borne forward, with a sort of prophetic scrutinizing into futurity, supposing that even in this disordered, inconstant, tumultuous world, all things will be brought into a salutary, composed, quiet state;

—ac toto surget gens aurea mundo.

VIRGIL. POLLIO.

Some, on the other hand, think, that such principles are rather *generally*, than *universally*, true; that such hopes are rather formed benevolently, than founded in reality. They, at least, apprehend, that what depends on man's nature and energies, and the fermentations of civilized society, must partake of human frailties, and the evils of civilized life. They are prepared to say, and emphatically, with respect to many things of future occurrence—

Venient annis sæcula seris, &c.

SENECA.

Still, in what relates to moral discipline, to natural and civil right, (and man is a moral, political animal) there appear to them to be, whether proceeding from the original

constitution of our nature, or some unhappy deviations from its perfection, greater anomalies, than in the instincts and operations of other animals. Truth, according to some ancient philosophers, lies in a straight line; and it is certainly the province of the reasoning faculty of man to follow it, and judge of it. But even admitting this, we do not find that man views it always in its rectilinear, undeviating direction. According to his position, whether near or distant; according to his mental vision, whether clear or dark; according to his moral sense, whether pure or mixed, or wholly corrupt, man often thinks that which is straight to be crooked, and what is crooked straight; what is great to be small, and what is small great. There is a striking analogy in this respect between intellectual and material objects: for, as by the laws of optics, according to the different lights which may be cast on a body, the different mediums, into which it may pass, and the different angles under which it may be seen, it may be considered as black, or white, or green, or yellow; or what is cylindrical may appear a plane, a circle an ellipsis, or a square an oblong; so are intellectual objects affected by men's different passions, interests, education, and abode. Hence the real opinions of men are so often in extremes, or in opposition; and we need not go to the Antipodes for examples:

*Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangem, pauci dignoscere possint
Vera bona.*

JUV. SAT. III.

Besides, though our Creator has given us the light of reason, yet human ingenuity has invented so many, at least partial, extinguishers of it, that it is sometimes scarcely visible; and, where it is seen, it is much obscured; or, in its progress, it becomes liable both with respect to those who would advance it, and those who would receive it, to so many obstacles, so much opposition, to so many perils and dangers

and sacrifices and persecutions; and, where a state of polity was set up wrong at first, or fell afterwards into decay, its renovation may appear so hazardous and almost hopeless,—that men of great knowledge and very sincere intentions may not choose to attempt proceeding; thinking, that for certain they shall lose both their time and their way. For, though there are many politicians, there are but few stoics: “If you wish to succeed in any thing,” says Epictetus, “endure for the external circumstances, *which may be in your way*, to be thought a madman and a fool*.” Hence it is, that many men, though enlightened and benevolent, have left, and have even justified themselves for leaving, the straight strict line of truth, and have been content to set down with policy and expediency. Thus a traveller, when overtaken by the approach of night, may think it safer to rest at a half-way house, till the ensuing day, than to cut across a forest,—though he might gain some miles—should he be in danger of losing his way, or of falling among thieves.

Love of fame, indeed, has often excited to bold, and sometimes useful, enterprises, men of no superior accomplishments or extraordinary virtues. They have rushed forward, where men of genius, through something of modesty, would perhaps retire. In a scribbling age, too, in which literature becomes more a matter of commercial speculation, than of serious industry, and of personal conscientious research, it is not always the same hand which sows, that reaps. “We have laboured, and others have entered into our labours,” was an ancient testimony: and, on contemplating the state of Europe, from the time of Wickliffe to the present, it would be easy to shew, that the men who have most enlightened, liberalized, and improved their species, have been among the suspected, and proscribed, the persecuted and plundered. A view taken of things as they

* Εἰ πρόκοψαι θείας, υπερίμνουσιν ἐκεῖνα τοῦ ἐκτός αὐτοῦ δοξᾶν, καὶ ἡλιθίους. Enchirid. Cap. xix.

have been, (and things as they are, will be much the same) may easily have damped the zeal of many speculative reformers.

But a more affecting consideration is, that such men cannot always depend on fair appearances: unforeseen phenomena arise; favourable opportunities pass away; and expectation grows weary. In the moral, as well as the natural world, man has to contend with changeableness of seasons, of climates, and of weather. Hence it is, that the most flattering hopes may prove abortive, and the labours of a whole life be defeated by the occurrences of a day:

“ The third day comes a frost, a killing frost,
And——nips the root.”

SHAKESPEARE'S *HEN. VIII.*

Such events are often recurring.

When Reformation begins her work, it is monstrous to see her call in Persecution to forward it: to view the hangman in the reformer is a most terrible phænomenon; the strangest Centaur, half angel, and half devil! It was, probably, not more a difference of opinion, and love of literary ease, than the bigotry of the Reformers, and the intolerance of their doctrines, that kept the enlightened Erasmus aloof from their churches: for, though he held in with the papists, he, in some points, went beyond even the Protestants*. It was from observing the course, which certain reformers took, that Hobbes shut himself up, or exiled himself, taking *Metus* for his motto:

————Mater

Et geminos peperit *Meque Metumq.* simul.

And again,

Rus mihi carcer erat, quo quamvis non male clauso
Intravit bello prætereunte *Metus*.

* See his Treatises *de Libero Arbitrio, de Conscribendis Epistolis, et Lingua.*

And under this feeling it was, that when an old man, after all his speculations and observations, he wrote a Latin poem, in elegiacs, (*Historia Ecclesiastica*) with this motto prefixed—

— *Fraudesq. doliq.*

Insidiæq. et vis, et amor sceleratus habendi.

OVID. MET.

And it is in a spirit similar to this that Milton speaks, where, after reprobating certain preachers (reformers), “who were for setting up a spiritual tyranny by a secular power, to the advancing their own authority above the magistrate,” (and he well knew his men) he proceeds thus: “and well did their disciples manifest themselves to be no better principled than their teachers, trusted with committeeships, and other gainful offices, upon their commendations for zealous (and as they stuck not to call them) godly men; but executing their places like children of the devil, unfaithfully, unjustly, unmercifully, and, where not corruptly, stupidly: so that between them, the preachers, and these, the disciples, there hath not been a more ignominious and mortal wound to faith, to piety, to the work of reformation, nor more cause of blasphemy given to the cause of God and Truth, since the first preaching of reformation.”

So again, in our own times, at the beginning of the French Revolution, Humanity sympathized with *an oppressed nation*, and wished well to reformation; but it startled, and grew pale with horror, at the massacre of some of the best of men by some of the worst; of men of intellect, by savages; of women, by brutes; of innocents, by barbarians: so that some persons, men of gentler affections, though of strong minds, trod back their former steps, and, if they did not abandon their own measures, would have been unwilling to have seen them enforced by violence on their own country*!

There is a time when nations, as well as individuals, come to a reckoning, and settle their accounts.

* It was evidently under this feeling, that the ingenious author of “*Lectures on Political Principles*,” (on Montesquieu’s *Spirit of Laws*) and other

The Demon of Destruction has been glutted ! The eagle has not been famished for want of blood ! There is no room left for exclaiming,

The famish'd eagle screams and passes by !

GRAY.

But the dove (if I may be indulged in these fancies) has returned with the olive-branch of peace. The princes of Europe have been forming alliances ; the whole world is at rest.

The time of peace, after a long war, furnishes materials for much thought ; for recollections which follow close upon sufferings ; for calculations, which arise from experience. Whatever too may be the effect of revolutionary measures on futurity, yet they may have so frightful an aspect on present times, as to prevent impartial examination. Some reforms, therefore, are better conducted in peaceful times, by friendly conference, and by benevolent concessions, than amid the violence of civil tumult, the havoc of desolation, and the distractions of war. Some of the people of Europe have been inquiring for constitutions, or improving their old ones : and, if we may judge from discussions on our criminal laws, on our prison discipline, on the Scotch burghs, and public abuses, there is much of a similar feeling in England ; and, it may be hoped, that our English universities cannot but partake of it : for a university may have too many privileges both for their own satisfaction, and for the public utility ; and the English seem to have one at least too much, which is, Subscription to *strange* Articles at the time of taking Degrees — a serious evil, and an oppression it is, though it has found its place among our Privileges*. It does not occur, that there could be a more favourable period for discussing this matter than the present. It has been seen elsewhere, that it did not

similar Works, published at the close of Life (1810), *Preparatory Studies to Political Reformers* ; anonymous, but written by Mr. David Williams.

* The late celebrated Polish prince, Poniatowski, left Cambridge prematurely, because he could not enjoy the full benefit of our University.

enter into the views of the original founders of our colleges : our present form was introduced at a particular period, and for a particular occasion : it may, and must, in time be abolished. It was only, at best, a temporary expedient : and this, as was observed before, was the opinion of Dr. Paley.

Some of the Governments of Europe, particularly Russia, Prussia, and France, are reading to us, at present, Lectures on liberality, as America has long since, in regard to leaving academical institutions in a *free* state : so did ancient Athens* ; and the excellent words of the present Emperor of Russia, addressed to the Deputies of Livonia, on confirming their new constitution, deserve not only to be mentioned, but to be treasured up in our memories ; and they will, no doubt, excite in many bosoms correspondent feelings.—“ You have acted in the spirit of our age ; in which liberal principles alone can found the happiness of nations.”

Every effect must have a cause, and is commensurate with it, proceeding from it by *settled*, general laws ; and human affairs often form a regular chain, in which one link so visibly follows that which precedes it, that men, combining present appearances with past experience, may fairly reason upon them, and, in the ordinary concerns of life, may, and, in innumerable instances, must, and ought, to act upon them. Hence, Christ remonstrates with the Pharisees, “ Ye can discern the face of the sky, but can ye not discern the signs of the times ? ” The allusion is to the ancient *prognostics*, which was formed into a science in the East by astronomers and astrologers, and the sign alluded to by Christ, is so obvious, as to have passed into the proverbial language of most nations, as well as into that of the Jews†.

* Thucydides de Bel. Pelop. L. 11. C. 41.

† Hence, in the French—

Le rouge soir, et blanc matin
Font jouir le Pelerin.

In the Italian, too,

Sera rosa, et nigro matino
Allegra il Pelegrino.

But, though intellectual existences, as well as material, have what the ancients called their *natural destiny*, by which they meant the will and purpose of God; and, though “the obedience of creatures,” as Hooker well expresses it, “unto the Law of Nature, is the stay of the whole world,” yet with respect to both we are liable, through our ignorance of causes, to prejudice concerning effects; we may form conclusions too hastily, because we may see too imperfectly;—though material agents, the heavenly bodies, and the various elements which move blindly, yet appear to act more uniformly, constantly, and visibly, to a certain end: hence, there is a *time* for spreading the sails to the winds, and a time for not venturing on the ocean; a time for sowing, and a time for reaping.

— τα δὲ που μίγαν εἰς ἑαυτὸν,
Ὡρῇ μιν τ' ἀρῶσαι νιούς, ὥρῃ δὲ φυτῖνσαι.
Ἐκ Διὸς ἡδὲ πάντα πειρασμένα παντὸς κίετται.

ARATUS.

Though even these often defeat human expectations.—

But man, though rational, by moving *voluntarily*, acts, if not less constantly, and according to law, yet less intelligibly: what various caprices, opinions, passions, and interests! what stubborn prejudices! what hasty judgments! what rash resolves! what premature expectations! together with what unforeseen hasty external contingencies, conspire against what, in human affairs, is only in possibility, and not in act!

And also, in the English,

An evening red and a morning gray
Is a sure sign of a fine day.

Similar, also, is that of Aratus.

Εἰ δ' οὐ μιν ἀντιφίλος βάπτει ῥοοῦ Ἑσπεριοῖο,
Τῆς τε κατερχομένης νυφίλαι καὶ οἰχομένοιο
Πλησίων ἰσηκωσὶν ἱριυθείς, οὐ σὲ μάλα χρεὴ
Λυρίον οὐδ' ἴσῃ νυκτὶ περιτρεχόμενη νιτοῖο.

Arati Dioscori.

Vid. etiam Virgil. L. i. v. 438, &c.

These interferences and interruptions seem, yet only seem, to break the natural tendencies of things, by the intercourse of man with man; nay, between man and himself; for men, at one period of life, differ, according to their different propensities, pursuits, and convictions, even from themselves, at another. When to this account be added the various movements of society and the world, things may become infinitely confused, perplexed, disfigured, and precarious. There may be a perturbation of the elements, *a shaking of the heavens*; and, out of it, from its proper cause, its proper effect must arise: yet causes, in their progress, may so intermix or clash with causes, that events may not correspond to appearances, and may defy all calculations; while the brightest hopes, notwithstanding man's sincerity, and labour, and zeal, and all external probabilities, may expire suddenly like the glow-worms, that glisten in the dark, but which disappear as the moonlight passes over them, and with the approach of day, quite vanish.

Hence it is that plans of reform often terminate like a fairy tale, or *Midsummer's Night's Dream*; all revelry and mockery:

And, thro' this distemperature, we see
The seasons alter, hoary-headed frosts
Fall in the fresh lap of the summer rose,
And on old Hyem's chin, and icy crown
An odorous chaplet of sweet summer-buds
Is, as in mock'ry, set.

SHAKESPEARE.

Yet, at no period, is man to be justified in indifference to Truth, or to Justice and Benevolence: and indeed his extremity may open unexpected opportunities, new channels, for their course. It has been hinted above, that we live in a time of peace, though not of prosperity. This we are prevented from adding, through the state of our trade and commerce, and, consequently, of our agriculture, as well as of our public finances: they will not allow us to add this: a prodigious taxation must occasion an unusual, a uni-

versal depression; and this declaration is made by the public voice; it is witnessed by the public feeling. Such visitations alone, unassisted by other reasons, are very powerful exhortations. For, though some individuals, as well as bodies of men, are less affected by public calamities, than others, yet not being estranged from the common civil relations, they are not exempted from the common sympathies; rather, by their more favourable situations, they seem called upon to more beneficent actions: the less they have to feel or fear for themselves, the more they ought to feel for their country.

This seems to be the condition of those, who more generally compose the legislature of the country, and of our Universities. The latter enjoy endowments, proceeding from the wealth of their ancient Founders and Benefactors, together with privileges, favourable to the quiet pursuit of literature, and secured to them by the legislature of the kingdom: the former, many of them, great landed estates, with rank and distinctions, originally conferred, as grants from the crown, or the legislative authority, and the rest, most of them, as inheritances from their predecessors. Should *their* situation be that of repose and mere self-enjoyment; or of any feelings merely personal? "What do ye *more* than others?" Such persons, being more in a state of ease and security than the bulk of mankind, have, proportionably, more leisure for prudent thought, more motives to examine into what is wrong, more reasons for establishing what is right; and, indeed, what is a more natural character for men, peculiarly privileged, endowed and distinguished, in any nation, than that of representatives of them? What more appropriate and honourable, in a government constituted like ours, than that of Trustees for the public interest? Were we to go into the origin of certain property, the nature of certain privileges, the assignation of certain grants, and the sources of certain wealth, from which ancient institutions were originally derived, such questions might be shaped into arguments, to en-

force humane reflections, and public spirit. But such arguments might, perhaps, seem to be brought from a distance; and there are those, which lie nearer home, and in our bosoms, even from our common relation, our common sympathies and our common nature. We have one parent, and one common pursuit, that of truth and benevolence; and, though we may be well-wishers to the comforts, the interests, and honour of literary institutions, yet, should there exist in them any thing which intrudes on conscience, on liberty, on reason, and religion, they should pause before they say of *that*, *Esto perpetuum*!

AD JOHANNEM PERKINS,

ASTROLOGUM CANTABRIGIENSEM.

The following lines are not original, but extracted from Vincent Bourne's *POEMATIA*, a work too well known, and justly appreciated, to require any eulogium here. Mr. Bourne, as may be seen in the proper place, was formerly Fellow of Trinity College. This circumstance, in connexion with the subject of the lines, renders any apology unnecessary for inserting them in our Cambridge Fragments.

LUSIT, amabiliter lusit Fortuna jocosa,
 Et tunc, siquando, tunc oculata fuit;
 Cùm tibi, Johannes, Newtoni * sternere lectum,
 Cùm tibi Musæum verrere Diva dedit.
 Nam dum Ille intentus studiis cœlestibus hæsit,
 Concipiens ambos mente capace polos;
 Quantâ cum stellis stellæ, cumque orbibus orbes,
 Harmoniâ servant, quoque tenore, vices:
 Impete quo cursum acceleret per inane Cometes,
 Urgeat ut rapidam præcipitetque fugam:
 Hæc Ille expendens animo, dum Schemata docta
 Format, & ad numeros grande reducit opus;

* *Isaac Newton*, Eq. Aur. cujus Fama longiori annotatione non eget.

Tu quoque cognatus stellis, Martique Jovique,
 Mercurio & Veneri, non rudis hospes eras :
 Tuque Genethliacas sollers quadrare tabellas,
 Felix natalis necne sit hora, doces ;
 Quo junctum affectu fuerit cum sidere sidus,
 Quo, legis, aspectu res hominesque regat.
 Tuque etiam, interpret fatorum, & nuncius astris,
 Callidus æthereas es reserare domos.
 Quem meritis Fortuna tuis indulsit honorem,
 O aded illustri digne minister hero !
 Quis non invidet frater tibi muneris illud ?
 Quis tua non laudet sidera φιλομαθής ?
 Cùm Musis Musæ famulantur, & Artibus Artes,
 Majori (ut fas est) obsequiosa minor ;
 Nec melior lex est, nec convenientior æquo,
 Quàm siet Astronomo servus ut Astrologus.

TO A LADY,

REQUESTING SOME VERSES ON THE BIRTH OF HER
 SISTER'S FIRST-BORN CHILD.

N. B. The following lines belong to another place in
 the FRAGMENTS, but were, through inadvertence,
 omitted.

DAMZELL, right wel ye wot(1), that I of yore(2)
 Forlorne(2) the hilles, and plaines, and silver springes,
 And oaten pipe, a fon(3) at tuneful lore,
 And now am close(4)—ypent o'er auncient thinges ;
 (Eld(5) that mought michel muse, is slowe to sing)
 Stil ye, as in dispite, persyste to saie,
 My sister's newe-born sonne fit subject bringes :
 Colin, be once againe, as whilome gaie,
 The litell frenne(6) is come, and claymes your rounde-
 laie.

(1) Know.

(3) Fool.

(5) Age, or old age.

(2) Long since forsook.

(4) Close confined over.

(6) Stranger.

Heare tho' (1) my roundelaie; or rather heare
 What youthly I heard by browne Sibyl sung,
 Beside an impe, (2) y-rock'd by moder deare;
 Whyles I, as fix'd by spel, y-wondring hung,
 To weet (3) what wysdome flow'd from Beldame's (4)
 tongue.
 The powers of hearbes shee couth, (5) als (6) fortunes
 told;
 And nowe fro (7) meddled (7) hearbes shee juices prest
 In mazer (8) mirke and brade; and eke (9) shee roll'd
 Upwardes her blacke bold eyen, as with Heav'n's counsels
 blest.

The juices meynt, (10) shee ever and anon
 Into hem dipt her finger, and, eche time
 With fixt arch eie prophetic gazing on,
 Touch'd that Impe's face, redding (11) a charmed
 rime—

“ —With Genius rath, (12) but ne too hie to climbe—

“ —With so moche richesse, as a wight mought crave—

“ —With wizzards (13) Lear, (13) but moe (14) of mo-
 therr (15) Sense—

“ —With so much beautie, as a man neede have—

“ —And witt, that ne can give no honest heart offence.

“ A warrfare brave, but ne (16) in bloodie field—

“ (In vallie lowlie lyves lyfe's lustie (17) tree)

“ —Caution to warre with daunger, dreed (18) to yelde—

(1) Then.

(2) Child, or babe.

(3) To think.

(4) Dame's.

(5) Knew.

(6) Also.

(7) From mixt.

(8) A basket or bowl, dirty and broad.

(9) Also.

(10) Being mixt.

(11) Uttering.

(12) Early.

(13) Wise-man's Learning.

(14) More.

(15) Native, common sense.

(16) Not.

(17) Vigorous.

(18) Fear.

" —In Love's sweet Faerie-Lond awhyle to bee—
 " Tho gang (1) to Hymen's court with buxom (2) glee.
 " Lo! in the welkin (3) bryghte a bickeryng (4) cloud;
 " Joyaunce (5) aye (6) linckt (7) with bale (7), pleasaunce
 " with payne;
 " Musyc mote han its notes both lowe and lowde;
 " And Lyfe is an excheat (8); and Death to all gives
 " shrowd." (9)

Tho louting (10) revrendly with matron grace,
 Shee took the gentle parent by the hound (11);
 And castyng (12) with prophetic eyne (13) her face,
 Sain'd mystic (14) meanings, but in language blond:—
 " Thilke (15) impe ben true-love's gage, (16) if ryghte I
 " trace:
 " Heart linckt with heart, and mind with mind agree;—
 " Lyfe is a traveil (17); keepe peregall (18) pace;
 " Thus your true-lover's knott entrayled (19) bee,
 " Wyles I a priestesse stond, and againe marrie yee.

" And take this ring, fro faerie lond ybrought;
 " And it so charmed been, as fewe may tel;
 " Your finger ring (20) with ilk, ne less your thought;
 " Use it ne wrong, and ilk wil use ye wel:

(1) Then go.

(2) Yielding.

(3) Sky.

(4) Quivering, or moving backwards and forwards.

(5) Joy.

(6) Always.

(7) Linked with sorrow.

(8) Or escheat, a law term; it means lands, or goods, and profits of any kind, that fall to a lord within his manor by forfeiture.

(9) Shelter.

(10) Then bowing.

(11) Hand.

(12) Trying.

(13) Eye.

(14) Said mysterious.

(15) This child be, or is.

(16) Pledge.

(17) Travail, journey.

(18) Equal, even.

(19) Twisted.

(20) Encircle.

' Heales deadly bale, I weet; (1) and sooth (2) can quel
 " That inborn feend (3); sprights (4) itt can putt to
 " flyghte,
 ' The caytiffs (5) of this world, and broode of hell;
 " Y-spredds in dungeon dark a cheary lyght;
 " And into distant dayes deigns (6) straunge seraphic
 " sight.

' I drem'd a dreme—oh! sweete dame, what a dreme!
 " Beares, gryfons, tygers, lyons, rampant soche (7)
 ' In forme; with foregne blood yet swelt, they seme
 " Bursting amaine (8), and I ywonder'd moche (9);
 ' Yet moe (10), to see them live, as by some touch
 " Of Demogorgon, (11) and for fyghte up-spring;
 ' And they wil fyghten; wo (12) worth (12) each one's
 " clutch!
 " Ne heede hem, dame; I plyghte mee by thilke ring,
 ' Soche (13) fyghtes (13) shall ne'er your Impe into no
 " daunger bring.

' On a blacke mountain's side a Dragon drere (14)
 " His long long length y-spredd; dreadful to see!
 ' To warre no needes beseme him to requere (15);
 " Yet cause and umpire of that warre was hee;

- | | |
|---|-------------------------|
| (1) Know. | (2) In truth, or truly. |
| (3) Original sin, called by some the sin of being born. | |
| (4) Spirits. | (5) Villains. |
| (6) Vouchsafes, gives. | (7) Such. |
| (8) With vehemence, or violence. | |
| (9) Much. | (10) More. |

(11) And the dreaded name
 Of Demogorgon.

Paradise Lost, B. 11, 961,

- | | |
|-----------------|-------------------|
| (12) Cursed is. | (13) Such fights. |
| (14) Dreadful. | (15) Require. |

" And he itt kent (1), I wot, with ravenous glee,
 " And held in clutch a globe, ywrought with gold,
 " Which salvage beastes eied mochil greedilee :—
 " 'There the world's valour, sweet dame, ye behold:
 " That prize been theirs; long live your Impe for virtue
 " bold!"



Lady, yf my song flows not as of yore,
 Know, Colin now nis (2) Colin never more;
 He mote (3) ne, con ne, (4) pipe, as heretofore :
 Weleaway! (5) leave seely (6) olde man, to muse on aun-
 cient lore.

D.

(1) Saw.

(2) Is not.

(3) Must not.

(4) Cannot.

(5) Alas.

(6) Simple.

THE END.

POSTSCRIPT.

A GENTLEMAN, somewhat acquainted with the habits of my life for nearly fifty years, and whose learned father was the patron of my early days, once suggested, as all my writings were out of print, or at least none on sale, the propriety of my printing a complete edition of them, in a uniform, corrected form. Such an idea had most certainly never entered my own mind: but on stating the suggestion of my friend to two or three other friends, it seemed to be much in unison also with their partialities. There were not wanting, indeed, reasons, which rendered such a scheme very agreeable to my own inclination. For a person engaged for a series of years in literary pursuits, which have much interested him, is apt, on looking back, to consider the dates of his publications as so many epochs in the history of his life, and to feel somewhat like a renewal of his strength, and a repetition of his former days. There is some pleasure, too, to be derived in recollections, that where any publications have been on subjects that are unpopular, they have been, at least, honourable, and to have been able to prove, from the testimony of very learned and excellent men in different departments of literary and public life, that they have been useful. There is, too, sometimes a satisfaction in asserting your just rights. Thus, in certain cases, where my designs have been forestalled through my own simplicity, or my writings have been copiously imbibed, for the purposes of those who excel in drawing out of other people's wells, with no acknowledgments, I should have been able to shew, by dates and other marks, as I have testimonies from the writers themselves, that

POSTSCRIPT.

however ready I have been, on all occasions, by referring to my proper authorities, to acknowledge obligations, I owe nothing to them. These and other reasons would have rendered an attendance on the press, by republishing my writings, in the decline of life, a somewhat pleasing task.

Still there would be obvious difficulties in the way of such an undertaking: for, to say nothing of my present engagements, my writings have been numerous, the expenses attending a republication would not be small, and my health is not the best. The utmost I can calculate on is a probable completion of my poetical works, with the Critical Essays appertaining to them, and the volumes on Public Libraries, announced by me many years ago: and, perhaps, these designs are more than I shall be able to execute; for, though I have the materials by me in memoranda, amidst a chaos of papers, I have the composition to begin. These researches consist of remarks on public libraries, accounts of curious books and MSS., with extracts from them made in the course of three or four years, during which I found opportunities for visiting most of the principal public libraries in England and Scotland.

But, whatever may be my wishes, or my failures, I shall be happy, if able to give the least satisfaction to others; and shall therefore present them with such an account of my writings, as will, perhaps, be ample enough to meet their wishes, without exposing the Author to any dangers or difficulties: and it will be seen that as all my writings are out of print, with the exception, perhaps, of the History of Cambridge, the following list is not published with a view of promoting the sale of them. One inducement has prevailed on me of a nature quite distinct, and to make it on the plan which I propose to adopt. Many years ago, several learned and estimable friends suggested to me the idea of publishing a History of my own Life. But, if I felt little inclination to follow their advice during their lives, when their partialities could hold out some inducements, it is not likely that I

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should undertake it now. The following list of my publications and writings is, perhaps, the only attempt, which I shall make in this way, and the present, probably, the only opportunity left me of making even that. It is confessed, it will be made as well to gratify my own feelings and recollections, as to meet the wishes of others. It is offered in the form (to borrow a word from a respectable modern author) of a *Reminiscence*. It will contain as well, a list both of publications made with the author's name, and of anonymous ones, (which are as numerous), but by the same writer, as an account of my unfinished writings * now among my papers, (some of which were once designed for publication) and of such as have been printed or written at intervals, during my engagements in the present work.

* Among which are, Dialogues on the Discipline and Religion of Public Schools, and a Translation of Plutarch's Treatise, *Περὶ, πως δεῖ τον νεον ποιημάτων ακουειν*,—intended for a proposed Translation of the Moral Treatises of Plutarch, in which Mr. Wakefield, Dr. Edwards, editor of Plutarch's Treatise de Pueris Educandis, Mr. Northmore, Translator of Plutarch's Treatise on the Distinction between a Friend and Flatterer; Mr. Taylor, Translator of Plato's and Aristotle's Works, and Mr. Beloe, Translator of Herodotus, had undertaken to engage. The project failed, partly through the corrupted state of the Greek text, previously to a subsequent edition of Plutarch's Morals by Wytttenbach; and partly through want of due encouragement from the bookseller, to whom the proposals were made for £500, who at length declined them.

LIST OF PUBLICATIONS AND WRITINGS.

BY G. DYER.

An Inquiry into the Nature of Subscription to the 39 Articles. Printed at St. Ives, Huntingdonshire. 8vo. 1789; but without place or date. Published at Cambridge.

An Inquiry into the Nature of Subscription to the 39 Articles, in Reference to the Natural Rights of Mankind; to the Powers of the Human Mind; to the Principles of the British Constitution; and to the Doctrines and Precepts of Christianity. Second Edition; with Corrections

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and many Additions. 8vo. 1792. J. Johnson and Co., St. Paul's Churchyard.

Poems, consisting of Odes and Elegies. 4to. 1792. Do.

The Complaints of the Poor People of England; containing Remarks on Government—Defects of the English Government as to Representation—the Ignorance of the Poor, and the Imperfection of the Laws—Disproportion between Crimes and Punishments—Capital Punishments—the Royal Household, and Public Expenditure—the Church—the Law Courts—the Army—the Navy—Schools—Poor-Rates, and Poor Houses—Public Hospitals—Prisons—Feudal and Seignorial Rights—Labourers and Manufacturers, &c. 8vo. 1793. Ridgway. The first edition was without the author's name.

A Dissertation on the Theory and Practice of Benevolence; being a Sequel to The Complaints of the Poor. 8vo. 1795. Kearsley.

An Address to the People of Great Britain, on the Doctrine of Libels and the Office of Jurors. 1799.

An Account of New South Wales, and the State of the Convicts; compiled from the Journal of one who sailed in the Royal Admiral, May 1792, and the Journals of Governors Philip, Hunter, &c. With some Preliminary Remarks, and a Sketch of the Character of Thomas Fysche Palmer, B. D., late Senior Fellow of Queen's College, Cambridge. 1794. Ridgway.

N. B. The Author was led into a few mistakes by the above Journal, as well as by Governors Philip's and Hunter's Historical Account of New South Wales, and others. Subsequent accounts have proved, that, though the facts stated by them were true at the time, their apprehensions, relative to the future condition of the colony, which is now most flourishing, were groundless.

Memoirs of the Life and Writings of Robert Robinson, late Minister of the Dissenting Congregation in St. Andrew's Parish, Cambridge. 8vo. 1796. Robinson.

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The Poet's Fate, a Poetical Dialogue; with a Preface and Notes. 1st Edit. 1797—2d ed. 1797. Robinson.

An English Prologue and Epilogue (with a Preface and Notes) to the Latin Comedy of Ignoramus, written in the Reign of James I. by George Ruggle, formerly Fellow of Clare Hall, Cambridge. 1797. These are satirical poems.

Poems. 8vo. 1801. With the Poet's Fate re-edited, with three other parts, and numerous notes. Longman & Co.

Poems and Critical Essays. 2 vols. 12mo. 1802. Do.

Poetics; or, a Series of Poems and Disquisitions on Poetry. 2 vols. 8vo. Hunter. 1812.

These volumes were intended to be completed in 4 vols. as a sort of systematic work, consisting of poems and poetical disquisitions; but the plan was broken in upon, though without any want of materials, at the time, by other engagements.

The several volumes of the above poems are not entirely new and distinct works, many of those poems in the volumes which followed being in those which preceded: so that, by omissions, additions, alterations, sometimes perhaps for the worse, most of the above volumes cannot be called either new works, or new editions of former ones.

History of the University and Colleges of Cambridge; including Notices of Founders and Eminent Men. With Engravings of the Colleges and Public Buildings, by Greig. 2 Vols. 8vo. Longman, Hurst, Rees, Orme, Brown, and Green. Price Two Guineas.

An Address to the Subscribers to the Privileges of the University of Cambridge. 1823.

The Privileges of the University of Cambridge; containing Charters, Bulls, Statutes, &c., in Chronological Order, &c., from authentic Documents; with various Appendices to the History of the University and Colleges. 2 Vols. 8vo. 1824. Price Two Guineas. Longman, Hurst, Rees, Orme, Brown, and Green, Paternoster Row; Payne, St. James's Street; and Hunter, St. Paul's Churchyard.

This list, as hinted above, being intended as a short lite-

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rary memoir, the following writings (in periodical and other works), many without a name, but all by the same author, are noticed.

A few Reports of Debates in the House of Commons during Mr. Pitt's Administration. In the *Gazetteer*, now extinct. With a few Poems, and Pieces in Prose, in the *Morning Chronicle*.

A Series of Critiques, in the *Analytical Review*, (edited by the late Mr. Johnson) for about three years—on Brucker's *History of Philosophy*, as abridged by Dr. Enfield: 2 Vols. 4to. 1791—on the *Fac-Simile of the Beza Greek MS.* (at Cambridge) and *Latin Prolegomena*, by Dr. Kipling; folio—on Dr. Marsh's *Translation of Michaelis's Introduction to the New Testament*, 4 Vols. 8vo. 1793—on the *Ecclesiastical Researches of Mr. Rob. Robinson*; 4to.—on the *Second Part of Mr. Paine's Rights of Man*, and on various other Theological and Political Tracts.

For nearly the same time, and, in part, during the same period, in the *Critical Review*, edited by the late Dr. G. Gregory—on several of the *Classical and Critical Works of the late Mr. G. Wakefield*—on a *Translation of Suetonius*—on Mr. Beloe's *Translation of Polyænus's Stratagems*, and on various Theological and Critical Tracts.

In the *Monthly Magazine*, as first edited by Dr. Aikin, now by Sir Richard Phillips—the *Introductory Poem to that work*, with some others, and various prose pieces, some with the writer's name, but most without; among which are the papers entitled—*Cantabrigiana*.—In the *Annual Necrology* (edited by Sir R. Phillips)—the *Literary Memoirs of Mr. Mason, the Poet*; also of Dr. Farmer, author of the *Essay on the Learning of Shakspeare*, and Master of Emmanuel College, Cambridge.—In *Public Characters*, published by the same editor, *Memoirs of the Life and Writings of Mr. Porson, the late Greek Professor of Cambridge*; Mrs. Inchbald, authoress of *Plays and Novels*; Mr. Southey, the Poet; with a *Memoir of the late James Martin, Esq., late Member for Tewkesbury, in Gloucester-*

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shire.—Hints and Letters in different publications, to promote the object of the Literary Fund; to which may be added, the Statement of Cases of Persons relieved; drawn up from the papers, and under the direction, of the Committee, at the infancy of that Institution, done covertly and cautiously at the time: but the practice is now, more prudently, altogether abandoned.—A short History of Philosophy and of the Royal Society; being a Preface to a compilation, which, out of mercy to the Editor's impudence and his own credulity, shall be nameless.—Two or three Essays in the Ladies' Magazine and Ladies' Museum; in the latter, on (*perhaps poetical*) Genius: Letters on different subjects, principally on Public Libraries, and curious MSS. in them, in the Athenæum, edited by Dr. Aikin.—An Essay on the best way of learning the Greek Language, and Four Letters on the English Constitution, in the Reflector, edited by Mr. Leigh, and Mr. John, Hunt.—An Account, from a Survey, of a State of the Prisons in London, for a History of the Metropolis; in 4to.: edited by Sir Richard Phillips.—Critiques on Mr. Northmore's Edition of Tryphiodorus (as I *think*, finding the remarks on them among my papers)—on Mr. Meen's Specimen of a Translation of Lycophron—on Mr. Charles Lamb's Works—and on Admiral Burney's History of Voyages and Discoveries in the South Sea, &c.; in 5 Vols. 4to.: all in the Gentleman's Magazine.—Two or three Critiques in the Asiatic Register; among which is one on Lord Valencia's Travels in the East Indies, &c. 3 Vols. 4to.

Remarks on Mr. Flower's Observations on the Life of Mr. Robinson; intended for the Monthly Repository, but not inserted.

Letter to a Philosophical Lady, requesting the writer's opinion on some points of Christian Theology. Not printed.

Poetical Epistle to a Lady, requesting some Verses on the Birth of her Sister's first-born Child; in the style of Chaucer and Spenser; for private circulation: also one or two other Poems.

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Add books brought through the press for ingenious ladies, and other friends, as also for booksellers; particularly several Greek books, printed at the Eton press, in London: with numerous unfinished pieces in verse and prose. All would shew that, so far as industry and independence go, I have redeemed a pledge given several years ago to certain Cambridge friends: any further, these recollections are made under a sense of infirmity and unprofitableness, and even shame, that one who knows so little should have written so much. The first book in this List was inscribed to the late Mr. Tyrwhitt, of Jesus College, who, in approbation of it, settled on the writer, who was then going from Cambridge, as an adventurer among London booksellers, £01. a year for three years.

The present volumes, then, return, in due order, to the University of Cambridge, and are inscribed to the members of it, though finally, and indirectly, to the legislative authorities of the country. Since beginning it, the following may be added to the list of my writings and publications—Letters to Mr. Belsham, on Baptism, in Mr. Aspland's *Monthly Repository*—a considerable enlargement of the Catalogue of Books belonging to a learned society (written but not printed)—various papers, from public documents, on the affairs of the East India Company (ditto)—three editions of the Letters on the English Constitution; one corrected, with the Dissertation on the Theory and Practice of Benevolence, for the Pamphleteer—Three Essays on Mr. Knight's Edition of Homer, in the *Classical Journal*: the third Essay was mislaid at the printer's—Additions to the *Recensus Editionum* of the Bipont Latin Classics; with a Continuation to the present Time, and an account of the MSS. of them in our Public Libraries. For Mr. Valpy's edition of the *Delphin Classics*.

The reasons for printing this additional list will be found in my Address to the Subscribers to the Privileges.

N. B. Two or three articles, already mentioned, in the *Gentleman's Magazine*, were also written during this period.

AN
ADDRESS
TO THE
SUBSCRIBERS
TO THE
PRIVILEGES
OF THE
UNIVERSITY
OF
CAMBRIDGE.

BY G. DYER,
FORMERLY OF EMMANUEL COLLEGE, CAMBRIDGE.

London:

Printed by T. W. SMALES, 173, Aldersgate Street.

1823

ADDRESS, &c.

A QUÆRE was inserted, a few months ago, in the Gentleman's Magazine, relative to *Dyer's Privileges of the University of Cambridge*, announced several years since: the quære had respect to the time and probability of its appearance; and a gentleman, connected with that Journal, called on the writer of this address, to know what, or if any, reply should be made. The answer at the time was, that it would be best to make none; partly, because to a similar quære formerly put in that Magazine, a distinct reply had been made, while yet the writer's pledge had not been redeemed; and, partly, because when the question was repeated, he was not, from particular circumstances, fully prepared to give the proper information,

On reconsideration, however, it seemed expedient, that some reply ought to have been made: and two or three lines were accordingly sent, accompanied with an intimation, that it was intended to communicate in the following month an account of the present state of the work, the reasons, which had occasioned the delay in publishing it, and the time when it actually would be published.

These lines, however, did not make their appearance; and the writer doubts not they were suppressed by the Editor of the Magazine from the most proper motives. A statement of the above kind

had been already made, no correspondent action had followed, and it might reasonably enough be supposed, that a person who evidently knew so little his own mind, would not give satisfaction to others.

Still the writer thinks an answer due to his subscribers; indeed, he thinks it due to himself: for the publication of the Privileges of Cambridge having been delayed so long, it was natural to suppose, that it would not be published at all. This is doubtless the opinion of many of the original subscribers. On this account, therefore, the following statement is submitted to their candid consideration.

To say the truth, then, there occurred difficulties in the way of publishing the work from its very commencement; and the beginning may be said to have prevented its conclusion. That part of it, whence its title is taken, consists of Charters, Statutes, and various other authentic Documents, Instruments, and Notices, from the earliest to rather a recent period—of the source whence they are derived some account is given in the History of the University of Cambridge—these appearing in chronological order, it was thought, would furnish a clue to what has long been considered a desideratum, a complete Cambridge History, at least, one more exact, than any that has yet appeared. This, indeed, was all, that was at first intended by that part of the Volumes called, *The Privileges of the University of Cambridge*. But on proceeding, certain reasons occurred for pausing. Obstacles arose which presented to the writer a new aspect of the work, and perplexed the primary object; and, but for the pledge given to many respectable subscribers, after much time employed, and considerable expense incurred, the publication would, probably, have been wholly given up.

The undertaking thus became rather suspended, than abandoned; for a direction foreign to his first intentions was now given to the writer's mind; and there arose new materials for reflection: two views presented themselves of one and the same subject; one historical, the other political and æconomical; and they could not be separated.

After much tossing about, as it were, of his materials, from their proper place, they seemed at first to be spread over a larger surface;

they appeared now as combined in one heap; and a sort of compromise became expedient.

It had, indeed, been suggested, that *Excerpta* from the Privileges of Cambridge might suffice. But, besides that such things had been frequently published, and are become generally known, they would not have favoured the primary object of the publication, which, as before stated, was to furnish a clue to Cambridge-History: they would, indeed, have afforded several hints not unserviceable to particular individuals, but few for literary inquiry, or public utility.

On the other hand, the papers in their entire form appeared to contain documents that might serve at once the purposes of University History, and those of the members of the University generally, more particularly if residing there. The duties and privileges of a corporation should be known to the full extent of that corporation, and, if beyond it, so much the better: for partial extracts may prove real impositions, injurious to particular members of it, as appeared from a case lately stated in the public papers. It is, therefore, more favourable to the general privileges of bodies corporate, and more consonant to the views of the Founders and Benefactors of them, that all their laws should be fully known: and it was, probably, from feelings of this kind, that the Statutes of the Collegiate Church of Ely were lately printed in the original Latin, with Explanatory Notes, and an English translation, together with the amended Charter, given by Cha. II., those given by Hen. VIII., and confirmed by Elizabeth, being of doubtful meaning, and repugnant to each other, so that the obedience which they required could not be performed.

There are further reasons why the laws and customs of a University should be more generally known. They were long held to be Ecclesiastical corporations: they are now considered in the courts of England as civil. They are, indeed, if such terms may be combined, national corporations: they are, at least, institutions, in which the nation at large has an interest: their œconomy, strictly speaking, not being of private interpretation, their records do not require, as they do not contain, any mysterious secrecies. Whatever by change of times and manners has become obsolete will be obsolete still: their publicity

will give them no force: but, though it will add nothing to them as matter of obligation, it may answer other purposes of utility.

These and similar ideas, arising from the above-stated views of the subject, of themselves, created considerable difficulties, and occasioned much delay: other interruptions intervened of a nature more positive, and equally perplexing.

When the mind is in a state of suspense, it is too easily led into any new path; and the objects, which present themselves, may insensibly so engage the attention, as to render it very difficult to return. Thus, at least, it has frequently happened in the present case. Such-like aberrations are too apt to lead to constant settlements. The writings, which the author was prevailed on to engage in, since first entering on the Privileges of Cambridge, have been not a few; and they have been of an almost opposite character to the nature of that work: most have been anonymous; but to enumerate, or characterize them here, would be obtrusive and impertinent. It may, perhaps, not be out of place to put them in a list of writings, intended to be given at the end of the Privileges: they will furnish proofs rather of waywardness than of indolence; and, if they serve not as any apology for neglect, they will unfold, at least, some of the causes of delay.

One of these employments was of such extent and variety, and so entrenched, at different periods, on prior engagements, as to seem almost entirely to have superseded them. It is agreeable to the object of the present address to give an account of that employment here.

Several years ago an indiscrete act had been committed by the writer in announcing some intention of publishing a work on Public Libraries, most injudiciously intimated at a time when his materials, collected in a desultory manner, had not been brought into form and order. The work was never published: but the announcement proved injurious in many ways: one was, in the too favourable opinion which some persons were led to conceive of his attainments in a particular line: and it was, no doubt, from an impression thence received, that an application was made to him by a gentleman, with whom he had no previous acquaintance, to undertake a part in a work of a very serious and extensive nature.

The work alluded to is an edition of certain Latin Classical Authors, in a regular and very lengthened series. Beside the particulars, whence it takes its name, it contains Literary Notices of all the editions and translations foreign and domestic of the several authors composing the series, with occasional remarks. When it was first in contemplation to publish that work, the proposal made to the writer of the present address, was, to supply the omissions of former Editors, to continue the notices to the present time, accompanied with an account of the manuscripts of those several writers that are in the Public Libraries of this country. The offer was at first declined, partly by the writer's considering, how unprepared he was for so new and wide an undertaking; and partly, how he already stood pledged to prior engagements. Still the application was made in a manner so handsome, (the writer's mind, too, being in one of those states of suspense described above,) that he, at length gave way, and yielded to the proposal.

He, therefore, soon found himself involved in great embarrassments, and overpowered by them. Engaged, at the same time, in two works of such amplitude, and of such opposite characters, he knew not which way to turn himself.

But amidst his very frequent suspenses and increased perplexities, he never thought of giving up the Privileges of Cambridge. A belief of a foundation of some requisite knowledge may be presupposed in the gentleman applying as above-mentioned, which, however, may be hastily and too liberally formed. On first entering on some literary works, new mines, as it were, must be worked for fresh, appropriate materials; time and thought become necessary to bring them into order, and to fit them for use; when actually employed on it, the mind may get too fond of its new occupation; and, with respect to any former undertaking, whether great or small, that may be sometimes lost sight of, and frequently stand still.

Thus it has been in the present instance: it was at first expected, that, between the intervals of publishing two of the Classics above-mentioned, a return might be made to the Privileges of Cambridge. This, though more practicable now, through some better acquaintance with

the course to be pursued in this work, was found scarcely so, when every thing was new: for as soon as one of the Classical writers was published, it was found necessary to prepare the notices for that which was to succeed: in the mean time, many ideas relating to Cambridge were broken in upon and dispersed, and many papers entirely lost.

It was intended, afterwards, to give up the Classics: this intention was interrupted by circumstances which intervened: and so at different intervals both undertakings, under many infirmities, are now going on: and infirmities, are here mentioned, because, however the writer may have been standing still, or starting aside, time has been going on, which, bearing all things away, does not leave us even our minds, possessed, at least, of any of their former elasticity; and we do not then so readily pass from one course of thinking to another, as before. Hence, however sanguine our wishes, and sincere our intentions, they fail in attempts, which pass off in resolutions, which are inconstant, and in executions, which are faint.

It need surprise nobody, that one, who amidst these engagements, is passing fast to three score years and ten, should have been for some time thus disposed, particularly as they have been of a nature, which has induced much anxiety and care;—that, though possessed of sufficient cheerfulness, and experiencing occasionally much pleasure in such pursuits, he should as often have succumbed under the effects of years, with something, perhaps, on him of the *immatura senectus*.

But after this statement, it is prudent to guard against a conclusion, which might be drawn, and which would be discreditable to the writer, because disrespectful to his subscribers: this is, that he suffered his mind to be drawn off from his prior occupation by some motive, that was merely mercenary. He, therefore, begs to add, that most of the smaller pieces, alluded to above, were written either to gratify some favourite propensity, or in compliance with the wishes of some friend; and, that the greater part were therefore gratuitous, or even cost him something: and that even from the larger, notwithstanding what he has said about handsome terms, he becomes a loser, and, indeed, foresaw, it would so turn out, from the first.

He repeats, that he shall become a considerable loser. What was

formerly hinted in the *Gentleman's Magazine* about liberal terms was said to do justice to others, and to prevent inferences, which might be drawn, from the insinuations of an admired writer,* in a popular magazine, under, indeed, the best feelings, and from the purest intentions, but with an imperfect knowledge of the writer's engagements, of the motives, by which he has been influenced, and of the circumstances in which he has been placed. He spake in reference to the estimate usually made of ordinary literary labour, in comparison with which the proposals were considered handsome: and for the same reason the hints formerly dropped are repeated here.

On the other hand, he avows, in justice to his own character, that, taking into consideration these two publications, the *Privileges of the University*, and the *Classical Work*, he has incurred such expenses, with regard to the former, by procrastination, and other occurrences, not to be mentioned here, which have been occasioned principally by his attentions to the latter work, that, if he gets back half a quarter of what he has expended on the *Privileges of Cambridge*, he shall count even his losses to be gains. But for such matters nobody is to be blamed but himself, and they are noticed here not to excite so poor a feeling as Pity: that the writer of this address does not need: for, though he has incurred considerable expense, he puts himself to no essential inconvenience: but he assuredly wishes to stand fair in the opinion of his many kind friends, and of his Subscribers, generally, at least of those, who choose to continue such; for after these delays and want of punctuality on his side, he can have no right to complain of inconstancy on theirs, should some choose to withdraw their names; and if others should

* The Essays entitled, *ELIA*, have been since collected, and published in a volume, with the exceptionable, the very incorrect, and some rather too witty passages alluded to, suppressed. By the way, the Essay, entitled "*Oxford in the Vacation*" should evidently be read as a Fiction. It may be questioned, whether the facetious Elia ever saw Oxford in his life. What, however, he says of G. D. and his pursuits there is funny enough, when not too complimentary.

forget, that they ever gave them. But of these matters enough. The state and form of the work at present is as follows.

FIRST VOLUME.

The work consists of two large Octavo Volumes. The first contains, 1, An Index Primi Voluminis Chartarum Antiquarum, from the time of King Arthur to that of Rich. II., inclusive. 2, Index secundi Voluminis Chartarum antiquarum, from the time of Hen. IV., to that of Rich. III., inclusive. 3, Index tertii Voluminis Chartarum Antiquarum, from the time of Hen. VII., to that of James II., inclusive. 4, Charters and Bulls, at full length, including that ascribed to King Arthur, together with other Public Instruments and Documents, to the time of Hen. VII., inclusive; also the Award between the University and Town, A. 1502, by Margaret Countess of Richmond and Derby, and Mother to King Hen. VII., the Charta Elizabethæ, A. R. tertio; the Charta Elizabethæ, A. 1531, with various extracts from Chartæ of Jam. I., and extracts from the 4th volume of Mr. Hare's Collections, relating principally to Charters and Grants made to the Town of Cambridge. 5, Extracts from the Black Book in the Vice Chancellor's custody. 6, The Entire Statutes of Queen Elizabeth. 7, The Senatus-Consulta sive Gratia, from A. 1522, downward to 1744, inclusive. 8, The Interpretationes Statutorum. 9, The Decreta Præfectorum, from 1570 to 1728, inclusive. 10, Regiæ Literæ, consisting of Letters, Orders, Injunctions, &c. of Jam. I., Cha. I., and Cha. II. (N. B. The greater part of the above are in Latin; and the writer of this address acts only as Editor.) 9, Two dissertations by the writer, in English. These are of considerable length, and are rather historical and political, than explicative or critical. 10, Lists of Æthiopic, Hebrew, Persian, and other Oriental MSS., of Greek, Latin, and English MSS. in the Public Library; Lists also of inscriptions on copperplates, of Coins, &c; Also, Remarks on the Beza Greek MS., of the four Gospels, and the Acts, allowed to be one of the oldest Greek MSS. extant, with some Observations on the Hebrew MS. of the Pentateuch, written on Goatskin, supposed by some to be the oldest Hebrew MS. in England: together

with an account of Archbishop Parker's MSS. in Bene't College, and of Wickliffe's New Testament, and some other MSS. in Emmanuel College Library.

The Catalogues of the MSS. in the Public Library were taken at different times, for the writer's private use; and are, he thinks, properly inserted in a book of Privileges; an access to the Public Library, and free use of it's MSS. belonging of right to Masters of Arts, and being often essential to their pursuits. It may, therefore, be convenient to some resident Members to have such lists at hand; and, perhaps, more useful and necessary to non-residents, as a clue, which, without them, by reason of distance, they could not possess.

SECOND VOLUME,

Is entitled, a Supplement to the History of the University and Colleges of Cambridge, published by the writer in 1814, and contains, 1, Additions to it and Corrections. 2, Loose Hints, suggested by the Plan of Cambridge, and its Improvement, by the late J. Ashby, B. D. and Senior Fellow of St. John's College, Cambridge.—N. B. The Plan may be seen at the entrance of the Public Library. 3, Preliminary Observations relative to the Second Supplement. 4, Supplement the second, to the History of the University and Colleges of Cambridge. This head contains, much at large, remarks on various points of Antiquity, on writers of University History, and on the Literature of the University, ancient and modern. 5, Supplement the third to the History of the University and Colleges of Cambridge. 6, Cambridge Fragments, consisting of Sketches of Biography, remarks on curious Books and MSS. in the Public and some of the College Libraries, Miscellaneous Anecdotes relating to Cambridge, with a few poetical pieces by the writer, and by other Cantabrigians. 7, on the Rise and Progress of Printing in Cambridge, with an account of the Books printed, and of the Printers. This head closes with an account of the Fac-Simile of the Beza Greek Codex, (the crown of the Cambridge Press,) printed in 2 vols. folio, in 1793, with new Greek Types, at the expense of the

University, and observations on the Stereotype Printing, and the modern Greek Type, introduced by the late Mr. Porson.

The part of these volumes, which was the last composed, is properly the first in the order of them, and ought to have been placed at the beginning of the first volume: but that having extended to six hundred and thirty pages, and the latter not having reached to four hundred, it was thought expedient, for the purpose of preserving some uniformity, at least of appearance, to place it, consisting of nearly two hundred pages, at the beginning of the last volume. This part is entitled, *Dissertatio Generalis, sive Epistola Literaria, Viris Academicis, præsertim ad Cantabrigiam commorantibus, humillime oblata*: it contains a Review of the Contents of the two Volumes, shewing more particularly the Nature and uses of the Privileges; a Defence, in part, of the Mathematical and Classical literature of the University; a statement of the opinions of learned men, on some matters susceptible, in their judgment, of improvement; of the distinct authorities of Kings and Popes in the foundation of Universities—of the paramount rights of the Kings of England—of certain Principles of the English Constitution—of some maxims of the Civil and Common Law—of the University considered as a Corporation—of its Courts—its Senate and Caput—of some ancient Statutes—of certain customs, and formalities of more modern date, which, in the judgment of many learned Academics, had better be discontinued—of the authority of visitors, and—of the supreme Visitatorial Power.

This address was an after-thought: but so great a part of the Privileges being written in Latin, it occurred to the writer, that a short address in that language, inscribed, in the form of a Dedication, to the members of the University, would not be out of place. This was all that was intended, when the idea of a Latin preface first presented itself to his mind: indeed, previously to this suggestion, it was proposed to give the prefatory part in English; but it appeared, at length, that some things could be better said in the Latin language, than in our own.

The plan, then, naturally, and even necessarily, ran out into considerable extent. Numerous ideas crowded on the writer's mind, not

new indeed—they were old acquaintance—but they were to be brought out by recollection, and much thought; to be clothed in a new, even a foreign dress; to be brought into new relations, and made to serve some new purposes. They lay, as it were, in a train, like the links of a chain, and were drawn out, instinctively, yet not collectively, but separately, one after another: for, as the more critical ideas lay in the backward chambers of the mind, they advanced, not indeed quite at random, but by connections, and associations with other ideas: and, in fact, some were of too large a compass, and too delicate a texture, to be handled loosely: they required to be shewn at full length, or not to have been meddled with at all.

This has all been said, not to apologize for what has been advanced, or for the manner and style in which it is delivered; (all apology on this head would come too late;) but to shew, in conformity with the immediate object of this address, the proper causes of delay in publishing the Privileges of Cambridge: for it is certain, that for a considerable time past, the *Dissertatio Generalis* has been the occasion of great delay, and, in truth, the principal one.

The work, then, apparently thus thrown aside, like a child gracelessly deserted by its parent, is now, with feelings of shame, publicly owned at last: and it seemed proper to take the present course, to notify it, in order to acknowledge the kind intentions of some of its earliest friends, to awaken the recollections of others, and to come to a right understanding with all.

Without recurring to mementos, so formal, and so painful to a writer's feelings as dates, he shall subjoin, The list of his original Subscribers; whence it will appear to the reader, what a lapse of time has passed since the first publication of his proposals; for very many of the first encouragers of this work have, in the interim, passed to the land of forgetfulness; and, while their names awaken in him very serious and affecting recollections, (for some were among his kindest friends,) they will, at the same time, serve the purpose of dates: not a few are of a period sufficiently remote: several, indeed, distant enough for a belief, that others of the original Subscribers, who are still living, may have forgotten their obliging

intentions, or be disposed to withdraw their names; in either of which cases, the writer will have no one to blame but himself.

With respect to the following list of original Subscribers, some not only gave their names, but paid in subscription-money. These, however, are but few, and, for the most part, among the writer's particular friends. They were paid not in consequence of his solicitation, nor even in conformity with his wishes: his wish was to receive nothing, till the books were delivered: and what was received was commonly forced on him by the two great earnestness of friends. Such (at least those who are living) will receive the volumes, at the price, which was first proposed, and paid in: to others the price must be an increased one; and, on an estimate of the extended form of the work, and the great expenses, attending the publication, the price cannot be fixed at less than two Guineas. As the long delay of the writer may be said to have annihilated all obligation on the part of his original Subscribers, he holds them, as hinted before, at liberty to withdraw their names, or to continue their favours, according to their present judgment. Any new names will be thankfully received. With respect to such original Subscribers, as are now deceased, the books will be forwarded to their executors, who, should they think proper to return the books, shall have the original Subscription money as punctually returned.

It may be seen from the preceding representation, compared with his former Prospectus, that the size of the volumes is increased, proportionably, in some respects, to the writer's delay: and, to say the truth, it was his wish, and, indeed, his intention, to have gone over the Colleges once more, with a view to short biographical sketches, (but of a literary, and bibliographical character merely, as in the History of the University and Colleges of Cambridge, and in the Volumes now announced,) so as to have brought them down nearly to the present times, though the necessity was found of fixing some limits. It was accordingly designed not to exceed the period, that closed with the death of Mr. Robert Tyrwhitt, late of Jesus College, who, at his death, left so liberal a legacy to the University, for the purpose of promoting Hebrew literature. It was, at the same time,

proposed to gather up a few pieces of scattered, neglected biography, such as will be perpetually recurring in University-History. It was his aim, also, to have paid a tribute of respect to the memories of several persons, who, though never members of the University, but inhabitants of the town or neighbourhood, were eminent in their respective departments; such as Mr. Israel Lyons, distinguished for his mathematical attainments; Mr. Hellendaal, for his musical compositions; and Mr. Robert Robinson, an admired preacher and writer among the Dissenters, with many others.

A few pieces of this kind he has by him. But it was found necessary, at length, to use some dispatch, and to hazard no longer delays.

This Address, then, will shew to the Subscribers, and to those, who may intend to be purchasers of the work here announced, what they are to expect;—no regular series of historic narrative, or of amusing annals, but a clue to University-History; no ample, or minute exhibition of its customs and ceremonies, but a guide to its charters, its laws, its literature, and political œconomy; no details of biographical memorials, but sketches merely literary or bibliographical; in short, little that is likely to allure general readers, or to satisfy the claims of regular, systematic criticism; that division of it, which is more particularly entitled the Privileges, &c. consisting, in a great measure, of dates, and references, notices of particular events, and heads of public business.

But, notwithstanding the limited nature and unconnected form of this miscellany, it aims to be useful:—and, it is hoped, that beside some general purposes, which it may answer to members of the University, it may furnish a few hints, which may be favourable to the views of those, who are curious concerning the antiquities of Universities, or who are concerned in their government, and even to the supreme legislative authorities. But what, if any, useful purposes it may answer must be left to the consideration of others.

From a review of the peculiar character of the work, some matters of a lighter nature have been introduced, *Fragmenta Cantabrigiana*, as before noticed. These were communicated, in part, by the writer

to the Monthly Magazine several years ago; and, as they were favourably received at the time, they are in part reprinted here, from a hope that they may furnish some amusement to those disposed to peruse the present volumes, yet little interested in the minutiae of Academical Privileges.

All further procrastination being now provided against, the writer wishes to stand on fair and honourable terms with his Subscribers and friends. It is intended to publish the volumes at the end of January, or beginning of February. Subscribers names received by the following booksellers: PAYNE & Foss, Pall Mall; LONGMAN, HURST, & REES, Paternoster Row; HUNTER, St. Paul's Church Yard; DEIGHTON, Cambridge; PARKER, Oxford; and CONSTABLE, Edinburgh.

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